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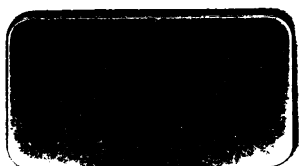
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AUTHORISED REPORT
OF THE
CHURCH CONGRESS,
1876.

AUTHORISED REPORT
OF THE
CHURCH CONGRESS



HELD AT PLYMOUTH

OCTOBER 3, 4, 5, & 6

1876



LONDON
W. WELLS GARDNER
PATERNOSTER BUILDINGS

1877.

P. 11126. e ⁷³ 1876

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PREFACE.

THE Plymouth Church Congress, though falling short in point of the numbers attending, may be considered at least as successful as any of those which preceded it.

The decreased attendance may be attributed to the distance of the town in which it was held from the great centres of population, the lateness of the season, and the setting in of inclement weather. The meeting attracted much attention from those outside the Church, and its proceedings were reported by the secular press with a fulness which Church Congresses have not hitherto experienced.

Perhaps on few previous occasions were so many persons brought under the influence of a Congress as at Plymouth. In the churches (especially at St. Andrew's and St. James the Less, where special sermons by well-known clergymen were preached) large congregations gathered every evening, and the subsidiary and working men's meetings attracted large numbers. Altogether it was calculated that between five and six thousand persons were daily addressed in various ways by distinguished and able members of the Congress.

The working men's meetings at Plymouth and Devonport were particularly interesting. The speakers were Archdeacon Reichel, Prebendary W. R. Clark, the late Rev. T. Hugo, Canon Miller, Earl Nelson, Mr. J. S. Powell, Rev. R. Maguire, Mr. Mark Knowles, Archdeacon Emery, and the Bishop of Trinidad.

The general opinion of the proceedings of the Congress—an opinion endorsed by the Right Rev. President—was, that while there was no lack of free speech, the Congress was the most quiet, orderly, charitable, and tolerant ever held.

Abundant hospitality was extended to visitors, and it is very pleasing to be able to say that Nonconformists rivalled Churchmen in welcoming and entertaining strangers.

The receipts, although not large, were sufficient to cover the expenses, and there was no necessity for resorting to the guarantee fund of £1000 which had been provided.

Less than this the Committee cannot say, if only in justification of having invited the Congress to visit a town a hundred miles further west than any other place of meeting. They take no credit for the happy results, but give to *God* the praise, and humbly thank *Him* for the success which attended their labours.

The Committee very much regret that, in consequence of a misapprehension, the sermon of Canon Miller's, in the Parish Church of Stoke Damerel, and his address on the afternoon of Thursday, October 5, cannot be included in this Report.

While writing this Preface, tidings of the death of one who took a prominent part in two of the meetings of the Congress reach us. No one who attended the working men's meeting at Devonport will forget the earnestness and eloquence with which the Rev. Thomas Hugo denounced the sin of cruelty to the brute creation, and pleaded the cause of dumb animals, or the deep impression his speech made; nor will those who were present on the Thursday afternoon in the Congress Hall, at the discussion on "The best Means to be adopted for the Recovery of Classes alienated from the Church," fail to recall with what stirring words he roused the large audience to enthusiasm, as he pointed out, in happily-turned sentences, that the solution of the question was to be found in the words of our Lord, "Go ye into the world and preach the Gospel to every creature;" and, going on to show that if the people would not go to the Church the Church must go to them, advocated outdoor preaching as an important means of winning souls to Christ. As a Devonshire man, this slight mention of him is due from us. He died in harness, and with the words "Salvation, salvation, salvation!" on his lips, the spirit of the latest vicar of West Hackney entered into rest.

EPIPHANY OF OUR LORD,

1877.

CHURCH CONGRESS, 1876.

SIXTEENTH ANNUAL CONGRESS

HELD AT PLYMOUTH,

Tuesday, Wednesday, Thursday, and Friday, October 3rd, 4th, 5th, and 6th.

President.

THE RIGHT REVEREND THE LORD BISHOP OF EXETER.

Patron.

THE RIGHT HONOURABLE AND MOST REVEREND THE LORD ARCHBISHOP OF
CANTERBURY.

Vice-President.

THE RIGHT HONOURABLE AND MOST REVEREND THE LORD ARCHBISHOP OF
YORK.

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The Lord Archbishop of Dublin
The Lord Bishop of Winchester
The Lord Bishop of Llandaff
The Lord Bishop of Chichester
The Lord Bishop of Lincoln
The Lord Bishop of Lichfield
The Lord Bishop of Salisbury
The Lord Bishop of Ripon
The Lord Bishop of Carlisle
The Lord Bishop of Peterborough
The Lord Bishop of Bath and Wells
The Lord Bishop Ely
The Lord Bishop of Oxford
The Lord Bishop of Hereford
The Lord Bishop of St. Davids
The Lord Bishop of St. Andrews
The Lord Bishop of Argyll
The Lord Bishop of Edinburgh
The Lord Bishop of Aberdeen
The Lord Bishop of Tuam
The Lord Bishop of Ossory

The Lord Bishop of Derry
The Right Rev. the Bishop Suffragan of
Guildford
The Right Rev. the Bishop Suffragan of
Dover
The Right Rev. Bishop Jenner
The Right Rev. Bishop Claughton
The Very Rev. the Dean of Canterbury
The Very Rev. the Dean of Lichfield
The Venerable the Archdeacon of Exeter
The Venerable the Archdeacon of Totnes
The Venerable the Archdeacon of Barn-
staple
The Venerable the Archdeacon of Ely
(Permanent Secretary to the Church
Congress)
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Rev. Chancellor Harington
Rev. Treasurer Hawker
Rev. Canon Lee
The Hon. and Rev. Canon Courtenay

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The Mayor of Plymouth
The Mayor of Devonport
The Right Hon. the Earl of Devon
The Right Hon. the Earl of Mount
Edgumbe
The Right Hon. the Earl of Morley

The Right Hon. the Earl Nelson
The Right Hon. Lord Clinton
The Right Hon Lord Coleridge
The Hon. Mark Rolle
The Hon. C. L. Wood
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Chairman—The Right Reverend the LORD BISHOP OF EXETER.

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 Venerable the Archdeacon of Totnes
 Venerable the Archdeacon of Barnstaple
 Rev. Treasurer Hawker
 Rev. Precentor Cook
 Rev. Chancellor Harington
 Rev. Canon Sackville Lee
 Rev. Canon Norris
 Rev. Canon Garbett
 Rev. Canon Swainson
 Rev. Canon Rawlinson
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 Right Hon. the Earl of Harrowby
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Rev. C. T. Wilkinson, M.A. J. Brooking Rowe, Esq. Rev. S. W. E. Bird, M.A. G. R. O. Holberton, Esq.	}	<i>Hon. Secretaries.</i>
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RULES OF PROCEEDING.

1. The Meetings of the Congress will be opened with Prayer and a Hymn, and closed with a Hymn and the Benediction.
2. After the papers and addresses of the appointed readers and speakers, there will be a free and open debate, under the following regulations:
 - a. None but members of the Church of England, or of Churches in communion with her, will be allowed to address the Congress, and no person will be permitted to speak twice on the same subject.
 - b. All questions of order of proceedings will be in the discretion of the President or Presiding Chairman, whose decision will be final.
 - c. Any person desirous of addressing the Congress on the subject before the meeting must give his card to the Secretary in attendance, and await the call of the Chairman.
 - d. Every speaker shall address the Chair only, confine himself strictly to the subject under discussion, and cease when time is called.
 - e. The time allowed to each speaker will not be more than ten minutes.
 - f. No question arising out of any paper or subject will be put to the vote.

The Committee earnestly appeal to the audience to abstain from any undue expression of approval or disapproval.

PRAYERS.

(At each Meeting of the Congress.)

LET US PRAY.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name: through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, and one God and Father of us all, so may we henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

Almighty God, the Giver of all good gifts, vouchsafe Thy blessing to the Church Congress at this time here assembled. Guide and govern the minds of its members, so that all things may be ordered for the increase of its usefulness, and for the edification of Thy Church. Give a large measure of Thy Holy Spirit to those who are called to take a part in its discussions—to Thy servant the presiding Bishop, and to all the Clergy and Laity who are met together under him. Control all unruly wills and affections, and take away from us whatever may hinder us from godly union and concord. O Lord, may Thy grace prevent and follow us in all we undertake for Thee, and make us continually to bring forth the fruit of good works, that by Thee we may be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

HYMNS.

1.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace;
Keep far our foes, give peace at home;
Where Thou art Guide no ill can come.

Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That through the ages all along
This may be our endless song—

Praise to Thy eternal merit,
Father, Son, and Holy Spirit. Amen.

2.

THE Church's one foundation
Is Jesus' Christ her Lord;
She is His new creation
By water and the Word;
From heaven He came, and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one Faith, one Birth,
One Holy Name she blesses,
Partakes one Holy Food,
And to one hope she presses
With every grace endued.

Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with Thee. Amen.

3.

THINE for ever! God of love
Hear us from Thy throne above;
Thine for ever may we be
Here and in eternity.

Thine for ever! Lord of life,
Shield us through our earthly strife;
Thou the Life, the Truth, the Way,
Guide us to the realms of day.

Thine for ever! oh how blest
They who find in Thee their rest!
Saviour, Guardian, Heavenly Friend,
Oh defend us to the end!

Thine for ever! Saviour, keep
Us, Thy frail and trembling sheep;
Safe alone beneath Thy care,
Let us all Thy goodness share.

Thine for ever! Thou our Guide,
All our wants by Thee supplied,
All our sins by Thee forgiven,
Lead us, Lord, from earth to heaven. Amen.

4.

JESUS calls us! o'er the tumult
Of our life's wild restless sea
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me:"

As of old Saint Andrew heard it
By the Galilean lake,
Turned from home, and toil, and kindred,
Leaving all for His dear sake.

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
That we love Him more than these.

Jesus calls us! by Thy mercies,
Saviour, make us hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all. Amen.

5.

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Beneath the shadow of Thy Throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home. Amen.

6.

OUR blest Redeemer, ere He breathed
His tender last farewell
A Guide, a Comforter, bequeathed
With us to dwell.

He came sweet influence to impart,
A gracious, willing Guest,
While He can find one humble heart
Wherein to rest.

And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone.

Spirit of purity and grace,
Our weakness, pitying, see :
O make our hearts Thy dwelling-place
And worthier Thee. Amen.

7.

AS with gladness men of old
Did the guiding star behold—
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped,
Saviour, to Thy lowly bed,
There to bend the knee before
Thee, whom heaven and earth adore,
So may we with willing feet
Ever seek the mercy-seat.

As they offered gifts most rare
At Thy cradle, rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

Holy Jesus, every day
Keep us in the narrow way,
And when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

In the heavenly country bright
Need they no created light :
Thou its Light, its Joy, its Crown,
Thou its Sun, which goes not down ;
There for ever may we sing
Alleluias to our King. Amen.

8.

LORD, her watch Thy Church is keeping ;
When shall earth Thy rule obey ?
When shall end the night of weeping ?
When shall break the promised day ?
See the whitening harvest languish,
Waiting still the labourers' toil ;

Was it vain, Thy Son's deep anguish ?
Shall the strong retain the spoil ?

Tidings, sent to every creature,
Millions yet have never heard :
Can they hear without a preacher ?

Lord Almighty, give the Word :

Give the Word ; in every nation

Let the gospel-trumpet sound,

Witnessing a world's salvation

To the earth's remotest bound.

Then the end : Thy Church completed,

All Thy chosen gathered in,

With their King in glory seated,

Satan bound, and banished sin ;

Gone for ever parting, weeping,

Hunger, sorrow, death, and pain ;

Lo ! her watch Thy Church is keeping ;

Come, Lord Jesus, come to reign.

Amen.

9.

GLORIOUS things of thee are spoken,
Zion, city of our God !

He, whose word cannot be broken,
Formed thee for His own abode.

On the Rock of Ages founded,

What can shake thy sure repose ?

With salvation's walls surrounded,

Thou may'st smile at all thy foes.

See the stream of living waters,

Springing from eternal love,

Will supply thy sons and daughters,

And all fear of want remove.

Who can faint while such a river

Ever flows their thirst t' assuage ?

Grace which, like the Lord the giver,

Never fails from age to age.

Blest inhabitants of Zion,

Washed in the Redeemer's blood !

Jesus, whom their souls rely on,

Makes them kings and priests to God.

'Tis His love His people raises

Over self to reign as kings ;

And as priests His solemn praises

Each for a thank-offering brings.

Amen.

10.

YE servants of the Lord,

Each in his office, wait,

Observant of His heavenly Word,

And watchful at His gate.

Let all your lamps be bright,

And trim the golden flame ;

Gird up your loins as in His sight,

For awful is His name.

Watch ! 'tis your Lord's command,

And while we speak He's near ;

Mark the first signal of His hand,

And ready all appear.

Oh, happy servant he,

In such a posture found !

He shall his Lord with rapture see,

And be with honour crowned.

Christ shall the banquet spread

With His own royal hand,

And raise that faithful servant's head

Amid the Angelic band.

All glory, Lord, to Thee

Whom heaven and earth adore,

To Father, Son, and Holy Ghost,

One God for evermore. Amen.

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THE SERMON

PREACHED IN ST. ANDREW'S CHURCH, PLYMOUTH,

ON TUESDAY, OCTOBER 3D, 1876,

BY THE

RIGHT REV. THE LORD BISHOP OF WINCHESTER.

THE SERMON

BY THE

RIGHT REV. THE LORD BISHOP OF WINCHESTER.

"As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—1 COR. xii. 12.

A SPECIAL interest attaches to the First Epistle to the Corinthians. Its authorship is undoubted by many who doubt almost everything. It is perhaps the earliest of the longer works of the New Testament, probably written before the gospels, and before any of the epistles except the two short epistles to the Church of Thessalonica. Corinth was a most important city; in its position almost the key to Greece and Italy, in its character, wealthy, busy, intelligent, but luxurious and dissolute. A Christian Church was early planted in it, Divine wisdom having doubtless chosen it as a fitting centre for more distant labours. But from the soil in which it was planted, it was likely to be troubled from within and from without. We find it even in those early days harassed by false doctrine, corrupt and sinful practices, and internal dissensions. But from all these we derive useful lessons; for they gave occasion to the apostle to expound the great Christian truths more fully, to insist on purity of practice in the Church, and on purity of life in the Christian, to plead earnestly for Christian union, and to warn against the evils of schism and self-will. Directly, therefore, or incidentally, the epistle brings out in vivid, bold relief, (1) great Christian doctrine, signally on the atoning sacrifice, on the greatest of the Christian sacraments, on the union of the soul with Christ and God, on the resurrection of Christ, and of Christians after Him; (2) the purest Christian morality; (3) the office of Christ's ministers, and their relation to His people; (4) the general principles

of public worship and public order; (5) the great evil of schisms in the church, and the duty and blessing of Christian unity.

The Epistles to Timothy and Titus, which were probably the last of St. Paul's writings, show us the Church rapidly acquiring a settled constitution, an orderly ministry, a perfect organisation. The Epistles to the Corinthians exhibit it in its earliest and rudest condition; scarcely a settled Church at all, rather a simple mission, just planted, in a state of solution or of unmoulded wax, at which the great apostle, its founder and first bishop, was labouring that he might form it into a compact and perfect Church, fitted for serving God and saving men.

Our Lord had taught that *He* was the Vine and that His people were the branches. St. Paul's favourite illustration was drawn from the human body, like the famous fable of Menenius Agrippa—Christ being the Head, each single Christian being a member—all one in Christ. Other illustrations he uses too, as that of a great building on one sure Foundation, built up of living stones, a Temple in which God dwells through the Spirit: but the figure to which he returns again and again is—the Head Christ, the body the Church, each Christian a separate limb, but each a part of, inseparably one with the whole body, instinct with life from the ever living Head.

All Christian doctrine, as handled by St. Paul, centres in, and circulates round this. And if the illustration be sound, and the teaching contained in it true; well may all other truth, as concerns man's relation to God and God's relation to man, spring from it and live in it. Our blessed Lord prays in that most blessed prayer of His, that His people may be one, even as the Father is one in Him and He in His Father, that so they may be one in the Father and the Son. We feel almost abashed, ashamed, alarmed, to carry out the thought. Christ, one with His Father in everlasting Godhead; God, one with man in incarnate Godhead; man, redeemed and regenerated, one with Christ, and so united to God, to the manhood and thus to the Godhead of Christ, and even to the Godhead of the Eternal Father. We hardly dare to lift the veil from a mystery so deep and yet so blessed. But it is from this mystery unveiled that all Christian truth proceeds.

It is from this surely, this mystical, spiritual, but most real union of the Church, of each Christian soul, nay, in its degree, of all redeemed mankind with Christ, that the doctrine of atoning

sacrifice ceases to be unintelligible. No mere legal fiction, by which that is imputed which does not exist; no forcible arresting of the hand of justice unwillingly appeased; rather the Sinless united to the sinful, drawing all the sinfulness to Himself, exhausting its power, expiating its guilt, and then communicating His own unspotted righteousness to His whole body and to each living member therein. So in the bold, perhaps the too bold words of Luther, "Christ became the one sinner," because He took up the sin from His whole body mystical, and then consumed it in that fire of love, which burned in the unconsumable, the everliving Head. Touching the leprous humanity He drove away its leprosy; but the touch could not defile Him with its foulness, though it deeply wounded Him with its suffering.

So again, not only is it true that the body, having inflicted on the Head temporal death, draws from it eternal life; but we know that the Church shares with Christ His very offices of work, and honour, and love.

Is He a Prophet? no one doubts that the Church has prophetic functions and a prophetic mission; prophesying in sackcloth and ashes, till its Lord shall come.

Is He Priest and King? He has made us also "to be kings and priests unto God and His Father;" has made His Church "a royal priesthood, as well as a holy nation and a peculiar (purchased) people" (1 Pet. ii. 9).

Let us pass speedily over points of controversy, when we speak of bonds of union. Yet unity can be safe only when it is unity in the truth. There are who tell us now, that even Christ Himself was no true priest, and so also no true sacrifice; inasmuch as the bloody sacrifices of heathen superstition and Jewish ritual have no place in the gospel of Christian love. Yet the Epistle to the Hebrews, whether it were the work of an apostle or of some less eminent, even some less inspired divine, whichever it be, it witnesses with unmistakable clearness, to the belief at least of the first Christian antiquity in an atoning Sacrifice, of which all Jewish offerings were imperfect shadows and typical prophecies. Written, as we believe it to have been, by an apostle of Christ, it may be called, "The Gospel of the Priesthood." From first to last it compares the imperfect priesthood of Aaron with the perfect priesthood of the true Melchizedek, the King of righteousness, the King of peace; a priesthood, not heathen as

though God were implacable and could only be moved to mercy by blood, but eminently Christian, as developing the union of great Christian truths, of holiness, of sin, and of love. It is in vain to reject the mystery of sin, and therefore of righteousness and of judgment. It confronts us in the world, in the Bible, in the conscience. It involves our race and each member of it in an inextricable necessity; it fouls the multitudinous sea of human nature with its filthiness; and He only who "took upon Him manhood to deliver it" ("*qui ad liberandum suscepit hominem.*" Te Deum), could untie the tangled knot, and cleanse the sullied stream, offering up Self and with His own blessed Self all redeemed humanity in one with Him, a sacrifice and offering of sweet savour to God, rescuing that which by sin was forfeit to the spirit of evil, and consecrating it by the sprinkling of His own Blood to be a Temple of God, and no more a synagogue of Satan.

And if the Saviour be indeed a Priest—"the Apostle and High Priest of our profession"—then surely is His Church a priesthood too, "an holy priesthood, to offer up spiritual sacrifices acceptable to God" (1 Pet. ii. 5). Indeed, His Church cannot repeat Christ's sacrifice, nor can it give of its own in sacrifice except as it receives; but it can, and it does, offer sacrifice of prayer, and praise, and self-devotion, and thankful alms; and it pleads, and by pleading continually presents a greater sacrifice, not its own, and yet its own—its own by no original possession, its own by inherent right of union with the Lamb of God, with the High Priest of God. And so, too, as a holy priesthood, the Church is ever pleading for the world, the world to which it prophesies; and as it intercedes, so it offers up the world converted in sacrifice to God; * and so, too, it blesses the world from God in Christ.

No one will doubt that Christ, Prophet and Priest, is also King; and even His royalty He shares with His Church. It is a "*royal* priesthood." The apostles were "in the regeneration," in the world to be regenerated by the gospel and the faith, to "sit upon twelve thrones." And as the apostles, and from them the ministers of Christ, were, and still are, under Christ to rule the Church, "to judge the twelve tribes of Israel;" so the Church itself is to rule the world, not by the iron rule of worldly policy, not by taking the sword which they who take shall perish by the sword, but by the word of righteousness, of truth, of love, and of peace; till, in

* See Rom. xv. 16, in the Greek, or in Dean Alford's translation.

the fulness of time, He shall come Whose is the government, the kingdoms of this world shall become the kingdoms of our God, and of His Christ; and He shall rule, and His Church shall rule with Him, and He shall be acknowledged King of kings and Lord of lords, and He shall reign for ever and ever.

But all this, all this work of Christ, all this work of His Church with Him and in Him, points to that on which St. Paul dwells so long and so lovingly—the unity, and the united action of Christians with Christ, of Christians with Christians. Is it not true, that if Christ is to us, as we know He is, God manifested, and Man manifested in ideal perfection, and the great Prophet, the great Priest, the great Sacrifice, the great King; as He is embodied holiness and embodied love; so is He, too, embodied, ideal, typical, unity and peace? And if His Church shares not only His prophetic authority, but even His priesthood and His kingdom; is she not privileged, too, to share His unity? And can she rest satisfied with disorganised, scattered—I had almost said selfish, self-seeking isolation in her work for Him and for the world?

So it is evident that the apostle laboured, not only to plant the faith and to water the faith, to lay the foundation and to edify the building, but continually to bind it all in one, and to save it from all discord, and rents, and fissures.

Now the method which he pursued was plainly this. He first laid firmly the foundation of faith; then he pressed the duty of tolerating large diversity of practice, and even of belief in matters not essential, of never breaking the visible unity of the Church because of separate *Shibboleths* or from choice of different teachers; and lastly, he laboured at a simple but efficient organisation of the whole body, lest looseness of texture and laxity of discipline should lead to defection from the faith, or to disunion and disintegration. The power with which this was done is plain, from that to which I have referred already. The interval of time between St. Paul's first and his last epistles must have been very small. The 2d Epistle to Timothy was written within ten years from the writing of the 1st to the Corinthians. Yet, in this short space of time, the Church, which at Corinth about A.D. 57 was in a state of almost chaotic rudeness, had at Ephesus, by the year 65, assumed a form of almost perfect organisation. It had priests, and deacons, and deaconesses, with Timothy ruling at their head; call him, if you will, but an accredited delegate of St. Paul,

a vicar apostolic ; or call him, as all Christian antiquity called him, the first Bishop of Ephesus ; in any case, St. Paul had provided that before his own departure, that Church, evidently but an example of other churches, should have the perfect framework of apostolic government and apostolic discipline. St. Paul, under Divine guidance, taught perhaps directly by the word of Christ, or inspired with true instinctive wisdom by the Spirit of God, and acting, doubtless, in concert with the apostles who were in Christ before him, organised with a power probably never known before, probably never rivalled since. It is true that this rapid progress of Church organisation has been alleged as an argument against the genuineness of St. Paul's later epistles. This is not the time nor place to argue this ; it has been argued by others in our own age and nation, and that, thoroughly, efficiently, and conclusively. But, if it does not disprove the authenticity of the documents, it surely does prove the earnest zeal and the consummate skill (may we not say the inspired wisdom ?) with which the apostles worked out the constitution of the Christian Church. It argues, too, the extreme importance which they attached to that constitution, and to its speedy and full development.

For about two centuries and a half, in Europe, Asia, and Africa, the Church retained that organisation just as the apostles left it. It was simple, but effectual. It was a great confederated state under an universal spiritual Head. Each unit in the confederation had its own head, subject only to the one great King of all. Yet that head was representative, elected by clergy and people, possessing their confidence, but not liable to be deposed by their caprices. The limitation to his power was partly perhaps in the assembly of clergy and laity, which he could draw around him if he chose ; but more effectively in the synod of bishops, to which appeal was both legitimate and periodical. It was not unnatural that Christians, spreading everywhere among heathen persecutors and finding the power of the compact empire ever directed against them, should have been tempted to copy the civil organisation, and that even increasingly, when from having been persecuted by, they found themselves in alliance with the secular government. We may believe that organisation, taught by Christ Himself, and carried out afterwards by His apostles, became, from their example, a religious instinct in the Church. By degrees, then, the simple *primus* or president of the bishops of a province became

the metropolitan, and then there grew up, not only bishops of bishops, but metropolitans of metropolitans, and the Patriarchates assumed the form of separate, alas! very soon of rival monarchies. Excess of organisation disorganised the Church. Very possibly, very certainly, the power of the patriarchs, especially of the great patriarch of Rome, was usefully opposed to the iron grinding tyranny of emperors and feudal barons, and feudal suzerains. But it was a power derived from imitation of earthly powers; its metal was of earthly temper, it came not from the armoury of God. It was designed for the cementing of unity; it has issued in a disunion, widespread, deep, enduring, to all human hope hopeless and incurable.

Why is it that we, brethren, whose boast it is that we have thrown off all usurped authority and have returned to primitive doctrine and primitive discipline and primitive government, have so failed of attaining to primitive unity? Why is it, that not only can we see no way to reunite scattered Christendom in one, but that in our own land we are split into sections at which Europe points the finger of scorn, and that the ancient Church of our nation, unbroken in apostolic descent and restored to apostolic simplicity, can find no bond of union to keep even her own people of one voice or of one heart. It is not that we have no foundation truth on which to rest; it is not that our communion is exclusive and sectarian; it is not that we have no zeal, nor learning, nor piety, in our clergy or our laity. It is surely that our organisation is so defective, and our appreciation of its value so small. Every body of Christians, which has made successful progress and held enduring sway, has done so by virtue of close organic machinery. Witness that union of most skilful ecclesiastical development with a system of doctrine which demands unlimited submission of reason and religion, invented and elaborated by the rare genius of Calvin. Witness that *Method*, which has given name to the most prosperous, the most vigorous, the most likely to be lasting, of all the sects into which, alas! the nonconformists of this nation have split off from ourselves. But we have rested too long and too exclusively on an organisation, which is partly at least external to us, and so have missed the power within ourselves. Doubtless from earliest times in England, Church and nation were one. Originally the Church organised the State. We are but slowly awakening to the apprehension that possibly one day their organi-

sations may become distinct, if not antagonistic. Our very loyalty to a great principle has paralysed our will to set our house in order, and to be ready for every danger. And so, if one of those sudden changes of purpose, which from time to time come over the counsels of a people, should snap the silken cord which has bound, for at least twelve centuries, England's church and nation in one, it is believed, perhaps, not without reason, that the cord which binds churchmen to their Church, would prove to be indeed only a rope of sand.

These Congresses, which for fifteen years have met from year to year, do something, we may hope, to gather and to educate us. Diocesan Conferences do better still, joining clergy with clergy, and laity with laity, teaching forbearance, and training in united counsel and common work. Yet is it not true that private opinion and self-will rule among us still, as perhaps they seldom have ruled before in any Church, or amongst any Christian worshippers?

There are those who will not yield their own opinion where no State authority can enforce submission; there are those who will not yield *because* State authority would enforce submission; there are those who live alone in their own thoughts, or in the still greater isolation of narrow circles, and care nothing for the body of Christ, so it looks not as their own fancy has painted it, or their own little school has willed it. And so it is that much zeal and much knowledge, and even many prayers are wasted, because what should be as the united tramp of one vast army marching at its King's command, is lost in the busy hubbub of separate steps, hurrying here and there, like the bewildered wandering of a swarm of bees which has lost its leader and is flying confusedly in the face of death.

And yet this Church of ours is the most precious heritage which a bountiful God has given to the most prosperous of earthly lands. To it we owe, under Him, our temporal, even as our spiritual blessings. It has been hailed by men alien to its communion as the best hope (humanly speaking, the one hope) of reuniting the fragments of scattered Christendom, a people "scattered and peeled" for now eight hundred years and more. The Church is indeed Catholic, yet not Roman; ancient, without the rust of ages; orthodox, but not mummy-like and immovable; reformed, but not schismatical nor heretical. Her one great want is of that organic unity and that loyal devotion from her children,

which have given strength and permanence to other forms of truth, and to many forms of error.

Suffer me to say to you, brethren, that it is now the *first* duty of churchmen to aim at this. Be it that the English Church is yet imperfect. We have inherited it as it is, divine as an ordinance of God, but imperfect as administered by man. It can be destroyed; but it never can be mended, except by loyal united work within it. You can quickly subvert it, if you will; and then "to whom shall we go?" If you would retain and perfect it, you must labour under it. The stronger you make it by loyalty and obedience to it, the more likely it is to grow, not in strength only, but in purity, and dignity, and reverence, and honour. The stronger you make it, the more able will it be to mediate between east and west, between reformed and unreformed, and to join all together in one. But if we will not serve it, till we can first master it; if we will not obey it, till we have first bent it to our will; if, instead of lovingly labouring to build it up to perfection, we heedlessly rend and even ease it, in hope to re-edify it; its pillars may perhaps fall before the shoulders which weigh upon them, but the ruin will carry with it all that even we ourselves hold dearest and best.

It is simply impossible that all men should think exactly alike. Enforcement of wooden uniformity is, therefore, the destruction of true unity. But we can tolerate variety, and yet work at one common work. And if, by all the efforts of Congresses, and Synods, and Conferences, English churchmen can teach this lesson to each other, the English Church has still a future, apparently grander, and what is better, more humbly loyal to Christ, and more practically useful to man, than any which awaits kingdoms, or peoples, or nations, or languages. She may become the golden chain to join discordant sects and rival churches in one, and at last bind them all fast to the throne of God.

SIXTEENTH ANNUAL MEETING
OF THE
CHURCH CONGRESS,
HELD IN PLYMOUTH.

TUESDAY AFTERNOON, 3d OCTOBER 1876.

THE MAYOR OF PLYMOUTH (Mr. W. F. MOORE), addressing the
President, said :—

My LORD BISHOP, on behalf of the inhabitants of Plymouth who have invited the Church Congress to assemble here, I offer you the welcome which, I trust, is always ready for societies of this nature. It is no new thing, my Lord, for societies and associations of various kinds to assemble in Plymouth, drawn together to this place, whether by the intelligence or kindness of the inhabitants, or the attractions of the surrounding scenery, or from any other cause, it is not for me to say; but, I think I may say they have generally after their residence here departed with a recollection of pleasure derived from their visit. With regard to this particular Congress, there are many, and I regret to say I have been amongst them, who have had some misgivings as to the benefit that must arise to the advance of true religion from these meetings; but, I think I may judge most favourably from the discourses which have introduced the Congress to this town, from my Lord Plunket, from Archdeacon Emery, and to-day the very learned, eloquent, and beautiful discourse from the Lord Bishop of Winchester. If these are to be a type of the principles which are to govern your deliberations, and of the action, charity, and good-feeling, which will guide your debates, those misgivings will be considerably modified, if not altogether removed, by the presence of the Congress here; and I do trust, that when those who have done me the honour to accept an invitation to meet me on Friday evening shall assemble in this hall, there shall be but one shout of congratulation at the success of your meeting; and that all that may be said will be not without its use and benefit to those who are within the pale of our Church, nor unacceptable to those who happen to be without that pale, whether they are our nonconformist brethren, or the large body of the working-classes, whom, I know, you and your friends would welcome within the pale of the Church with even more zest and fervour than I now welcome you to the town of Plymouth. I have now the honour to introduce the Lord Bishop of Exeter, and request him to take the chair, and preside over all the deliberations of this Congress.

THE RIGHT REVEREND the LORD BISHOP OF EXETER took his seat as President and delivered the following

INAUGURAL ADDRESS.

MY BRETHREN OF THE CLERGY AND LAITY,—It seems to me very fitting, that, as it is the rule of this Congress, that wherever it meets, the Bishop of the diocese should be requested to preside over its deliberations, so an opportunity should be given to him at the very commencement of the proceedings to say a few words, not only about the subjects that have been chosen for discussion, but also about the dangers which must inevitably attend all such Congresses as these, and about the purposes which such Congresses may be made to serve. And I wish, therefore, to begin by pointing out to you two great dangers which are inherent in the very nature of such Congresses, in order that I may afterwards indicate what seems to me the right spirit in which our deliberations should be conducted, and to point out to you what we may hope, if we consider matters in such a spirit, to attain by our meeting here. There are, it seems to me, two chief dangers which we must expect to encounter, and which it is therefore our duty to be warned against and to provide against. One arises from the character of the Congress, and the other from the mode of its composition. To speak of the last first, you must bear in mind that this is not a representative, but an open Congress; that those who come here are not required as a qualification for their attendance to possess learning or ability, or the confidence of their fellows, or any appointment by their superiors. It is open to all members of the Church of England, without exception, who are willing to attend, and to all members of other churches that are in communion with us, and it is inevitable, therefore, that the prevailing characteristic of a Congress brought together in this way should be a certain particular kind of zeal, which zeal is of necessity no guarantee whatever either for wisdom, or thoughtfulness, or truth of convictions. We know that men may be very zealous, very honestly zealous, for that which has no basis in the truth at all, and we know from the highest authority, that even the greatest and most earnest zeal is consistent with a course that shall do the most serious mischief. What induces men to quit their homes, and their work, and come great distances perhaps, and to some even at an inconvenient expense? It is, no doubt, a real zeal for God's service, but it is a zeal of a special kind, and unless it is carefully con-

trolled it may really do very serious harm. It may do harm in two very different ways, because it must be remembered that these zealous attendants are not always those to whom men of learning, or men of ability, or men of careful and laborious thought would desire to address themselves. Such men seek, no doubt, for sympathetic hearers if they can obtain them, and often they are very glad of the opportunity of saying with their own voices what, perhaps, could not have quite the same effect if it were simply published for readers to read. Very often, indeed, such men would be glad of an audience that would attend to the conclusions at which they had arrived, but it is not probable that such men will be always ready to come forward if they find that there is not thought answering their thought, that patient consideration is not being bestowed upon the results of their study, but that what they say simply meets with immediate rejection, if it happens to be opposed to the popular opinion at the time in the meeting; or else is accepted by what, to thoughtful men, is more painful than rejection—by tumultuous applause, which does not really imply that there is any depth, or any real grasp in those who thus applaud. This is one possible mischief, namely, that it may very well be that in such a Congress as this, the zeal which animates its members may deter men of ability and learning from appearing before them, or may at least diminish the number of such men by excluding all those who feel that what they think or what they have to say will not be acceptable to those who have to listen. And as this is one possible mischief and a very serious one, so there is another; because it is impossible that strangers and those who do not attend the Congress should not in some degree regard it as the representation of the Church of England; and on the other hand it is quite impossible that it should be in the full sense any fair or real representation, because from the very nature of its composition it is not likely to attract that large body of quiet, conscientious, hard-working, earnest men who, although they are doing their duty in their own immediate neighbourhood, do not feel any call to join in such meetings as these, while yet they make up a very large part of the working body of the Church. It is quite impossible that such men as these should be represented in such proportions as they really exist: it is quite impossible that this Congress should in that way contain what is by any means a fair aspect of the whole Church, and it is of course a serious danger lest it be said afterwards, "Look at the Congress of the Church of England, and see how the extreme men on one side, or extreme men on the other side, really make up the great body of the speakers and hearers." This is one of the dangers which arise from the composition of the Congress; there is another which arises out of its nature, because

it is a Congress which possesses no power whatever. It is simply to deliberate, to hear what is said, to interchange opinions; and, of course, there is always of necessity a danger at such Congresses that of the three classes of workers, taking a division which, I suppose, is familiar to all of you—thinkers, and sayers, and doers—the sayers shall have quite an undue preponderance, being no longer checked, as they are everywhere else in the world, by the necessity of finding doers to execute what they propose, of bringing all their suggestions to the test of fact, of reducing all their theories to immediate practice; and consequently we are always running the risk of much talk, and little besides talk, of being very much excited by propositions which cannot be executed, of being stirred by ideals which are not only impossible of attainment, but the search after which will not lead us in the true course; and all because from the very nature of the case—inasmuch as we have not anything definite to do, or any power of doing it if we had—we are robbed of that perpetual test which in all great work always marks whether the sayers has a true thinker at his back, or whether he is simply the utterer of eloquent words with no thought beneath them. These are evils which must always attend such Congresses; and I assure you that they are very serious, that they cannot be put aside as trifling matters, nor can we speak of them as if they did not require from us any careful consideration. But, as I have pointed out to you the dangers, so, too, I must go on to point out to you that the remedy for such dangers must be found in the Congress itself. The members of the Congress must lay it on their consciences as an important duty that they will save us from such perils by their moderation of spirit, and by the practical nature of all that they say. For if any good results are to be obtained from such Congresses as these, it is in proportion as men can be moderate and practical. But if we can cultivate such a spirit, I think there is good reason for hoping that we shall attain useful results. There are two results, plainly, which ought to come out of such a Congress, and which we ought steadily to keep in view as the purposes for which we are come together. For in the first place it is quite evident that among all the practical problems which we have to solve in doing our work in the service of the Holy Catholic Church, there are very few, indeed, which will not very greatly benefit by the light that is thrown upon them in discussions conducted by various minds acquainted with various circumstances, and looking at matters from various points of view. There is no one of us, wherever his work may be cast, who may not learn much by hearing what is thought by others who are engaged in the same kind of work. There is no one of us who cares for anything

which has to be done in the name of Christ who cannot benefit largely by the experience, the suggestions, the inspiration to be obtained from others who are engaged in the same way. And I have no doubt at all that such discussions will very often send a man back to his own neighbourhood able—whether he be a clergyman or a layman—to see his way in many instances where before he was perplexed. Often and often, although he cannot do precisely what was suggested, or copy what was described, he obtains hints and suggestions, he has thoughts called up within him, perhaps he knows not how, in consequence of what he has heard; and he does his work better all his life afterwards. And as this is one great advantage that we may gain from such Congresses as these, so there is another which is obvious indeed, but on which we cannot lay too much stress—I mean that kindling of sympathy which, perhaps more than anything else, cheers a man to persevere in difficult and sometimes unpleasant tasks; that sympathy which carries us through many troubles and trials, which we all owe to one another, and for the kindling of which, we may say, the Church of Christ was set up here on earth. And now, if you will look at the programme of the subjects put down for discussion, you will see how the attempt has been made to give everything that practical character of which I spoke before. It is quite true, and we know it full well, that there are men who can only be kindled by the fact that they are to be engaged in controversy; there are men whose hearts only warm when they feel they are engaged in conflict; there are men who very often find that the ordinary commonplace round of duty is too dull to rouse their spirits, and who feel that they require, if they are to come together, something more stimulating than the consideration of how best they may follow St. Paul's rule, to know nothing "save Jesus Christ, and Him crucified." But I am quite sure that if only we could fix our eyes, not upon matters of controversy, but upon the task that we have to fulfil, if we could only think of the work that has to be done, and with all our energy give ourselves to that work, then, indeed, the kindling of sympathy which might be the result of such Congresses as these would be of the highest value to the whole Church. From my heart do I honour the man who is able to turn aside, often to turn aside in weariness, from the many disputes and quarrels that are constantly setting us apart, and with unhesitating but with unrelaxing energy give himself afresh to the great work which the Lord has called His people to do, and to find there that excitement and stimulus, that constant kindling of the fire within, which such sympathy as we can give each other would encourage more than anything else. My brethren, whether clergy or laity, I beg of you to think that the work we have

to do, if we could but see it, is far more stimulating and rousing than any of the controversies that so often engage us. If we could but stir our hearts, one and all, to give ourselves to such work, and to the consideration how it may best be done, we should most certainly find that, as it is a great blessing to belong to the Church of Christ, and to find that we are not alone in doing what He has bidden us do, so, too, it is a real blessing that we should come together to kindle each other's souls, and to go forth to our labours with the sense that we are not labouring alone, but that far and wide, all over England, yes, and all over the world, there are others who care as we care above all else to know first of all "Jesus Christ, and Him crucified." These, brethren, are the few words I desire to address to you on this occasion. I see I have by a few minutes exceeded the time that was allotted to me. I hope you will forgive it at the opening of the Congress, and I trust that in some degree what I have said may help all of us—speakers, readers, or listeners, to do each his part to make this Congress what it ought to be.

THE BONN CONFERENCE AND THE OLD CATHOLIC MOVEMENT.

PAPER.

THE RIGHT REV. BISHOP PERRY.

IN my first draught of the paper which I am going to read, I had inserted a brief historical sketch of the gradual progress which the Old Catholics had made in renouncing the doctrinal errors and corrupt practices of the Roman Church, and in the framing of their ecclesiastical constitution, which very closely resembles that of our own Church in Victoria and other British colonies. But the short space of time to which I am limited has obliged me to omit this, and to confine myself to their scheme for promoting the reunion of Christendom, and the degree of success which has attended it.

The desire for such a reunion was expressed at the first Congress, held by them in September 1871, at Munich, when the following resolution was adopted:—"We hope for reunion with the Oriental, Greek, and Russian Churches, separation from which having been unnecessary, and grounded upon no irreconcilable dogmatic differences. In contemplating the reforms at which we aim, and the progress of science and increased Christian culture, we hope for a gradual understanding with the Protestant and Episcopal Churches."

At this Congress they declared their adherence to the creed of the Council of Trent; but in the following year Abbé Michand, an eminent French ecclesiastic, who had resigned all his offices because he could not accept the Vatican decrees, published a series of appeals, calling upon all Christian communions, Eastern, Anglican, Protestant,

and Roman, to work together with a view to return to primitive and universal faith; and he argued that for this purpose "it would be necessary to put aside the Tridentine canons, and go back to the common ground afforded in Christian doctrine as universally received by the Churches of Christendom before the ninth century."

Whether from the Abbé's eloquent reasoning, or from other causes, the ensuing Congress, which was held at Cologne in the same year, showed that the leaders of the movement were then prepared to adopt and act upon his suggestions. At that Congress, which was attended by nearly 500 persons, including as visitors two Bishops of the Church of England, an Archpriest from Russia, and strangers from Belgium, Italy, and other parts of Europe, a "Reunion Committee" for bringing proposals before a future Congress was appointed. In proposing the appointment of this Committee, Professor, now Bishop Reinkens, observed that "one lesson was plainly to be deduced from past failure, viz., that a union of confessions cannot possibly consist in uniformity;" and he stated that "Döllinger and himself were agreed that a union of confessions might be attained on the basis of Holy Scripture, and of the ecumenical confessions of the early Church, expounded in accordance with the doctrine of the undivided Church of the first century." He further added, in reference to the means for its successful accomplishment, that "there was no more hope in the guidance of a hierarchy than in that of statesmen;" that "the foundation of a union was in the hearts of the faithful;" that "their present efforts were novel in character, and consequently afforded ground for new hope;" and that "all endeavours must be dictated by a spirit of humility, and a frank admission of possible imperfections." A saying of Professor Micheliis at the same time deserves to be noticed. Referring to the restoration of Cologne Cathedral having been conceived and carried out under a Protestant king, he observed, "It is only with the help of Protestantism that Catholicism can be united and regenerated."

The expressions of such sentiments showed that the leaders of the movement had already made, and the noble defence of it by Professor Huber against the charge of half-heartedness gave their friends an assurance that they would continue to make, what the Bishop of Winchester has termed sound and continuous Christian progress. "What," he asked, "is halfness? It is to be on the road, and not yet to have reached the goal. It is the necessary characteristic of every true movement, of every true development. Every human being is in this sense always but half himself. But, in the only sense in which the charge would be a reproach, we are not half-hearted; for we wish, we aim at the truth, the whole truth, and nothing but the truth."

No further step towards the carrying out of the reunion project was taken during the year 1872; but at the next Congress, which was held the following year at Constance, and which consisted of a large number of distinguished delegates and visitors, and, as the historian says, "broke up amid every indication of almost entire unanimity," two committees were appointed; the one to correspond with the Greek and Eastern, the other with the Western Churches. Of the speeches delivered at this Congress one, addressed to a crowded general meeting

in the Council Hall by Bishop Reinkens, was remarkable for the earnest manner in which he enforced "the necessity for a return to the study of the scriptures, especially the New Testament, opposed to that of the scholastic commentators."

Immediately after the breaking up of the Assembly the two corresponding Committees put themselves in communication, the one with the Committee of the "Friends of Spiritual Enlightenment" at St. Petersburg, and the other with the "Anglo-Continental Society" in this country; and this led to the convening by Dr. Döllinger as their President of the first conference at Bonn, in September 1874. To the proceedings of "this memorable and interesting Assembly," as it has been justly called, I would now direct your special attention.

The earnest desire of those eminent men, some of whose sayings I have quoted, to put away all false doctrines and superstitious practices, and to unite the various Churches of the East and West in the profession of a common faith, might well encourage us to hope for much benefit to the whole Church, and especially to the Old Catholics themselves, from its deliberations: and I think I may say that, in respect to them, the conclusions arrived at were such as to satisfy all reasonable expectations.

The Conference, like the several Congresses which preceded it, was attended by a number of eminent men from Germany, Switzerland, France, Denmark, Russia, Greece, England, and North America; and the discussion of every subject, notwithstanding great differences of opinion upon some, appears to have been conducted with uninterrupted Christian courtesy. Nothing occurred during its continuance to disturb the mutual charity of its numerous members. This is high praise. My time does not permit me to extract, as I should be glad to do, parts of the several addresses which were delivered; I can only notice the results.

The object of the Conference, it is to be remembered, was twofold; to heal the breach which had existed for upwards of 1000 years between the Eastern and Western Churches, and to come to an agreement upon the matters of doctrine and practice, which had caused the Western Churches, specially the Protestant Episcopal Churches of England and America, to separate from the Church of Rome. Thus the Old Catholic leaders hoped all these Churches might be combined with themselves in one Reformed Catholic Church. Toward the fulfilment of this hope, the first step was taken by Döllinger, who announced, on behalf of his colleagues and himself, that they in no way considered themselves "bound by all the decrees" of the Council of Trent; a declaration of their having cast off the shackles of the Roman Church, which was practically verified throughout all the subsequent deliberations.

The question of the "filioque" ("and the son"), inserted in the Nicene Creed concerning the procession of the Holy Ghost, was the first brought under discussion, and after a long protracted argument was settled, mainly through the conciliatory spirit of Döllinger and the Old Catholics, by the following resolution, which was unanimously adopted: "We agree that the way in which the filioque was inserted in the Nicene Creed was illegal, and that, with a view to future peace and

unity, it is much to be desired that the whole Church should set itself seriously to consider whether the Creed could possibly be restored to its primitive form without sacrifice of any true doctrine, which is expressed in the present Western form." At the same time it was further resolved to appoint a committee, which might consider the doctrinal question, and submit to a future Conference some mode of bringing the different Churches to an agreement upon it. This was all which could then be effected toward a reunion of the East and West.

For the purpose principally of meeting "the objections of English Churchmen to Catholic doctrine" (I use the words of the historian), "a series of Articles of Faith" were adopted; some, we are told, "with almost unhesitating unanimity," and the rest by a large majority of votes. In these also may be seen the progress of the Old Catholics toward the full confession of the true "faith which was once committed to the saints."

To the first four—that the apocryphal books of the Old Testament are not of the same canonicity as those contained in the Hebrew canon; that no translation of the Holy Scriptures can claim an authority superior to that of the original text; that the reading of the Holy Scriptures in the vulgar tongue cannot lawfully be forbidden; and that, in general, it is more fitting, and in accordance with the spirit of the Church, that the liturgy should be in the tongue understood by the people; as also to the 5th, that "faith working by love, not faith without love," is the means and condition of man's justification before God; to the 6th, that salvation cannot be merited by (what is called) "merit of condignity;" to the 7th, that the doctrine of works of supererogation is untenable; to the 10th, rejecting the doctrine of the immaculate conception of the blessed Virgin Mary; and to the 12th, that indulgences can only refer to penalties actually imposed by the Church herself, all members of the Church of England, although they might prefer that some of them had been expressed rather differently, could, I conceive, rightly assent. In the 8th, 11th, and 13th also, concerning the number of Sacraments, the practice of confession before a priest, and prayers for the faithful departed, and even in the 9th, relating to the Holy Scriptures and Tradition, and in the 14th, upon the Sacrament of the Lord's Supper, we may thankfully recognise a partial renunciation of Roman error.

It is, however, to be observed that the adoption of an Article of Faith, which is indicative of progress in them, may be a retrograde step in us; and, therefore, while I cordially rejoice at the advance made toward a sound, scriptural creed by the Old Catholics, I cannot but lament what appears to me a declension, in some particulars, from the principles of our Protestant Reformed Church, by our English and American brethren who were present at this Conference. The doctrine concerning the number of Sacraments seems to me directly in opposition to that of our Church in her 25th Article; and I believe the great majority of intelligent English Churchmen will agree with me in denying—what certainly cannot be proved—that either "the practice of confession before a priest," in the sense and with the object obviously intended in the Article agreed to at the Conference, or that of any kind of prayer for the dead, can be shown to have "come down to us

from the Primitive Church," and therefore "should be retained in the Church."

To the 9th Article, which affirms that "genuine tradition," or, as it is there explained, "the unbroken transmission, partly oral, partly in writing, of the doctrine delivered by Christ and his apostles," is an authoritative source of teaching for all generations of Christians, I expressed my objections two years ago at Brighton. I will now only say that, as a matter of fact, no such genuine tradition exists, and that no doctrine, except such as is contained in the New Testament Scriptures, can in any way be conclusively proved to have been "delivered by Christ and his apostles." Historical testimony, which a learned doctor who spoke after me at Brighton stated to be all that was meant by tradition, is very valuable for the purpose for which it was used by our reformers; viz., to prove the existence of certain usages in the early Church, and to disprove the existence in it of mediæval innovations; but, when honestly examined, it will be found incapable of establishing, by itself, any Article of Faith. Practically, however, tradition does not mean "simply historical testimony." It really signifies either the opinion of one or more ancient writers, or the common usage of the Church several centuries after the apostolic age, when the falling away foretold by St. Paul had evidently come; and to this kind of tradition are in a great measure to be ascribed the manifold doctrinal errors and superstitious practices which gradually crept into the Eastern and Roman Churches, and of which some would certainly creep once more into our own if its authority became again recognised among us.

One other Article, that relating to the Lord's Supper, I must not pass unnoticed. To the second paragraph, which affirms that Sacrament to be "a sacred feast wherein the faithful, receiving the body and blood of our Lord, have communion one with another," I fully assent; but to the doctrine contained in the first paragraph—that it is "a representation and presentation on earth of the one oblation of Christ for the salvation of redeemed mankind, which is continually presented in heaven by Christ"—I most strongly object. I know that the words, "We have an altar," in Heb. xiii. 10, are alleged in support of what is called "the eucharistic sacrifice;" but, even if these words be understood to refer, which I do not believe they do, to the Lord's Supper, the 15th verse, which must be read with the 10th, plainly teaches us what is the only sacrifice which we are to offer therein by Christ to God, viz., "the sacrifice of praise,"—that is, "the fruit of our lips." I think I may affirm without fear of contradiction (for no scholar will adduce against me the *καταγγελλεῖς*, rendered in our English Bible "Ye show forth," of 1 Cor. xi. 26), that, besides that very difficult passage in Hebrews, no trace whatever is to be found, either in the New Testament Scriptures or in the formularies of our Church, of such a doctrine as the presentation to God, in any sense whatever, of "the one oblation of Christ" at the celebration of the Lord's Supper. The holding of such an article I doubt not to be compatible with a sincere faith in, and love to, the Lord Jesus; and, therefore, would not prevent me from acknowledging the Old Catholics and others as brethren in Christ; but sure am I that our martyred reformers of the sixteenth century would never have assented to it, and earnestly do I trust

that the clergy and laity of our Church in this nineteenth century will not assent to it. How it ever was agreed to by a committee "determined," as the historian tells us, "on passing over points which might occasion controversy, and on endeavouring to frame an article containing only what all might admit," I am at a loss to conceive. For myself, if our Church adopted it, I could not continue any longer a minister of her communion. Moreover, the agreement which such an article seems to express is altogether deceptive; for I do not suppose that any of the English or American clergymen who assented to it would accept the doctrine of the Eastern Church, which Dr. Dollinger said it did not contravene, that "the eucharistic sacrifice is certainly not only a thank-offering, but also a sin-offering for both living and dead."

In the sentiment expressed by my Right Rev. brother the Bishop of Winchester, that "every Christian heart should be ready to help" the Old Catholics, I most cordially concur; but, in the review of the proceedings of this conference, I am compelled to say that, in my opinion, the English and American members would have rendered the cause of Christian unity more effectual help, and secured for the new German reformers warmer and more general sympathy among English churchmen, by following the example which their Eastern brethren set them on the question of the invocation of saints, and requesting that those matters on which we, as a church, cannot yet agree with those other churches should be left undecided. There was surely no necessity for coming to a positive conclusion upon points of doctrine and practice on which, as must have been known, so great contrariety of judgment, and such deeply-rooted opposite feelings exist among ourselves.

The lapse of time compels me to leave those who will follow me to comment upon the proceedings of the second Conference, which was held at Bonn the ensuing year, for the discussion of the doctrine concerning the Holy Ghost.

The Very REV. the DEAN of LICHFIELD.

It is scarcely possible to give an adequate account of the Old Catholic movement, without some prefatory notice of the circumstances which preceded it, and which may be said to have influenced it. These circumstances are to be found, I think, in the spread of two great opposing principles, Ultramontanism on the one hand, and Rationalism on the other. The principles of Ultramontanism were first openly asserted by Hildebrand in the eleventh century, and they were at length fully developed in the fifteenth century. They involve the maintenance of the Papal Supremacy and the Papal Infallibility. And it must be remembered that the Papal Supremacy, as asserted in its fulness, claims dominion not only over all churches, but over all temporal sovereignties. These advanced opinions have chiefly taken root in the Italian peninsula. But it is remarkable and instructive to notice that some of the seceders from our own communion, unlike the old hereditary Roman Catholics in this country, have adopted the whole tone and spirit of Ultramontanism. These principles are evidently incompatible with religious and

civil liberty. And accordingly wherever intellectual life has been quickened, and national and social freedom has been prized, they have been regarded with extreme jealousy, and have roused a most determined opposition. I need not remind you how they have been resisted on this side of the Alps—how Germany became the cradle of the Reformation in the sixteenth century—or how, in this island, the vigorous arm of a Tudor Sovereign wrested from the Pope his usurped supremacy, and how in the good providence of God we recovered our National freedom, and received back our National Church, remodelled after the pattern of primitive Christianity. But the present age has witnessed new and startling developments. The rebound from Ultramontanism has sent many minds drifting into Rationalism; and it would seem as though Rome, taking advantage of this rapid and violent swing of the pendulum, had resolved to test her strength by the bold assertion of some new dogma. The dogma selected for this purpose was the Immaculate Conception of the Virgin Mary. It was well chosen. There is something very fascinating to many minds in Mariolatry; and whatever might seem to add honour and dignity to the Blessed Virgin would be sure to be regarded with favour and enthusiasm by multitudes. It is believed that the ecclesiastical authorities at Rome were much guided by Jesuit influence in this matter. At all events, a distinguished Jesuit named Perrone put forth a treatise, the object of which was to inquire whether the Immaculate Conception was not a doctrine which might be affirmed by a Papal decree. This treatise was soon followed by a Brief, circulated to test the pulse of the Roman Catholic Church. The next step was to summon a number of bishops, known to be favourable to the dogma, to consult with the Pope, not as to the truth of the dogma (this had all along been assumed), but whether the time had not now arrived for proclaiming it by authority. The result was the publication of a Bull on December 8th, 1854, promulgating the doctrine of the Immaculate Conception, and imposing it as an article of faith upon the Roman Communion.

But there were men of vigorous and independent thought in that Communion, to whom the imposition of this new dogma was highly distasteful. Nor were they less disturbed by the rapid progress of free inquiry on the other side, especially in the mixed Universities of Germany, where extreme Protestant and extreme Catholic principles were brought face to face with each other in their revived energy. It was out of the meeting of those conflicting principles that the Old Catholic movement may be said to have sprung. It may be regarded as dating from the autumn of 1863, when a Conference was held at Munich, at which the Archbishop of Munich was present; the object of the Conference being to establish a bond of union between the Old Catholics of Germany, and to illustrate the real harmony which exists between religious and scientific truth. These proceedings appear to have roused the jealousy of the Roman Curia; and the Munich Conference was speedily followed by a Papal Brief, addressed to the archbishop, denouncing the methods and spirit of German theology, and asserting the supremacy of Rome and the Schoolmen. This Brief could only be regarded as a censure of the Munich Conference; and thus a breach was made between Catholic Germany and Rome. Not long afterwards the famous Syllabus was

published under Jesuit influence, which prepared the way for the Vatican Council, wrongly named Œcumenical, summoned in 1868 for 1869.

The great object of this Council was the publication of the dogma of the Papal Infallibility. The dogma was published, but it was by no means universally accepted. If there were 451 *placets*, there were 88 *non-placets*. There were many who voted for it under protest. There were many who declined to vote at all. Ultimately, however, under those mysterious and potent influences which Rome knows so well how to use, the greater number yielded.

But there was a small band who steadfastly refused their adherence, and amongst these were Friedrich and Döllinger; and in March 1871, these two men were called upon to submit themselves. This demand was immediately met by Döllinger with his famous *Erklärung*, repudiating the Papal Infallibility as contrary to Holy Scripture and Tradition, and as incompatible with the existing order of European States. For this manifesto Döllinger was visited with the "greater excommunication." But his time was now come for vigorous action. He had already drawn the sword; he now threw away the scabbard.

His manifesto was not without its effect upon Catholic Germany; and the result was a Conference, which may be called the first Old Catholic Conference, held at Munich, September 22, 1871, under the presidency of Dr. Schulte, Professor of Canon Law at Prague. At this Conference two most important principles were affirmed:—(1.) That the object of the Conference was not the creation of a new sect; and (2.) that it was a *bona fide* attempt to effect from within a genuine reform of the Catholic Church in her head and in her members.

This Conference also recommended the giving to the Catholic laity a constitutional participation in Church affairs. It spoke approvingly of the Church of Utrecht, and it expressed the hope of a reunion with the Oriental and Russian Churches.

In the following year (A.D. 1872), the second Old Catholic Conference was held at Cologne under the same presidency. The Archbishop of Utrecht was present on this occasion; and the Conference was further strengthened, not only by members of the Eastern Churches, but by representatives from the English Church, amongst whom were the Bishop of Lincoln, Dr. Wordsworth, and the then Bishop of Ely, Dr. Harold Browne. The business at this Conference was chiefly *pro forma*. Nevertheless, it was remarkable for an utterance from the Archbishop of Utrecht, in which he strongly insisted upon the importance of maintaining Catholic unity. Moreover, a committee was appointed, with Dr. Von Döllinger as its chairman, to arrange for future proceedings.

Since that time two most important Conferences have been held at Bonn,—one in 1874, and the other last year, both of them under the presidency of Dr. Von Döllinger. The principles which have guided the members are these; that, what with Infidelity on the one side, and Ultramontanism on the other, it becomes more than ever necessary that they who believe in the "Holy Catholic Church" as it has been constituted from the beginning, should draw together, and unite in the defence of the faith once for all delivered to the saints. They feel

that it is in primitive Christianity alone that we can find a real bond of union ; and that it is primitive Christianity alone which can offer a foundation broad enough, and deep enough, to support us in that coming conflict which is to precede the final triumph of the truth.

Now the points of agreement between the Old Catholics, the Anglican Communion, and the Eastern Churches, are many and important.

We all alike agree :—

1. Upon the constitution of the Christian Church.
2. Upon the authority of the first six Œcumenical Councils.
3. Upon the necessity of believing the Catholic Faith as set forth in the Creeds.
4. We further agree in repudiating the Papal Supremacy and the Papal Infallibility.

With regard to the constitution of the Christian Church, it is satisfactory to find that we of the English Church have been fully recognized at these Conferences as a true branch of the Church Catholic. The validity of our Orders is no longer treated as doubtful. Our claim to be a branch of the Church Universal, as united with it by the bond of an Episcopacy of undoubted Apostolical succession, is conceded by all candid and well-informed men. It was freely acknowledged by the great and eloquent Bossuet. It is equally admitted by Dr. Von Döllinger, who says, speaking of Archbishop Parker's consecration, that "it is as well established as a fact can be required to be." A doubt was indeed raised at one of the Conferences, not as to the validity of our Orders as a matter of historical evidence, but as to the question how far we of the Church of England recognize the Sacramental character of Holy Orders. This doubt was, however, ably met by Döllinger, who pointed out that we of the Church of England give the name of Sacraments only to those two institutions which were ordained by Christ Himself as means of grace to all believers. With regard to Holy Orders, it is sufficient that we believe that a special gift of the Holy Spirit is conferred in Ordination.

The point which was most keenly discussed at the first Bonn Conference was, as might be expected, the vexed question which for 1000 years has divided the Churches of the East and the West ; I mean, the "Holy Procession." But even upon this most mysterious subject there is already such an approximation towards agreement as must rejoice the hearts of all those who desire and pray for the unity of Christendom.

At the first Conference at Bonn there was, indeed, a considerable conflict of thought and opinion on this subject. It was maintained, perhaps in language somewhat stronger than what was justified by the facts, that the "Filioque" clause was irregularly inserted into the Nicæno-Constantinopolitan Creed ; and that it invaded the great principle that there is and can be but one Fountain, one primary source of Deity. It was also contended that the procession from the Son expressed no true doctrine beyond that of the temporal mission of the Holy Spirit. And something more than a wish was expressed that the clause might be removed from our Creed.

But further sifting of the question has shown that the disputed

formula is not open to the objections urged against it. The discussions have at least availed to show, not only that the temporal mission of the Holy Spirit could not satisfy all that is involved in the procession from the Son, but also that there is a most true doctrine expressed in our Western form. The great want is, not any change in the words of our own Creed; for, indeed, the assertions of both Creeds are true; but some statement which, without alteration of either form of the symbol, shall harmonize the traditional beliefs of Eastern and Western Christendom.

At the second Bonn Conference certain propositions were set forth, which, if not perfectly satisfactory in their present form, show at all events an earnest desire on the part of the representatives of both East and West to find some meeting point. The propositions to which I refer were submitted by a vote of both Houses of the Canterbury Convocation to a Committee of the Lower House, who have already prepared and presented a Report on the subject. Meanwhile, a letter from Dr. Pusey to Canon Liddon, recently published, shows that the subject is attracting the attention of some of our most profound theologians; and we may hope that the suggestions by way of amendment thrown out in this letter by Dr. Pusey may reduce the difference between us to a minimum.

These are surely no mean results, for which, under God, we owe a great debt of gratitude to Dr. Von Döllinger, whose vast learning, Christian courage, never-failing tact, and commanding eloquence, have won for him an enduring name throughout Christendom. We cannot but regard him as a special instrument in the hands of God for directing and controlling this important movement. Nor have English Churchmen been wanting in their expressions of gratitude, as manifested by the declaration of sympathy (signed by 38 bishops, 3800 priests and deacons, and 4170 laymen) which is about to be presented to him.

Now it seems to me to be impossible that the English Church can remain a passive or uninterested spectator of this great movement. For a long time we have been, in a measure, isolated as it were from the rest of Christendom. But now a thousand circumstances are bringing us into contact with it again. Indeed it appears as though our great and ever-enlarging Communion was destined, in the providence of God, to form a great bond of union for Christendom throughout the world. With our sober and scriptural standard of doctrine, and our primitive and chastened ritual, we exercise a balancing, steadying influence everywhere. With our sacramental and spiritual teaching we touch the two extremes of religious thought, and are enabled to extend a wider sympathy than other Churches. We have points in common with objective as well as subjective minds. Established at home, and unestablished elsewhere—united closely with the State here, and separate from it there, we present an example of the power which the Church Catholic possesses of adapting itself to the different circumstances and varying forms of temporal government amongst which it may be placed. If we are able to measure the evils of an exaggerated Sacerdotalism on the one side, we can also estimate those of an encroaching Erastianism on the other.

I have said that we cannot be uninterested in the Old Catholic

movement. But it is a grave question how far the Church of England as a body should identify herself with it. It has hitherto been, to my mind, one of the special advantages of these Conferences that they are destitute of any representative character. Representative men have indeed attended them; and it is to be hoped that they will continue to do so. But I confess that when I think of the great Christian communities which are or may be affected by this movement, the more I incline to the opinion that our attitude towards it should be one of brotherly sympathy rather than of ecclesiastical interference. The Catholic principle which guided Christendom in early times may well guide us here. The Churches of primitive ages were confederate, but at the same time independent. We do not seek to draw into our Communion the members of other Churches who may see reason to desire a reform of their own Communion. But if we have any examples in our own history by which they may profit, let us by all means give them the benefit of our own experience. Nor must we be so proud of our own advantages as not to feel that there is much which we may learn by Christian intercourse with other Churches.

I will only add that the great object aimed at by this movement is the truth of God, and the unity of His Church; and I will conclude with the words of St. Augustine, "Non habet caritatem Dei, qui Ecclesiæ non diligit unitatem." "He has not the love of God who does not highly esteem the Unity of the Church."

THE REV. LORD PLUNKET.

THE Bonn Conference, regarded simply as an out-going of Christian love and courage, must command the sympathies of all. It was a bold thought to strike aloud the half-forgotten key-note of UNITY in the ears of a divided Christendom. And there is not one of us, I feel sure, who does not honour the brave Döllinger and the large-hearted Reinkens for having made the noble venture.

But what is to be the BASIS—the EXTENT—the FORM—of the Unity for which the Conference seeks? These are points upon which some uncertainty, and not a little misconception, would seem to prevail. In dealing with them, I shall speak with entire frankness, but I shall, I trust, remember that friendliness of heart is not inconsistent with faithfulness of speech.

To begin, then, with the proposed Basis of Unity.

I. It has evidently been assumed by some who have derided this movement that Dr. Döllinger and his associates are still engaged in searching for it amid the fogs that envelop the cloudland of Patristic literature and floating Tradition. Somewhere in that nebulous region they expect, it is thought, to light presently on some entirely new *Consensus* of Primitive doctrine—some hitherto unknown *Formula Concordiæ*—whereupon to build up triumphantly their Temple of future Peace. A splendid dream, it is said, but a chimera. Very

true. But is it a chimera for which the Conference is responsible? May it not have been dreamt for it by others? Let us see.

In the formal circular which summoned the Conference of last year, the Basis of Union is specifically described by Dr. Döllinger as a "general recognition of those great Christian truths which form the substance of the definitions set forth in *the creeds of the primitive undivided Church*." Now, whether rightly or wrongly, the Athanasian Creed, as we know, is not regarded by Dr. Döllinger as coming within this category. And, as regards the Apostles' Creed—although, with Jeremy Taylor, we might, many of us, wish to see the creed of our baptism adopted as a basis of reunion by the separate Churches, yet the absence of what is deemed sufficient Conciliar authority (especially by the Greek Church) renders such a prospect, I fear, hopeless. It would seem, therefore, to follow that the Basis of Unity proposed by Dr. Döllinger is to be sought for in those authoritative confessions of early Christian Faith, which found their ultimate embodiment in the NICENO-CONSTANTINOPOLITAN CREED as it stood before the introduction of the *Filioque* clause.

In other words, Dr. Döllinger's proposition, when disentangled from all unnecessary embarrassments, resolves itself simply to this:—That a suitable *Eirenikon* for the long-separated churches shall be found in that ancient Summary of Scriptural Truth, Patristic Consent, and Authentic Tradition, which was drawn up by the Primitive Church as a compendium of the Christian Faith; a Creed which (in the words of Dr. Döllinger) formed for centuries the sole bond of union for the whole of Christendom; and as to the adequacy of which for a similar purpose now, there are, I believe, few Christians (among those who desire Church unity at all) who will not say as was said of old, "*Fides sic expressa est perfecta*." Is there, I would ask, anything very vague, unreasonable, or chimerical in such a proposition? I think not.

II. But if such be the *basis* on which unity is to rest, what is the *extent* which unity is intended to cover? Grave misapprehensions prevail on this point, and have done more, as I believe, to discredit the claims of the Bonn Conference to Catholicity than aught else besides.

Some, for example, have condemned the movement upon the ground that the boundary lines of unity are intended, as they believe, to include those Churches only which can furnish satisfactory proof of an unbroken Episcopal succession.

According to others among its censors, the area is still narrower—being intended to embrace *three* only of the Churches of Christendom: the Oriental, the Alt Catholic, and the Anglican.

Others have denounced the movement as being of an even more sectional character, asserting that it is only an attempt on the part of a few English churchmen, of an extreme type, to join the Alt Catholics in making such terms with the Eastern Church as may help to provide their otherwise homeless and disembodied spirits with some sort of respectable shelter in the possibly troublous years to come. We are warned, moreover, by such persons, that the loud flourish of *anti-Vatican* trumpets with which the movement has been heralded, ought

not to divert the attention of guileless Protestants from the fact that the whole thing may be, after all, nothing more nor less than an effort to consolidate *anti-Protestant* interests. For, it is urged, and not altogether without truth, that the monopoly of abusing the Pope, which used to be the special privilege of the Irish Orangeman of the good old type, has been most cruelly wrested from him in these latter days by degenerate imitators of quite another school, and that it is possible now for a man to shout "No Popery" till his throat is hoarse, and yet be a *very* indifferent Protestant all the while.

Such are the grounds upon which many have openly *condemned* the Conference, describing it as utterly lacking in comprehensiveness of design. Whether any of those who openly *favour* the movement do really expect or desire that the extent of its proposed unity should be of this circumscribed character, it is not for me to say. But if so, for the sake of the cause of unity I would at least express the hope, that they are mistaken in their estimate of what the Conference means. For assuredly, any scheme based upon such narrow principles must soon dwindle down into a mere party effort, and collapse in the end because of its very insignificance. For my own part, did I imagine that an enterprise professedly so Catholic in its breadth of love, was after all so exclusive and sectarian in its purpose, I should certainly regard it in a very different light from that in which I now see it. A project claiming to have in view the reunion of Christendom, and yet based on principles that would exclude from the terms of treaty those non-episcopal bodies, with many of whom we are, as I believe, far more in accord than with the Orientals or even the Alt Catholics, would really, under the guise of unity, tend to aggravate rather than heal the divisions by which the Church is unhappily rent. It would have the character, in my opinion, of an alliance for war rather than an international Congress for the purpose of peace.

But is there, I ask, any authoritative sanction for so narrow an estimate of the proposed extent of unity? None that I know of. Dr. Döllinger's Circular need not be interpreted as containing such terms of limitation. Members of non-episcopal bodies have taken part, some by special invitation, as well in the preliminary efforts that paved the way for the Bonn Conferences as in those Conferences themselves. And if anything be wanting to establish the true Catholicity of the movement, it is to be found, I submit, in those noble speeches delivered by Bishop Reinkens on the subject of Christian union, in which (referring to non-episcopal communions) he declares (amid the applause of his Alt Catholic hearers) how his heart beats towards truly believing Protestants; adding, that what he and his companions aim at is the union of the whole of Christendom, and that mutual alliance can only come by a Synod in which Christendom will be truly represented.

No one acquainted with the character and utterances of Bishop Reinkens will imagine for a moment that he would accept as a true representation of Christendom any Synod which could on principle exclude from its sittings men of the type of Neander, Vinet, Chalmers, Binney, or Norman Macleod. Nor, unless I greatly misjudge his large and honest heart, do his words merely amount to one of those painfully

unreal overtures for reunion which we sometimes hear, and which seem to say to those of another communion, "Come and join us; we welcome you as brethren; we are ready generously to clasp you with the right hand of fellowship; but only so soon as you are ready generously to adopt our views." No; he and those who have chosen him as their bishop, take, I believe, a nobler and wider view of the meaning of Christian unity. It is *union*, not *absorption*, that they have in prospect. In other words, having proposed as the basis of unity a Confession of Faith which (in the words of Dr. Döllinger, already quoted) once "formed for centuries the bond of union between the whole Church," they are prepared, as I believe, unreservedly to accept the logical consequence of such a step, and to measure the extent of unity simply by the number of those (be their denomination what it may) who are willing to unite on that foundation.

III. But if the *basis* of unity is to consist in the Creed which served the same purpose for the Primitive Church, and if the *extent* of unity is simply to be commensurate with that basis, what, it may be asked, is the proposed *form* of unity to be built up thereon?

Is unity to assume, as some have conjectured, the shape of doctrinal or liturgical fusion? Are the various denominations of Christendom to bring together in hot haste their several standards of theology and forms of ritual, and to cast them unreservedly into the great Conference crucible, in the fond hope that by and by they may be poured forth into some one common mould? Is it so easy to eliminate the old carbon of controversy, and to bring forth, as if by magic, the brightly-polished ingot of uniformity? I doubt it.

But here again I would ask whether the Conference is responsible for such an illusion? In reply, let us compare with these chimerical anticipations the following simple statement of Dr. Döllinger in his 'Circular: "Upon this preliminary recognition of primitive truth" (viz., the truth set forth in the Creeds of the undivided Church), "the Conference will endeavour to base a *confederation* and *intercommunion* among the separated Churches." These words, it will be admitted, speak not of fusion, but of fraternity—a fraternity that may, through the blessing of Him with whom nothing is impossible, lead at last to fusion, but which must supply us with the first step whereon to plant our feet if we hope ever to reach that high ideal.

As regards the possibilities of confederation and intercommunion, I have only time to make a few brief remarks.

Confederation of Churches, I submit, need not, for initial purposes at least, involve a preliminary act of corporate authority on the part of each Church. That a voluntary and informal confederation is even now possible, the Conferences already held are a sufficient proof.

As regards *intercommunion*, I would venture to add, that provision ought, in the first instance at least, to be made not so much for *systematic* intercommunion (which might lead to dangerous entanglement), as for the possibility of those occasional acts of intercommunion to which the demands of unity might from time to time give rise. To borrow a felicitous phrase from the Bishop of Winchester's sermon of to-day, I should fear, lest otherwise, an excess of organisation in the form of unity might disorganize the essence of unity itself.

Nor do I think that even such occasional acts of intercommunion should be of an *indiscriminate* character. I do not, for example, see how the members of the Anglican Communion could possibly be encouraged to take part in the *office of the Mass*, as it is now celebrated in the Oriental or Alt Catholic Churches.

But if Christians of various denominations were to take counsel together in a spirit of love and trust, might it not be possible, without supplanting or altering any existing form of service, to draw up additional forms suited for the object of such special acts of intercommunion? Even in the case of the Holy Eucharist, might not many be thus enabled to hold communion together who are now hopelessly kept apart? Could not much also be done to facilitate a friendly interchange of offices, whereby, for example, a child born in a strange land might receive baptism amid the prayers even of a strange congregation, and words of hope might be spoken over an otherwise silent grave? What difficulty under any circumstances could there be in providing for intercommunion in simple acts of united prayer and praise?

And now there is much that I was prepared to add with a view to removing further misconceptions. I was anxious to explain the nature and object of those *Theses or Formulæ* which occupied so much of the time and attention of the two Conferences, and to show how that they were merely tentative and provisional in their aim,—bridges (to use Döllinger's own illustration), hastily constructed to span a chasm of present difficulty, but not involving any continuous obligation either as regards the members of the Conference or the Conference itself. I had hoped also to show the groundlessness of those fears entertained by some as to the danger to which Truth might be exposed in the attempt to further Unity, as if Truth were so powerless and fainthearted as to hide its head and slink away when called upon in the sacred cause of charity, to risk the contamination of error;—as if Truth should not rather love and seek the light, and welcome every fresh extension of the area wherein to exercise its influence. But time will not permit me to dwell on these points, and indeed it is scarcely necessary. For, after all, that which supplies the most conclusive answer to all those misgivings which have troubled myself, or, so far as I know, perplexed others respecting the expediency and practicability of the effort represented by the Bonn Conference, is to be found, as I believe, not so much in elaborate arguments as in that realisation of the idea of unity pictured to us in that Conference itself. That picture I was myself privileged to witness. It is one which I can never forget.

Even now as I recall to my own mind that little room in the University of Bonn, and those who were gathered together there last year; as I seem to see again, conspicuous amongst all, the marvellous Döllinger—that “old man eloquent,” with keen glance and playful smile and busy brain still all a-glow with quenchless fire of youth; as Reinkens, too, stands again before me, the chosen bishop of his people, with manly loving face, true reflex of the heart within—not speaking many words, but those words always wise and true; and Lycurgus of Syra, the gentle archbishop, always on the side of peace—since called away to dwell where peace reigns supreme; as I seem to hear again the two lay-professors of theology, Ossinin of Petersburg, and Damalas of

Athens arguing their case with such rare dialectical skill, and true Christian temper; and as around these central figures I behold the representatives of almost every leading form of Christianity, summoned together from the furthest corners of the earth—episcopalians and non-episcopalians, laymen and clerics—all taking counsel together in a spirit of loving confederation, and worshipping God together in a spirit of loving intercommunion; when I remember, too, how good and pleasant and profitable a thing I found it myself to meet in frank and friendly intercourse brethren of my own communion, with whom, as theologians, I can never perhaps expect to be “mind to mind,” but with whom, as Christians, I may hope long to continue “heart to heart”—when, I say, I recall that scene in Bonn, with all its associations, a thousand otherwise formidable difficulties vanish before the retrospect, as chaff before the wind! The battle of unity seems to be half won. The possibilities of union on a wide basis, and with practical results, seem to me to be well-nigh demonstrated by the inexorable logic of facts. Only let the movement preserve in the future those comprehensive features which marked that scene in Bonn—let it never allow itself to dwindle down to narrow or sectarian dimensions, and it cannot come to nought. Even should some untoward complication mar the prospect of the present special effort, the yearnings which it has awakened in many hearts will not easily die out. Those who are now searching for unity may fail to find the particular treasure for which they dig; but if, in the process of searching, they break up and soften the hard soil of prejudice and bigotry, they will, with God’s help, gain their end at last, in an unexpected, but not less real, form. Yes—a desire for UNITY is not something of the earth, earthy. It is a reflection, even in broken and wavering image, of the wish which formed our Saviour’s parting prayer. In one way or another it will have His blessing!

ADDRESSES.

THE REV. PREBENDARY MEYRICK.

THE Bonn Conference and the Old Catholic movement are kindred subjects, not identical. As to the Old Catholic movement, it will be enough to remind you that there were existing side by side within the Roman Catholic Church, two elements more or less antagonistic to each other—the Roman and the Catholic element: that the internal history of the Roman Catholic Church, has been the account of a struggle constantly going on between these two elements: that the unflinching resolution and determinate action of the Jesuit body has altogether altered the proportions in which they previously existed relatively to each other; and that the Vatican Council was intended to give a final and decisive supremacy to one of them. The more that the Ultramontane or Jesuitical policy prevailed, so much the less standing ground did Gallican Churchmen find within the pale of the Church which they had once adorned. In France, Gallicanism has died out, or if not dead, it sleepeth.* In Germany the declaration of the dogma of the Immaculate Conception created a strain on men’s minds of a tension which was hardly supportable. When this was followed by the Vatican decrees, it appeared that the limits of Teutonic endurance of falsehood were passed: some at least would deliver their souls, however much the majority might cower before the

* See Report of the Anglo-Continental Society, 1876.

papal pretensions. In July 1870 the dogma of infallibility was declared, and the very next month the Fourteen gathered at Nuremberg, and assured each other and the world, that they would not profess with their mouths, that which, being men learned in ecclesiastical history, they could not believe in their hearts.* The following spring, March 1871, Döllinger's famous Declaration to the Archbishop of Munich, was published,† and his words, now become classical, "Yes, for the Old Church," were spoken. With the protest of the faithful fourteen and Döllinger's Declaration originated the Old Catholic movement. In 1871 it consisted of fourteen men, all told. In 1876 it consists of two Churches—each presided over by its bishop, and governed by its synod—the German branch containing sixty priests and fifty thousand members, the Swiss branch numbering sixty-six priests, and seventy-five thousand members. These two Churches are in full communion with each other, and with the Church of Utrecht, while each maintains its independence, and, according to Catholic usage, settles for itself in synod such rites and ceremonies and rules of discipline as may seem good to each for edification, "according to the diversities of countries and men's manners."‡ The matter of discipline on which there is at present the greatest apparent divergence between the three Churches is that of the celibacy of the clergy. In Holland, marriage is disallowed altogether. In Germany, it is disallowed in those who hold the cure of souls, but permitted in those clergy who are not occupied in parochial ministrations. In Switzerland, liberty to marry is conceded to all. It is evident that on this point Switzerland is but a few steps in advance of Germany. Circumstances do not make it desirable in the judgment of the German synod, to abolish the rule of celibacy with a precipitation which might be misinterpreted, but the principle of a married clergy is conceded as much in one country as in the other.

So far as outward growth goes, then, the progress of five years has been this: fourteen men have grown into a flourishing Church with two bishops, two synods, 126 clergy, and 125,000 laymen. With his staff Dr. Döllinger crossed the stream which divided him from Rome, and in five years he is made into two bands.§ Nor does this growth show signs of being arrested. Had Bishop Reinkens more clergy, had the Old Catholic theological faculty at Bonn means of supporting more students, the Old Catholic congregations which this year have increased by 15 (numbering 4500 souls), would be still more largely multiplied. Let me then commend to your liberality the English and American scholarships, five of which have been founded at Bonn, by the agency of the Anglo-Continental Society. ||

Nor is the progress of the young Church of Old Catholics less remarkable or less satisfactory in respect to outward growth. There were some among its members who at first honestly believed that all they had to do, was to reject the Vatican Council and its decrees, and who supposed that when they had done that, they would have done all. Such sentiments made themselves apparent at the first Congress held at Munich in 1871, and were heard again in fainter accents at the second Congress held at Cologne. Had they been generally accepted by the body, the history of Old Catholicism would have been short and uneventful. It would gradually have died out, as the Church of Utrecht will die, unless it is roused by its younger sisters to take a more comprehensive grasp of the situation, and to give up its over-timid traditions.

That which saved Old Catholicism from the unambitious fate of the ancient Church of Holland was the growth of the idea, now inseparably connected with the words, "the Bonn Conference." The effect for good produced by the presence at Cologne in 1872, of the president and two of the vice-presidents of the Anglo-Continental Society, three of the wisest and most learned prelates that adorn the Anglican Communion, the Bishop of

* Von Döllinger, Friedrich, Reischl, Knoodt, Reusch, Langen, Baltzer, Reinkens, Weber, Von Schulte, Mayer, Löwe, Michelis, Dittrich. See *Bericht über die Verhandlungen des Katholiken Congresses, abgehalten vom 22. bis 24. September 1871 in München*, p. 4, (Ackermann, Munich, 1871), and Bishop Reinkens' *Speeches on Christian Union*, p. 46, (Rivington, London, 1874).

† *Erklärung an den Erzbischof von München-Freising* (Munich, 1871).

‡ Art. xxxiv.

§ Gen. xxxii. 10.

See Report of the Anglo-Continental Society, 1875 (Rivington, London).

Winchester, the Bishop of Lincoln, and the Bishop of Maryland, together with representatives of the Church of Russia from St. Petersburg, is incalculable. After the formal Congress of that year was completed, a meeting was held at which theologians belonging to the three great bodies that represent historical Christianity, laid down a basis of agreement and starting-point of union, which having been first expressed in very simple terms by Professor Michelis was expanded by the Bishops of Maryland and Winchester into the Holy Scriptures, the Catholic Creeds, the decrees of the undisputed Ecumenical Councils and the Apostolic Ministry, and by Professor Von Schulte into the well-known *Quod semper, quod ubique, quod ab omnibus*.^{*} The following year three committees were appointed, German, Russian, and English, to correspond with each other, with a view of forming a correct estimate of the differences between the three Churches.[†]

These were the preliminaries which led to the first Conference of Bonn held in August 1874. At this meeting, at which the Bishops of Winchester and Pittsburgh were present, there was no halting on the inclined plane on which some appeared disposed to take their stand in 1872 and 1873. The authority of Trent was at once discarded, and speaking broadly and generally, all those doctrines of the Church of Rome which were at once opposed to the teaching of *both* the Oriental *and* the Anglican Church, were frankly given up by the Old Catholics, and thus an agreement was come to on such burning questions as the rightful use of Holy Scripture, the employment of a dead language, justification, human merit, works of supererogation, merits of the saints, the number of the sacraments, the nature of the holy eucharist, tradition, confession, commemoration of the departed, the immaculate conception, indulgences. The great questions of the procession of the Holy Spirit and of the insertion of the *Filioque* in the Nicene Creed were reserved almost untouched for the Conference of 1875.

And now I will try to bring before you a picture of the Conference of 1875, and to make each one of you realise it as though you had yourself been present. Picture to yourselves, then, a room capable of holding 200 persons, two-thirds of which is occupied with benches. On these benches (suppose them to be those now before me) are sitting Archbishops Lycurgus, Gennadios, and Melchisedek, Archimandrites Sabbas, Anastasiades, Bryennios, wearing the lofty hats and flowing costumes of the higher Eastern ecclesiastics, Professors Damalas and Rhossis from Athens with far more of a Western look about them, and the Archpriest Janyscheff, Professor Ossinin, and Colonel Kiréeff from St. Petersburg, undistinguishable in appearance from cultivated Englishmen, together with ten or twelve other members of the Russo-Greek Church; and side by side with them are sitting the Bishop of Gibraltar and some fifty other Anglican clergy and laity, some of the old Catholic Professors and Pfarrers and Herr Herzog the newly-elected Swiss Bishops, while the back seats are occupied by the miscellaneous crowd collected to see and hear. In the space in front of the benches is a table at either end of which sit Bishop Reinkens and Professor Reusch, while behind it stands the great man on whom every eye is fixed. Presently he begins a speech, and by his voice and action rivets the attention of every one present, and retains their interest for hour after hour though addressing them in a language which to many is perfectly unknown, and to most so unfamiliar that his meaning is only doubtfully guessed at. I would that he were standing in my place now that you might experience the enthralling power of his eloquence!

What I have been describing is the *Musik-saal*, where the general meetings are held. But I must take you with me to two other rooms—the Bishop of Gibraltar's room, in which the Anglican Members of the Conference met daily for consultation and prayer, and a room in Bishop Reinkens' house, with whom Dr. Döllinger is staying. Here sits the Committee to which has been delegated the task of considering and discussing the solemn doctrine of the Procession of the Holy Spirit. At the end of a long table with his back to the wall is seen the tall but bowed form of the Archbishop of Syros. Next to him on

^{*} See Report of the Anglo-Continental Society, 1872.

[†] See Correspondence between members of the Anglo-Continental Society and (1) Old Catholics, (2) Oriental Churchmen (Rivingtons, London, 1874).

either side the Archimandrites of Constantinople, then the Russians, the Germans, and the Anglicans.

May I pause here in the midst of a grave subject and raise a smile by mentioning an occurrence which was not perhaps without significance? At the first meeting, before all the members were assembled I was sitting in the window on a small chair when Dr. Döllinger came to talk with me. As he insisted on my continuing to sit, I made room for him on my chair, and that we might not fall off it we passed our arms each round the other's waist. While we were in this position and our heads very close together in consultation, the door opened and Bishop Reinkens entered. The bishop, who has a great deal of quiet humour, drew himself up (he is a man of considerable presence) and exclaimed, "See a symbol of the unity of the Churches. Oh! that we had a photographer to show to Christendom the type of our accomplished work!" "*Accipio omen*" were the words which naturally suggested themselves as we rose up and greeted him in return.

That committee room made me realise in a way that I had never done before the manner in which business must have been conducted, I will not say at such pseudo-councils as Florence and Lyons, where foregone conclusions were arrived at, but at Chalcedon, Ephesus, Constantinople, Nicea. Nothing could exceed the gravity, the earnestness, the suavity, the good temper with which each point was contested by the representatives of East and West. After many schemes had been proposed and abandoned, an unanimous agreement was at length come to on seven propositions extracted by Dr. Döllinger from the writings of St. John Damascene. On the theological bearings of those propositions I do not intend here to enlarge. It is enough to say that, they are regarded by the authorities of the Old Catholics as orthodox, that they have been declared by a committee of the Convocation of Canterbury, to which they were referred by both Houses, on the petition of the Anglo-Continental Society for examination, to be orthodox,* and that the authority of St. John of Damascus is in itself sufficient to stamp them in the eyes of the members of the Russo-Greek Church as orthodox. Now it is allowed both by friend and foe that these propositions deal with *the whole* of the dogmatic question with which they are concerned, and yet assent is yielded to them all round, but where this is the case, we may be assured that the point of difference is rather seeming than real. The theological question at the present moment stands thus. The Westerns urge the *ὑπαρξίς ἐκ τοῦ Υἱοῦ*, "derivation from the Son;" the Easterns allow an *ἐκλαμψίς διὰ τοῦ Υἱοῦ*, "outshining through the Son." The difference is slight. The Westerns urge the "procession from the Father and the Son;" the Easterns admit the *ἐκπόρευσις ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ*, "procession from the Father through the Son." The difference is slighter, and when the distinction between the words *procedere* and *ἐκπορεύεσθαι* is brought home to them, the Easterns are prepared to admit that the Western phrase may be used without offence to orthodoxy,† while the Westerns freely make the same acknowledgment as to the Eastern phrase.

In fact it is not the *doctrine* of the procession but the insertion of the *Filioque* in an Ecumenical Creed without Ecumenical authority which the Oriental Church will never acquiesce in.‡ And therein, as Bishop Pearson has taught us, they have right on their side.

There is probably not more than one theologian of reputation in England who is unprepared to acknowledge, with something of humility and shame, that the insertion of the *Filioque* in the creed was unjustifiable. Thereupon the question arises—Ought it to be

* Report on the Resolutions of the Bonn Conference of 1875, by the Committee of Inter-communion with the Orthodox Eastern Churches (Rivingtons, London, 1876).

† See Address of Archpriest Janyseff to the Friends of Spiritual Enlightenment, quoted in the Report of the Anglo-Continental Society, 1876, and Letters of the Archimandrite Anastasiades, published in "Correspondence of the Anglo-Continental Society, Part III." (Rivingtons, London, 1876).

‡ See Address of Professor Ossinin to the Friends of Spiritual Enlightenment, Dec. 11, 1875, quoted in the Report of the Anglo-Continental Society, 1876.

removed from the creed? This is a point which could not be settled here, even if we put questions to the vote, which cannot be settled at Bonn, nor by any society nor any theologian, however eminent. It must be decided by the Church of England herself, whether in synods, conventions, and convocations, or in a Pan-Anglican conference. And here I must venture to express a hope that one sentence in the Report of the Committee of Convocation on the Bonn Resolutions may be modified when the report is presented to the House. It is laid down as an axiom that the *Filioque* cannot be removed without the consent of a council of the Western Churches.* I trust that the word "Western" will be exchanged for "Anglican." For I protest against the doctrine, as preposterous in the extreme, that the Anglican Churches are in any way bound to regard the decisions or await the conclusions of the unreformed Tridentine Churches. It is the right and the duty of the Anglican Church to determine this matter, as others, by her own voice speaking in her legitimate assemblies.

On the side of leaving things as they are it is argued that there is risk of disturbing the popular faith by changes. On the other side it is answered that it shows a braver and firmer faith to acknowledge a mistake which has inadvertently crept into a formulary, and that such acknowledgment is no more likely to overthrow belief in the truth of the doctrine than the acknowledgment, now universally made, that certain words in St. John's Epistle are spurious has overthrown the belief in the doctrine of the Trinity.† Again it is asked what will be the practical good of the change, and to this it is replied that should the Oriental Church formally and authoritatively declare, as it does declare by the voice of individual theologians,‡ that the removal of the *Filioque* from the creed of Nicæa was sufficient, while it was still retained by us in the Athanasian Creed and in our public prayers, not only would a vast step towards intercommunion be attained, but also the doctrine of the double procession would be openly acknowledged by the Eastern Church as a lawful opinion though not a dogma.

Again it is argued that the removal of the word *Filioque* would dig too deep a gulf between us and the other Western Churches. To this I reply that the gulf is already impassable, and that any widening which it thus underwent would be imperceptible, and, I must add, from my point of view unobjectionable. It is further urged by the advocates of the change that if we are to press, as we intend to press, the authority of antiquity on the Eastern Church with the view of inducing them to give up the practices and doctrines of icon worship, of invocation, and, so far as they have adopted it, of transubstantiation, we must come before them with clean hands by recurring ourselves to that form of the creed of Christendom which was alone known to antiquity.

On the whole, it would seem that the weight of argument is on the side of removing the words, provided that the Orthodox Church will declare that such removal will satisfy its demands in this matter, but if they will not give this assurance, there does not appear to be sufficient cause for moving the question, inasmuch as we believe that the words, though they ought not to be in the creed, nevertheless express sound doctrine.

One word for the future—the Bonn Conferences are suspended, they have not ceased. The questions which must come up for discussion after that of the procession are the value of the second Council of Nicæa, the use and abuse of sacred pictures, intercession, invocation, eucharistic doctrine. The Oriental Church demands of us concession on the question of the *Filioque*. We demand of the Orientals concession on the question of the seventh council and its teaching. It will be well if concessions can be made on both sides without sacrifice of truth. We may well hope that concessions will be made by the Orientals, for their appeal is to Holy Scripture and antiquity, and when they have become, as a body, sufficiently learned in Scripture and antiquity to be aware that they do not support icon worship, invocation, and transubstantiation, they will be likely to give them up; but what learning can be expected of a people ground down by the tyranny of the

* Report, p. 13.

† 1 John v. 7.

‡ See Letters of the Archimandrite Anastasiades in "Correspondence of the Anglo-Continental Society, Part III." (Rivingtons, London, 1876).

Turk, who still encumbers Europe? On these points Anglican Churchmen are bound to make themselves capable of stating in intelligible language what is the standpoint of the Church of England, and what are the arguments derived from Holy Scripture and primitive antiquity by which she makes good her position. The learning and candour already exhibited at Bonn by Germans, Russians, and Greeks, whether clergymen or laymen, is such as may well excite, not only the admiration, but the emulation of Englishmen.

But let us remember that points of detail such as those discussed in 1874 and 1875, and such as those which we expect to be discussed in 1877, are but points of detail. The grand feature of the Old Catholic movement in its Bonn conference aspect is this: It is the first genuine, sustained, and hopeful effort to recover primitive Christianity, to turn the hearts of Christians towards one another, and to reunite divided Christendom on the basis of Catholic, Apostolic, and Evangelic truth, that has been made for at least 300 years. As such, I entreat, might I not say, I demand, for it the sympathies and co-operation of the Church of England.

The RIGHT REV. the LORD BISHOP of WINCHESTER.

I CAME here with no intention of speaking in any definite form upon this subject, but rather wished to watch what might be said, in case anything fell on which I desired to remark. I scarcely know how to begin; for so much has been said already by those who have read papers, that it is scarcely necessary to supplement what they have said. But I believe I am the only person present who was at the first Bonn Conference; and before it I was at the Congress at Cologne of the Old Catholic divines. There has been a kind of feeling expressed by those who have spoken before me, that there may be danger of some narrowness with regard to this Old Catholic movement, that it may not be quite broad and wide enough for all the sympathies of Anglicans, and others who are without the borders of the English Church. Let me then say that the Synod or Conference at Cologne, at which I was present, was only two years after the Vatican Council. At the time of the Vatican Council, you will remember all these Old Catholics, Von Döllinger among them, were completely within the bosom of the Roman Church, and some of them were even attending the Vatican Council. Two years afterwards, this great Congress met at Cologne. I went there, because I was much pressed to go, and I was not pressed to go there by persons who might be supposed to take a special interest in this movement. The person who pressed me most, and most continually, was an eminent Nonconformist divine. He said it was perhaps the greatest movement in Europe for centuries, and that the Nonconformists could not by any possibility help it so much as we of the Church of England, "because," he said, "you of the Church are Catholic, and therefore these people will understand what you say and what you feel." Pressed in this way I went. My dear friend, who has just spoken, has described very graphically the last Conference at Bonn. May I describe that great Congress at Cologne, at which I was present?

Day after day there was assembled together, in a hall very much larger than this, a company more than double the number of this, although the meeting was in a town of not one-third the size of Plymouth. Almost all the persons were of the educated classes. They were either of the gentry or the middle classes, and they listened for hours, day after day, to the eloquent language of those who spoke to them. Many of them stood all the day long listening. Every one had to pay a certain sum of money before entering, and I think I never saw any public meeting so apparently intelligent, so generally enthusiastic, as that vast meeting at Cologne, when the Old Catholics were first forming themselves into something like a definite body. Well, at that time, what was their standpoint? They had got very little beyond the Council of Trent. They felt that the dogma of the immaculate conception promulgated sixteen years before the Vatican Council was an innovation, and they felt that the doctrine of infallibility decreed in the Vatican Council

was altogether novel; but at that moment many of them were not inclined to go further back than the Council of Trent. But the next year there was a change. Well, now, after the lapse of four years you see the extent to which they have gone. Two years ago I went to the first Conference at Bonn, to which my Right Rev. brother and dear friend, Bishop Perry, has alluded. There had been great advance then. Döllinger was prepared to throw aside the Council of Trent, and almost all the innovations of the Church of Rome. The resolutions drawn up at that time are those to which Bishop Perry alluded. I was present only the first day, therefore I have no responsibility with regard to those articles criticised by him. I was responsible for the preliminary sentence, which was drawn up almost in my words. But as Bishop Perry has expressed some apprehension and fear that they might lead the Church of England into a complicity with something which may be considered as medieval and Romish, I will venture to say this: The persons who were assembled there besides the Old Catholics were a few Eastern Churchmen, a few English Churchmen of every possible school; there was no school in the Church of England unrepresented there; there were Americans of various schools; there were Lutherans and one or two Evangelicals—I suppose they would be considered as Calvinists, but, however, they were members of the Evangelical Church of Germany. Therefore, a more representative body could not be found, and it was they who agreed to these articles being drawn up. I am not prepared to say I would defend every word in those articles, but yet I think you will see, if they are fairly weighed, they are not such as would involve us in any real departure from the standards of the English Church.

Let me just speak on the subject of tradition, upon which Bishop Perry dwelt for some little time. The word *tradition* may be used in a very formidable and dangerous way, or in a very innocent way indeed. If tradition merely means the carrying us back to the earliest ages, to seeing what it was the whole Church of Christ agreed to for the first three, four, five, or six centuries of the Christian history, if that be the meaning of tradition (and I think that was the meaning of it as drawn up here), then I cannot think there is anything dangerous in it. It is simply a pure historical testimony to the truth of the gospel of Jesus Christ. Some of our most distinctly Protestant divines have written books of great value, showing that what was first was true, and what was late was adulterated. George Stanley Faber, for instance, has written book after book on the primitive doctrine of election, justification, and the like, showing that the early doctrines held by the Church were the truest, the purest, and the best. In that sense of the word “tradition” surely it is useful. The thing which is really dangerous is not going back to the primitive ages, but allowing primitive truth to develop into medieval or later error. Development is the real danger, and not primitiveness. The men who fought and died for the purity of the faith in the English Church, declared that they had come as near as they possibly could to the doctrine and discipline of the “Old Holy Catholic and true Church.” If the Old Catholics will do that, they will not lead us into error. This meeting at Cologne and both the Conferences at Bonn were not in the least representative as far as we were concerned. We did not go as representative men. The Archbishop of Canterbury, indeed, encouraged the Bishop of Lincoln and myself to go, but only as private members of the Church of England. Of course I was a bishop, and I am afraid I must say that a bishop must always be more or less a representative man; but in going there there was no attempt to represent the English Church. I merely represented myself. Therefore, if there is any conclusion to which the Conference has come that is disagreeable to Anglicans, they can reject it altogether. We went not to represent any one, but to help these noble men to struggle out of the many difficulties in which they had become involved by the arrogant action of the Vatican Council. Just think now of the progress that they have made. Six years ago all these men were in the Roman Church, involved in ultramontaniam; but during those six years they have gone most rapidly onwards. I hope they have not gone too fast. Ground is more safely occupied when it is gradually occupied. Happily, with such a wonderful man as Von Döllinger at their head they have gone on prudently. If it had not been for him, with the enthusiasm

naturally produced by reformation, they might have gone too fast. They have thrown off more errors in these six years than our own reformers did in twenty years.

When do you date the commencement of the Reformation? Probably in 1519. In 1533 the supremacy of the Pope was rejected, and in 1548 the first Prayer Book of Edward VI. came out, and I do not know that it differs very much in doctrine from that of the Old Catholics. They have more difficulties to contend with, and yet they have made this wonderful progress.

Now the Church of England is Catholic in every way, and only rejects error. We have not rejected the Churches of France or Italy, but we have rejected Popery and the Papacy. The greatest Archbishop that there has probably been in England since the reign of Charles II. tried hard to get a reunion between the Gallican Church and the English Church, and the Gallican Church then was not a third part as much reformed as are the Old Catholics; yet all history has applauded the action of Archbishop Wake. Mosheim gives a long account of it, and, though a Lutheran, applauded his action. Surely, then, our natural condition is to do all we can to help these men. They have succeeded wonderfully, but one thing they very much want is clergy. It is most difficult for them to persuade the clergy to come over to them from the Ultramontane Church, because they must suffer the utmost privation. I think I may commend to this large assembly, as one of the best objects to which they can devote their wealth, the assisting the Old Catholics in educating young men for the ministry of the Church. There is a vast amount of intelligence to support them, but they are terribly wanting in a supply for a future ministry. Let me in conclusion allude to two things. Bishop Sandford, the Bishop of Gibraltar, a man of the most moderate opinions, made the last speech at the last Bonn Conference, saying, if there ever was a reason why men should sing a *Te Deum*, it was because of the hope of reunion kindled by that meeting. The other point is, if you will not do what you can to help the Old Catholics, what other hope is there of reunion? The Old Catholics are the only body of Christians on the Continent who have made progress except the Ultramontane Church. It indeed has made vast progress. It is bringing over a vast number of people to the Roman Church. But with this exception, the only Christian body that has made progress is the Old Catholics. Can there be anything more consistent with the fundamental and large Catholic principles of the English Church, than to give help to brothers in necessity so noble and true as these Old Catholics?

DISCUSSION.

The REV. F. W. PULLER, B.A., Vicar of Roath, Glamorganshire.

If it had not been that I had last year the good fortune to be at the Bonn Conference, and on the road to that Conference had the opportunity of spending two days at Utrecht, I should not have volunteered to intrude myself on the Congress. I desire to address myself to one or two difficulties in reference to the ecclesiastical position of the Old Catholics, which I have observed to be felt by people with whom I have had conversations on the subject. I have observed that many excellent members of the Church of England, in speaking of this movement, have felt this difficulty—that they could not altogether sympathise with people who were acting in opposition to their legitimate pastors and bishops. Such persons sympathised very much with the Old Catholics in their opposition to the Vatican Decrees, and they sympathised with the difficulties in which that opposition has placed them. Still there was the fact, which on the face of it appeared to savour of schism, that they were setting up buildings within the boundaries of old established parishes for the administration of the Sacraments, such buildings and services being in no way under the control of the regular parish priests, and further, that they had a bishop without a fixed see, who was going in and out of the dioceses of other bishops, confirming and ordaining the faithful within their jurisdiction. Another difficulty arose from the fear

lest the mere revulsion from the errors which the Vatican Council tried to impose upon the Church, and from other errors which the Old Catholics have discovered to exist in the popular teaching of the Roman Church, would drive them into some opposite extreme. Now in answer to the former of these difficulties, I would observe, that what would be altogether wrong and schismatical in a normal condition of things may become justifiable in an abnormal state of affairs. Six years ago 50,000 of the faithful in Germany discovered themselves in the position of being refused the Sacraments, unless they accepted that which they knew to be a lie. Now I say that to be placed in such a dreadful alternative constituted an abnormal condition of affairs. Then I go on to say—I hope I am not mistaken—I have not had the opportunity of looking the matter up, but my impression is that in the early Church we find precedents for the course which the Old Catholics have taken. After the Council of Ariminum, in the fourth century, when Catholics, to their horror, woke up and found themselves Arians, when almost all the bishops of the West had polluted themselves by signing an Arian formula, when the faithful found that they must either communicate with bishops who had denied the Godhead of their Redeemer, or else go without the Sacraments, St. Eusebius of Vercellæ, a holy bishop in North Italy, went into many dioceses of the West, with which officially he had no connection, confirming neophytes, and ordaining clergy to minister to the faithful laity who had not fallen into Arianism. It seems to me that the conduct of this holy bishop, which was approved by St. Athanasius, covers the ground which the Old Catholic leaders have taken up.

Then with reference to the other difficulty, the danger people fear that the Old Catholics may pass from mere revulsion of feeling into an extreme of innovation, it seems to me that hitherto they have been so wonderfully prudent and conservative, that there is no sufficient reason for alarm. They have not yet even restored the chalice to the laity, a thing which no doubt they must wish to do, and will do in due time. I merely put that forward, not as a thing to laud or blame, but only as an illustration of their great caution in the introduction of any change. Then, as has already been pointed out, the mere leadership of Dr. Von Döllinger, with his wonderful knowledge of ecclesiastical history, of Holy Scripture, and of the best traditions of the Church, is a great safeguard to them, and has no doubt been very much blessed by the grace of God to keep them straight. One further point is this—I think there is one remarkably conservative element in the Old Catholic Communion, and that is the Church of Holland. I spent two days, as I have said, in Utrecht last year; and although I felt that the Church of Holland was, if anything, too stiff and conservative, that if it exaggerated anything, it exaggerated its own immobility, still it seemed to be providentially arranged that there should be that element brought into communion with the more fervid spirit which has grown up in Germany. The Dutch Communion, carrying with it its marvellous traditions from the old times of Pascal, Port Royal, and Arnauld, has been the means of conveying to the German Old Catholics the grace of the episcopate, first to Dr. Reinkens, and then through him to Dr. Herzog; and my hope is that the union of these two separate elements of Old Catholicism may tend to stir up a spirit of progress among the Dutch; and on the other hand, may act as a check to keep the Germans from going too far.

REV. PREBENDARY W. R. CLARK.

I HAD not intended to address the Congress on this subject, but as I learnt that very few were sending in their names, and as I had given some special attention to the Old Catholic movement, and as I have some slight acquaintance with Dr. Döllinger, and had learnt his own thoughts on this subject, I consented to say a few words. I would rather speak in a general way on those grounds of sympathy which ought to be acknowledged to exist between the Old Catholics and ourselves. The history of this movement has been sufficiently traced, but in some of the speeches delivered, and I have no doubt in many minds in this assembly, doubts have occurred as to whether we were justified in having that perfect sym-

pathy with the Old Catholics which I am sure we should desire to possess. The Bishop of Winchester has said so many things that I should have desired to say, that there is very little for me to add. A word or two on the beginning of the movement, a beginning which has been questioned by some of ourselves from a side opposite to that expressed this afternoon. If ever rebellion or revolution were lawful it was after the promulgation of the Vatican Decrees. I am quite in agreement with those who hold that it is a very serious thing to separate from the branch of the Catholic Church in which we may happen to be, and if the so-called doctrine promulgated merely rested upon a metaphysical proposition or idea, I should find great difficulty in justifying separation upon such a ground; but when the proposition is not a mere abstract question or metaphysical notion like transubstantiation which no one can absolutely pronounce to be false, although we may refuse to accept it as unproved; when it is a simple fact of history, then I say we are stultifying our reason and making faith impossible if we accept that which the history of the Church contradicts. Every one who has read Friedrich's "Tagebuch," must remember how he tells us that those who were the most active promoters of the dogma were ignorant of its history; or as Dr. Döllinger said, they were half ignorant, for they knew there were difficulties in accepting the dogma, but they did not know that it was impossible to get over them. Therefore the Old Catholics said, "If we accept this doctrine, we must accept everything; if we do not protest now, we never can protest again." I say we ought to sympathise with this movement, because its principles are substantially the same as those of our English Reformation; they assert not a new religion, but an historical religion, and that was the actual position of the reformers of the English Church. The reformers of the English Church did not want to make a new religion, even as they would not accept a new religion made by the Pope of Rome, and the Old Catholics had no more business to accept a new religion made at Rome in the nineteenth century, than the more conservative portion of the Reformed Church had to accept a new religion made in the sixteenth century at Geneva.

The whole question is an historical question. The reformation of the Church of England, as the reformers understood it, was this, they said, "We do not wish to overthrow the faith we have received. We do not wish to root up the Church from its foundation. We wish to remove those corruptions which have as it were fallen accidentally into the pure stream of Christian doctrine in its course through the world." This is exactly what the Old Catholics have done, only they have done it under a fearful provocation of which we had no experience. In reference to some remarks made here to-day, I would say that so far from our sympathy with the Old Catholics endangering our own reformation position, it seems to be one of the best means of retaining it. It has been suggested that in sympathising with these new reformers we may endanger our own old reformation. It seems to me that the danger is quite as much the other way. No student of history can think we are protecting ourselves against a return to Romanism by going as far as possible from Romanism. If that had been the case, Holland would never have had the experience it has had through the last three centuries. Holland, whose extreme Calvinism brought the great John of Barnaveld to the scaffold, and drove Grotius out of his native land—Holland, which adopted such an extreme form of Protestantism, is now largely Roman Catholic. Whilst I have very little sympathy with those who would strive to imitate merely Roman ways among ourselves, yet we must remember this, that if Rome with all its errors has such hold upon so many millions of its subjects, it must have some power greater than its errors to hold them so firmly. We may learn something from Roman Catholics, something from the Greeks, that may do ourselves good—something that may satisfy the cravings of some of our own people who are wanting to go somewhere else for their own satisfaction; so from the Old Catholics, too, we may be able to enrich our faith, our doctrine, and our practice by many things which we may learn from them.

The REV. R. H. BARNES, M.A., Prebendary of Exeter,
Vicar of Heavitree, near Exeter.

THERE is, I think, one practical point which deserves our attention ; and in putting it before you, I would have you observe that our President's words at the commencement were words to be accepted by this Congress in all its discussions—viz., that there would be the greatest danger for us, unless we turn each discussion to that which is most practical in it. I wish, therefore, to express that this subject, coming as the first subject in this Congress, carries with it a great danger. It is a subject which almost seems to throw into the shade other subjects so vital and deep, that this should hardly have been chosen as the first. If I am rightly apprehending it in this way, the Congress will see that it must be looked upon in itself as a question subordinate in some degree to those which are more vital to us in our present work ; and if it is to be accepted in its fulness, it must be accepted with regard to similar movements all'over Christendom. The late Professor C. S. Blunt—a name honoured among us as that of a most wise, true, and cautious guide of the Church of England—in his book on the duties of the parish priest, forewarns us of those doctrinal dangers into which clergymen may easily fall when travelling, and away from home restraints. At the 135th page he refers to Dr. Gilly's Waldensian researches, and writes thus : “Vastly more is such a safeguard wanted to protect us from mischief in other and more modern quarters, for whichever way we turn we have influences working upon us which tend to sap the principles of our Church. . . . If we use . . . a book of travels, especially of religious travels, its author, a clergyman himself, has strayed perhaps in his sentiments from his Church as far as he has in his steps from his country.” And elsewhere in his book the Professor points out that no one who is ordained in the Church of England—be he bishop, priest, or deacon—has any right, as an officer of our Church, to associate himself with Christians who are not of his own Church, if he acts merely by his own will and without the corporate guidance of his Church. He does not mean that we have no right to associate ourselves in sympathy—God forbid that we should so mistake his meaning—but he means that we have no right of our own impulse at the moment to join in ordination or to administer the Sacraments, or perhaps in some cases no right to receive the Holy Communion. I have twice been asked to join in ordination, once by the pastors of the Vaudois in 1856, once at a later date by Protestant ministers near Basle. On those occasions Professor Blunt's words were felt by me to be words restraining me from ministering ; and similarly in the case of the Alt Katholische community we have no right, because we feel sympathy, therefore to officiate. I state this lest we should take amiss some words which Lord Plunket this afternoon addressed to us ; they were, that “we need not wait for one Church to move in a corporate capacity,” or words to this effect. It is at this point that we require Professor Blunt's wise caution. We must look at Europe generally, and then ask ourselves the question, Is it wrong for a clergyman of the Church of England to join with them in their ministrations ? I say it is most wrong. If it please our heavenly Father to remove the wise guides they have at present—if the present Pope is succeeded by a Pope of a very different character—if German imperial favour is turned away from them, many Old Catholics may return to the Church of Rome, and they themselves claim the right of doing so consistently. Mine is a word of caution ; and while we show our sympathy with them by conferences or by contributions, it yet may be of use to some clergy when removed from the restraints of home to recollect how this matter presents itself practically, as viewed soberly during the present discussion.

REV. DR. BELCHER of St. Faith's, Stoke-Newington.

I DESIRE to make only an observation or two, as the time is nearly up, and it is to this effect—that I hope one or two of the remarks of the first reader will not be generally accepted. I mean some of the closing remarks of his Lordship, Bishop Perry. His Lordship made a doctrinal statement as to his impression of the meaning of St. Paul's words, "Show forth." The one remark I desire to make about that is, that there is a very valuable essay published on that word last week in the shape of a sermon by the Rev. Arthur Dawson, in which Mr. Dawson shows most conclusively that the meaning of the word is the very reverse of that put upon it by his Lordship, and as a humble priest I claim liberty to think for myself. I say, Do not speak about the meaning of Greek words, but read up the subject for yourselves. A great many people talk about the Greek and the Russian Church who have never been present at a Greek service. I was not long ago in a state of abysmal ignorance on the subject, but a lay Churchman who has gone to his rest, whose name will be received with respect, the late Robert Brett, put into my hands the Russian Catechism translated into English, and sold by Parker. I was astonished to find the scriptural nature of the teaching. I commend to those who would study the question not to take the accounts of men of extreme views as to what the Greek Church teaches, but to take her own words. The present state of affairs in regard to the Eastern question will probably exercise a great influence as to the reunion of Christendom. I will conclude by saying, that I do hope to see the day when the cross shall be again uplifted on St. Sophia, and the liturgy of St. Chrysostom be established in the place of the teaching of the false prophet.

The REV. JOHN JAMES, M.A., Rector of Avington, West Hungerford.

IN the three minutes remaining to me, I shall, I trust, be able to say the three words which I only desire to say because they have not otherwise been said.

First, I would say, All honour to the Anglo-Continental Society, and especially to its President, the Lord Bishop of Winchester, and its Secretary, the Rev. Prebendary Meyrick, for the very considerable amount of aid and encouragement rendered by its means to the originators and promoters of the Old Catholic movement in Germany and Switzerland.

Next, I desire to ask the Congress, and through it to ask the whole Church of England, to render to that great movement the aid and encouragement which its promoters would derive from our prayers—intercessory prayers to Almighty God that His blessing and guidance may still, as heretofore, be vouchsafed them in their arduous and critical work. My Lord, I have great faith in the efficacy of intercessory prayer—so great faith as convinces me that many more of those who have gone out from us into various paths of error and superstition and unbelief would have been restored, and would still be restored to us, had we made, and would we still make, their return to us a subject of fervent prayer. Nay, even of such an one as Arius, I humbly venture to believe that, if instead of the prayers which are known to have been offered for, and were supposed to have been granted in, his judicial removal by death, prayers at the throne of grace had been fervently offered by the orthodox for his enlightenment and conversion, his conversion and enlightenment would have been vouchsafed by a prayer-hearing God. Let me then entreat that every one of you who are interested in what you have heard of the surprising advance in numbers, and in steps towards reformation, of the Old Catholics of Germany and Switzerland, would prove your interest in them, and render them some effectual aid and encouragement, by your prayers. For, not to speak of the direct results of intercessory

prayer for them, in the blessed gifts of heavenly wisdom and guidance, the indirect results arising from the assurance of your sympathy being so expressed would be great indeed. Nothing in the world probably would encourage them so much.

And now, my third word is to ask the Congress, in this great Old Catholic movement, and in the special position of our English Church, to see approaches gradually being made towards the intercommunion, as contradistinguished from the union, of the Churches of Christendom. Union, my Lord, seems to me to be a word implying a closer agreement in doctrine and discipline and ritual than seems attainable to communities of fallen men, a closer agreement than seems to have been contemplated by the Divine Head of the Church, as between the several constituent members of His mystical body, in which each member has a specific name and vocation of its own. While, however, union is more or less chimerical and unattainable, intercommunion—such as existed between the several confederated Churches of the first centuries—is, I believe, no chimera, but is, as it has been once proved to be, attainable. Intercommunion is attainable, as I believe, upon the simple condition that each corporate member of Christ's mystical body should recognise in every other corporate member its just claim to a proper place therein, and that each individual of each such corporate member should recognise in every other individual of every other corporate member a just claim to participate with him in the sacramental communion of the body and blood of Christ, as of their common Lord and Head. Such intercommunion between the Churches of Christendom—between all who profess and call themselves Christians—is, my Lord, I venture to believe, not only desirable but attainable, in answer to fervent prayer and to the exhibition of mutual charities—attainable “throughout the world,” except, alas! always in the instance of that Church, the most schismatical in the world, which has hitherto proudly refused the Christian name and Christian charities to all but those within her own pale.

The proceedings then terminated in the usual manner.

TUESDAY EVENING, 3rd OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at
10 minutes past 7.

**IMPORTANCE OF THE EXTENSION OF THE EPISCOPATE
FOR WORK IN LARGE DIOCESES AND LARGELY
POPULATED TOWNS.**

PAPER.

EARL NELSON.

THE identity of the Bishop with his church or diocese is complete, as complete as the identity of the father of the family with the church that is in his house. The qualification of a Bishop is that “he ruleth his own house well, for if a man know not how to rule his own house, how can he take care of the Church of God?”

The Angels or Bishops of the Seven Churches are identical with the Seven Churches. And the epistles to the Seven Churches are full of rebukes and commendations and promises essentially personal, and

applicable alike to the then Bishops and the Churches over which they ruled. They are, in fact, inseparable. How truly has all history exemplified this fact! When the Church was overrun with the Arian heresy how many Bishops became Arian! And so from time to time in Church history, when either the desire to rule by the temporal sword, or a gross Erastianism, or a deadness and worldliness overwhelmed the Bishops of any branch of Christ's Church, it has been shown to be nothing but a clear reflection of the spirit of that particular Church at that particular period.

Hence arose that antipathy against prelacy which terminated in the Presbyterianism of the Puritans. The Bishops did but typify the spirit of the age influencing the Church at that specific time, and bore the brunt of the blame for those very blemishes which were the curse of the age, and which, after all, were not confined to the Bishops or to the Churches over which they ruled, but were found rampant among the Puritan Nonconformists, who, when they came into power, revelled, under the shallow mask of cant and sham, in the same evils of arrogance, worldliness, and persecuting zeal which they had before been so earnest to condemn, so that Milton, himself a Puritan, complains "that Presbyter was but old priest writ large." From this identity of the Bishops with the Churches over which they rule, I gather two important conclusions. 1st. That it is very foolish for us to treat irreverently those set over us in the Lord, whose faults, where they are to be found, are too often only a reflection of our own, or at least such that greater zeal on our part could quickly remedy. 2nd. That it is an anomalous state of things, demanding an immediate remedy, whenever the increasing life and energy of a Church throws more direct personal work upon the Bishop than he is able efficiently to perform.

It is from such a deadlock that we are at present suffering, and I am anxious to point out the direct evils which arise from such a state of things, and the false and true remedies for them.

Our present dioceses have become a great deal too large; a greater spiritual energy among both clergy and laity has sprung up in nearly all of them, and our overworked Episcopate, finding it impossible to administer their overgrown dioceses in the primitive way, have been driven into irregular courses.

The tendency of an overgrown diocese is to compel the Bishop (however much he may strive against it, and many of them do nobly strive against it to the utmost of their power) to become more and more simply executive officers of the State, administering the law amongst their clergy by the help of legal advisers.

It also directly tends to induce attempts to govern the Church by Episcopal manifestoes, or by new laws originating from caucusses of Bishops meeting in a private and informal way, instead of governing the Church each in his own diocese by the assistance and advice of his clergy and laity after the older and more primitive model.

As a direct protest against these increasing evils, and as witnessing to a desire for the restoration of the old identity between the Bishop, priests, and people, we hear from time to time from our home pulpits and from committees of our missionary societies a cry waxing louder and more outspoken for Bishops who will show themselves above all

worldly considerations; who will lead missions against the heathen; who will seek to put down vice and intemperance by the spiritual power which Christ has granted to His Church; who will counsel their clergy, and take counsel with them, instead of ruling them merely as executive officers of the State.

In a word, the existing evils have induced many virtually to go in for disestablishment, and to protest against any more State or (as they are called in India) Presidency Bishops being appointed.

These men, when asked to further any scheme for the increase of the Episcopate, object—either that the new diocese proposed is still larger than it ought to be, or that the endowment required by the State is larger than is at all requisite; or, coming nearer to the real objection, that it is useless to have any more Bishops directly appointed by the State.

Now, I will make all reasonable allowance for their disappointment at the deadlock to which our overgrown dioceses have brought us; but I must protest strongly against their mode of action. If they believe our existing Episcopate, both at home and in India, to be so hopelessly Erastian as to supersede its true Catholicity, let them say so, and we shall know how to deal with them; but, if they do not venture on so bold an assertion, they have no right to thwart the increase of the Episcopate when proposed on the same lines as the existing Episcopate of our Established Church.

I unhesitatingly appeal to past history to show that, though the efficiency of the Episcopate has been much hindered by the overgrown size of our dioceses, an increase of the Episcopate on the same lines is a sure remedy for the existing evils. We have but to go to the records of the Colonial Bishops' Council to bring overwhelming evidence in favour of my statement. The increase of the colonial Episcopate was made essentially upon the old State lines under the system of letters patent. And yet it has brought to light a vigour, in the renewed Episcopate of our colonial churches, enough to show that State connection is of necessity no bar to the increase of spiritual power, and also that the surest way to increase the Episcopate is by territorial dioceses—large at first, but capable of subsequent subdivision in accordance with the acknowledged customs of the Christian Church in all ages.

We have lived to see that such an increase of the Episcopate, begun on the lines of State connection, can survive even amongst the evils which, in one conspicuous case—Natal—have arisen from it, and can survive even when, by the abolition of the original letters patent, that State connection has been entirely swept away.

To take any other view, you must ignore all the spiritual growth witnessed both at home and in the colonies during the last half century; discard a remedy which has hitherto been a great success, and, with a childish impatience, seek to undermine a solid foundation that you may build a house of cards upon the ruins.

If the Bishop represents the flock, so does the flock stamp the character of the Bishop. Therefore the remedy for our existing evils is in our own hands; and if we only desire to restore our existing Bishops to a more complete oneness or identity with the churches

under their charge, the thing can be done without in any way disturbing the present connection between Church and State. It is not done because neither Bishops, clergy, or laity are (except in certain individual cases) thoroughly striving for its accomplishment.

The clergy too often, instead of pressing for confidential advice, and showing to the Bishops the increasing necessity for smaller dioceses, go to others, saying that they know their Bishops have no time, or accept a mere formal correspondence by post instead of a personal interview; others, clergy and laity, immediately prefer the law courts to any direct Episcopal control.

And it is curious to see how, while eager to protest against the Public Worship Regulation Act, we entirely ignore the one good part of it which tends directly to restore the true relationship of Bishops, priests, and people, by turning the Bishop from legal administrator into the spiritual adviser and councillor of those committed to his charge.

Again, we waste our time in protests against lay courts of appeal, which, whether we are established or disestablished, we must equally have recourse to so long as we hold property; and we protest as earnestly against the tyranny of the Bishops in their interference with curates, although it is the direct exercise on the part of the Bishops of that true spiritual jurisdiction for which we long.

Of course, it would be just that the *congé d'élire* should become the reality it once was, though so long as the nomination is made from among our own priests we have not much real danger to apprehend from indiscreet appointments. Of course, too, it would be better if the State had not required such large endowments for the new sees; but surely this is a fault on the right side, and when secured will be a sure test of a real self-denying zeal.

Are we not wasting our energies over these miserable details, and in protesting against evils which undoubtedly exist, instead of putting our shoulders resolutely to the wheel to remove the main cause of them? For, after all, these things are as nothing, and sink into nothing, in comparison with the strength and power which a restoration of true unity of action between Bishop, priests, and people would afford. This once attained, all the other things would be ours.

Why, then, cannot we work together heartily towards the desired end?

We must have workable dioceses, so that the Bishops may have time to know their clergy as personal friends, to lead missions, to hold synods, to build up, by means of the clergy and laity in their charge, the true Household of God in each diocese.

Bishop Gray wrote:—"It is not in accordance with the principles of our branch of the Church, or of the primitive and Apostolic Church, that the Bishop should by his sole authority settle all questions which may arise, and conduct the affairs of the Church through all their details. The presbyters, the deacons, and the laity of the Church each have their separate functions, responsibilities, privileges, which are at present in much danger of being overlooked."

And it is essential that the old relationships between the Bishop and his flock should be restored, if they are "to feed the flock of God,"

"neither as being lords over God's heritage, but being ensamples to the flock;" if they are "to preach the word in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine," being "gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

The state administrator, which our overgrown dioceses too often now compel our Bishops to become, cannot do these things. If a clergyman or layman come to him for guidance, he has before him the possibility of having eventually to act as a judge or administrator of the state laws. And all sympathy on the one side, and desire for guidance on the other, is at once checked.

There is only one way to restore the old relationship. Such a subdivision of dioceses as will give to our Bishops the opportunity of knowing their clergy so well as to enable them to guide and advise them as friends before such advice is formally asked of them.

Advice given by a Bishop who had time to throw his whole sympathy into his clerical or lay brother's feelings would win a willing obedience, when the formally asked legal opinion would create a direct antagonism.

A Bishop, ruling by the rules of the Bible and the Church, must gain a willing obedience from all true Christians living under the same rule, and willing equally to bear and forbear with one another; but as soon as public opinion or worldly considerations come in, all that is peaceful and Christian in the relationship is obliterated, and an appeal made to a bare interpretation of the law cannot be of necessity binding on either party until a legal decision is obtained.

The restoration of the true relationship between the Bishop and the clergy and laity of his diocese would have a direct tendency to remove our present apparent lawlessness and much of our internal schisms; and I am convinced that towards the attainment of this there is no necessity to abrogate, though we may hope to amend, the present relations between Church and State. A return to the old identity can be attained by a proper subdivision of existing dioceses, and we must not forget that every subdivision is a direct advance towards a still further division.

But to gain the desired end it is essential that the Bishops, clergy, and people should work together for the attainment of it.

Let us strive, then, to root out from among us all lingering longings for the use of the temporal sword for the enforcement of spiritual discipline; this is the peculiar error of the papacy and of the Roman Curia at the present time, and we must not forget that it is blazoned on the forefront of the Gospel dispensation—"My kingdom is not of this world." Therefore, let us learn to look to spiritual influences in preference to State Law. Let us be prepared to throw aside, it may be, somewhat of worldly pomp and position, by consenting to the division of endowments with the division of sees; and if we only determine, as a united body, that the thing shall be done, we shall soon win back that normal identity between Bishop, priests, and people which originally bound us together, and gave us a strength among the nations to which the bare accidents of temporal pomp or of temporal power are as nothing.

THE REV. HENRY TEMPLE, M.A., Vicar of St. John's, Leeds.

GEORGE HERBERT commences his famous Treatise on the Pastorate by * "setting aside the Reverend Prelates of the Church, to whom this discourse ariseth not;" and my own first thought in beginning this paper is, that what I am expected to discuss is essentially a Bishop's question. If our Fathers in God, in full sight of their responsibilities, declare that (God being their helper) the work of their dioceses is not beyond them, there is little more to be said. If, on the other hand, they say it is beyond them, if in the full tide of pious energy they demonstrate before our eyes that it is beyond them, above all, if they offer that practical self-sacrificing proof of their cry for help being well founded which has been offered in this diocese, and in the diocese of Durham,† then I say the object of this particular meeting of the Church Congress is all but accomplished. For it is incredible that the Churchmen of England can turn a deaf ear to such representations. What I fear does cause some misgiving and some hesitation, is that the voice of our English Episcopate has not been quite unanimous‡ on this important subject. And if our Church laity are left to choose between the opinion of one Bishop and the opinion of another as to the extent of territory and population of which a diocese may properly consist, they will too surely be tempted to revert to that position which is known in diplomacy as the *status quo*.

Our idea of the proper size of a diocese must depend, in the first instance, on our notion of what may fitly be expected from its Bishop. Propriety suggests that on this head I should substitute for any conception of my own the conception formed by one who was himself an English Bishop of Apostolic teaching in this respect.§ "Prerogatives there were many," says Bishop Bilson, "appropriate unto Bishops by the authority of the canons and custom of the Church; as reconciling of penitents, confirmation of infants and others that were baptized by laying on their hands, dedication of churches, and such like; but these tended, as Jerome saith, to the honour of their priesthood rather than to the necessity of any law. The things proper to Bishops, which might not be common to presbyters, were singularity in succeeding, and superiority in ordaining. These two, the Scriptures and Fathers reserve only to Bishops; they never communicate them unto presbyters. In every Church and city there might be many presbyters, there could be but one chief to govern the rest; the presbyters for need might impose hands on penitents and infants; but by no means might they ordain Bishops or ministers of the Word and Sacraments." Armed with these prerogatives, the Bishop was expected || "to stay profane and vain babblings, to impose hands on such as were fit, to receive accusations against ungodly presbyters, to rebuke them openly according to their deserts, to reject those women who might abuse the privilege of Church

* A Priest to the Temple, cap. ii.

† Letter to the Archbishop of York, April 24, 1876.

‡ See Coventry Standard, August 19, 1876.

§ Bilson on the Perpetual Government of Christ's Church, ed. Oxford 1842, p. 316.

|| Ibid., p. 297.

widowhood, to see true labourers in the Word honoured and cherished, and finally to oversee the whole house of God and every part thereof, as well teachers and presbyters as deacons, widows, and hearers. Especially, moreover, he was to reject heretics after one or two admonitions, he was sharply to rebuke with all authority, not suffering any man to despise him. And all was to be done without respecting persons, or any inclining to parts."

With this ideal in our minds, we shall be prepared, I think, to admit roughly that the number of Bishops in any country ought to vary directly with the extent of territory, the total population (seeing that even among heathen he must do the work of an Evangelist), the Christian population, and the number of his clergy; and inversely perhaps with the means of locomotion and the facility of communication. I make this abatement, however, with some little misgiving, because God really seems so to order the world as that man shall be always in a sense the slave of his own genius and his own invention. Every new facility for work makes new work. Because we can print, we must both read the more and write the more; because we have railways to travel by, we must travel; because we have the penny post, we must write and receive multiplied letters; because we can make appointments by telegraph, the excuse for not so making them is taken away. And all these things, which give rapidity and movement to the lives of us all, must have their effect in a Bishop's life, must add to his perplexities and multiply his cares.

When we try to bring these proportions to positive numbers, and to say how many acres a Bishop may travel over, how many clergy he may govern, how many people he may oversee, our difficulties begin to thicken. So far as we can gather the mind of God from Holy Scripture, and on the assumption that the angels of the Asiatic Churches were no other than their Bishops, it would seem clear that every considerable town with its surrounding neighbourhood ought to have its Bishop.* I know no method of ascertaining either the Christian or the total populations of the seven towns in which those Churches found their homes. But as for territory, the entire district enclosed in the horse-shoe, of which a line drawn through those towns forms the boundary, scarcely exceeds in area the present size of the diocese of Exeter; while the lofty range of mountains which intersects it must have still farther limited its habitable portion. With respect to the number of ecclesiastics that a Bishop might oversee, our earliest information (I suppose) is found in Eusebius,† who says that the city of Rome at the first had under one Bishop—forty-six priests, seven deacons, seven sub-deacons, forty-two acolytes; exorcists, readers, and doorkeepers, fifty-two; in all, one hundred and fifty-five; besides one thousand five hundred widows, over whom the Bishop was expected to exercise special supervision. In Constantinople‡ the Emperor Justinian put a limit to the number of ecclesiastics. He appointed sixty priests, one hundred deacons, ninety sub-deacons, one hundred and ten readers, twenty-five singers, one hundred sextons—four hundred and eighty-five in all—to attend the service of the

* To learn the feeling of the early Church on this subject, see Hooker E. P. Bk. vii. cap. 8.

† Euseb. Ecc. Hist. vi. 43. See Bilson, p. 249.

‡ Justinian Nov. Const. iii. "Ut determinatus sit numerus Clericorum." See Bilson, p. 260.

Church under one Bishop. And if these limitations require to be checked, by the consideration that the list of urban clergy does not include those who worked in the rural districts or not all of them, there is much reason to suppose that those rural districts had their Chorepiscopi * or rural Bishops, who in all matters of order and spiritual function represented the diocesan, though they could not act with his full authority, or claim the canonical obedience which was due to him alone. Special license from the urban Bishop seems to have been required before the Chorepiscopus could ordain.

Turning now to the Church history of England and Wales, I may say that the territory of Christendom has here for many centuries been constant, whereas there has been a perfectly marvellous growth of population on the one hand, and of the arts and helps which civilization brings on the other. The actual rate at which population has advanced it is most difficult to calculate, but accepting as approximately correct the best data I have been able to procure, I am brought to these results for four periods in our history.† At the time of the Norman conquest, when the population is calculated as having been 900,000, the number of sees in England and Wales, including Sodor, was eighteen. In 1377, at the accession of Richard II., when the famous poll-tax was levied, the population was 2,700,000, and the number of sees twenty-two. In 1690, the population was 5,200,000, and the number of sees twenty-

* See Hooker E. P. Bk. vii. cap. 8.

† The following lists of sees existing in England and Wales at three several dates, are compiled from Le Neve's "*Fasti Ecclesiæ Anglicanæ*:"—

A.D. 1066. Population, 900,000.	A.D. 1377. Population, 2,700,000.	A.D. 1690. Population, 5,200,000.
1. Canterbury.	1. Canterbury.	1. Canterbury.
2. Wells.	2. St. Asaph.	2. St. Asaph.
3. Selsey.	3. Bangor.	3. Bangor.
4. Exeter.	4. Bath and Wells.	4. Bath and Wells.
5. Hereford.	5. Chichester.	5. Bristol.
6. Lichfield.	6. St. David's.	6. Chichester.
7. Dorchester.	7. Ely.	7. St. David's.
8. London.	8. Exeter.	8. Ely.
9. Elmham.	9. Hereford.	9. Exeter.
10. Rochester.	10. Coventry and Lich- field.	10. Gloucester.
11. Sherborne and Wilton.	11. Lincoln.	11. Hereford.
12. Winchester.	12. Llandaff.	12. Coventry and Lich- field.
13. Worcester.	13. London.	13. Lincoln.
14. York.	14. Norwich.	14. Llandaff.
15. Durham.	15. Rochester.	15. London.
16. Sodor.	16. Salisbury.	16. Norwich.
17. St. David's.	17. Winchester.	17. Oxford.
18. Llandaff.	18. Worcester.	18. Peterborough.
	19. York.	19. Rochester.
	20. Carlisle.	20. Salisbury.
	21. Durham.	21. Winchester.
	22. Sodor and Man.	22. Worcester.
		23. York.
		24. Carlisle.
		25. Chester.
		26. Durham.
		27. Sodor and Man.

seven. Henry VIII. had added six new sees, but Westminster had been dissolved again, though on the other hand Gloucester and Bristol had not been united.* In 1871, with a population of 22,857,183, the number of our sees was twenty-eight.

Well, and what are the results of this monstrous disproportion? The first is an overwhelming labour—not nearly indeed so great as it ought to be, present circumstances considered, but still an overwhelming physical labour in holding confirmations. I am credibly informed that this physical strain was the proximate cause of death to a very eminent prelate within living memory. Then there ensue certain other evils which Lord Nelson's paper renders it unnecessary for me to point out. One, however, there is on which I will venture to speak a word, and that is, the necessary lack of acquaintance on the part of our prelates (this is no reproach to them, for as things are it cannot be otherwise) with what large and important classes of Churchmen really think on Church matters. No one, of course, wants a Bishop simply to reflect, no one could respect a Bishop who did simply reflect, the inconstant image of public opinion. We expect our prelates to lead opinion, not to follow it. But even for the purpose of standing up against the wind, it is of use to know which way it really blows. Now it is often said, and doubtless with some truth, that our Bishops have a readiness of access to the lay mind which is denied to most of their clergy, and that accordingly they are able to take at once a broader and a clearer view of ecclesiastical matters than we are. I readily admit the force of that statement with reference to certain classes of society, including possibly the most intellectual classes. I very strongly demur to it with respect at any rate to that section which has been our Church's weakness, but which might well become her strength—the lower stratum of our great middle class. I would ask respectfully, but earnestly, What do our prelates as a rule know, or what can they know, save from the fading memories of their own experience in the lower ministries, of that which has been styled, with more asperity than wisdom, the shop-boy class of English Churchmen—commercial clerks, I mean, small tradesmen, and the higher section of our artisans? These, remember, are the men who of old were the first to deviate into the paths of schism, as affording an outlet for their spiritual yearnings. These are the men who now begin to form in many ways the strength of an awakened Church. They fill our guilds

* The following is a list of the sees in England and Wales in A.D. 1871, with their populations:—

1. Canterbury, ...	507,091	15. Lichfield, ...	1,356,869
2. York, ...	1,060,878	16. Lincoln, ...	757,491
3. London, ...	2,656,181	17. Llandaff, ...	503,584
4. Durham, ...	1,077,569	18. Manchester, ...	1,893,542
5. Winchester, ...	1,546,668	19. Norwich, ...	668,123
6. Bangor, ...	209,162	20. Oxford, ...	552,772
7. Bath and Wells, ...	430,326	21. Peterborough, ...	532,937
8. Carlisle, ...	234,786	22. Ripon, ...	1,357,053
9. Chester, ...	1,451,713	23. Rochester, ...	1,001,326
10. Chichester, ...	416,328	24. Salisbury, ...	383,514
11. Ely, ...	519,286	25. St. Asaph, ...	257,098
12. Exeter, ...	963,358	26. St. David's, ...	450,039
13. Gloucester and Bristol, ...	637,028	27. Worcester, ...	980,982
14. Hereford, ...	237,138	28. Sodor and Man ...	54,042

and brotherhoods ; they teach in our Sunday schools ; they in many cases constitute our voluntary choirs, and our bands of ringers too. And if it be thought that the influence of such a class in our ecclesiastical life is small, and little worth episcopal consideration, even if opportunity offered, I speak that of which perhaps I have some exceptional knowledge, when I say that influence did not prove small in the help it gave some three or four years ago towards saving to the English Church the use of the Athanasian Creed. I name this class of persons as an illustration of what I mean in saying that the paucity of our Bishops renders it impossible for them really to know and actively to sympathise with large bodies of those whom they govern.

What, then, is it that we desiderate in our Bishops and for our Bishops to make, so far as machinery can make it, the work of the Church effective ? We want back the original Episcopate of the days when men believed in Episcopacy. We can well spare some more of that which in fact is already much diminished, the earthly pomp which the powers of the world have thrown around the office. We will take, if you like, as an instalment, and a very useful instalment, the processes of diocesan subdivision which have lately been proposed to us. We shall be delighted to see, when we can see them, a Bishopric of St. Alban's, another of Truro, another of Coventry, another of Nottingham, another of Liverpool, and another of some town in the West Riding of Yorkshire—to include Huddersfield, Wakefield, Sheffield, Barnsley, and Doncaster in its area. But we really want something much more ; much more, but not much more expensive.

The scheme I would propose will probably appear at first sight too sweeping to be practicable ; and it does violence, I freely admit, to many of our old and dearly-cherished ideas about the position of an English prelate. But I venture to speak simply in what appears to me to be the interest of the Church, with reference to her duty of evangelising and bringing up souls for Christ.

We can dispense then, I will say, with seats in the House of Lords. We can certainly dispense with that office which one distinguished prelate has so long enjoyed, the Episcopal chaplaincy of that august assembly. We can dispense with palaces. We can dispense with incomes of £4000 a-year. We can dispense too, when once our bench is sufficiently manned, with the clumsy provisional nomination of Bishops suffragan, an arrangement of which the Bishop of Lincoln, who has tried it, says, "It has greatly increased the Episcopal work done, but it has not diminished the burden pressing on the diocesan ; indeed one of its uses has been to create a greater desire and demand for more Episcopal work." On the same grounds, and under the same conditions, we can dispense also with a like, though less regular, use being made of our ex-colonial Bishops. But we have certain almost imperative requirements. We want Bishops in such numbers that each one shall be as well acquainted with all the clergy of his diocese as our present Bishops are with their Rural Deans. We want it certain that every priestly drone shall receive a frequent nudge, and that every diligent labourer shall hear from time to time a cheering *well done* at the only lips on earth at which he should care to hear it. We want it to be possible for our Bishops to know in some moderate detail the machinery of our

parishes, and to be acquainted at least as a class with those who help us in our work. We want our poorest people in country villages, as much as in populous towns, to know what ordination pledges and what ordination gifts are. We want confirmations to be brought home to every parish. We want moderate-sized houses and moderate incomes, sufficient to allow of a generous but simple hospitality, such as might meet the requirements of dioceses greatly diminished in area and population. The contracted limits of such dioceses, and the relief of their holders from parliamentary duties, would of themselves much reduce the expense of travel; nor need the style of conveyance be the subject of overmuch thought to those whose incomes are known to be only moderate, and whose glory it is to be the servants of One Who chose an ass's colt to be His bearer, and made His throne on the bench of a fisherman's boat.

Now for ways and means. I believe that all which I have described might be accomplished in such a manner as to cost scarcely any more than that foundation of six new sees which is now spoken of as a reasonable extension of the Episcopate. Without aiming at a strict uniformity, let me say that I think it quite impossible to sanction the division of Bishoprics into two classes, a higher and a lower; not only would one piece of territory thus stand at a serious disadvantage as compared with another, but we should perforce be driven back to that system which long ago earned and received its condemnation, the system of continuous and habitual translation. This being so, the changes to be proposed seem to have only one direction open to them.

The Archiepiscopal sees, with reference alike to position, revenues, and residences, I would leave as they are, illogically I admit, in consideration of their venerable historical associations, and the specially exalted rank of their holders. The area of York diocese might, however, in the future be advantageously curtailed, so as to give it something like the same population as is attached to Canterbury. For the rest, let the legal average annual income of all Bishops in time to come be fixed at not less than £2000 nor more than £3000 a year. The present episcopal incomes, if divided on the next avoidance of the sees among ninety Bishops, which would be speaking roughly about four to every million of our population, would yield to each one of the ninety rather more than £1400 a year. This amount might be largely increased by some re-adjustment of the richest benefices in public patronage. Then let the churchmen of each diocese exert themselves in their generation to make this sum up in every case to a minimum of £2000 a year, and to provide suitable residences. The last-named work might be considerably helped by the sale of such episcopal castles and palaces as would be confessedly too large for the new sees. Cathedral rank might be given to some churches the revenues of which sufficed to support a dean, and a fresh settlement of existing capitular property might be made on the lines of old legislation to provide an adequate staff for real capitular work. Some arrangement also should be made for relieving Bishops from the heavy fees now chargeable on their appointment, and also from the expense they are subject to in prosecuting criminous clerks.

Lastly, if it be thought desirable that some four and twenty of these prelates should to the Church's loss be lords in Parliament, called

to the House of Peers by the Sovereign directly, or succeeding to that position by seniority, or elected with the royal assent by their episcopal brethren, or by the Houses of Convocation, let those churchmen who desire this provide in their own way an extra £500 a year for each prelate so situated.

My task is done. I am not here uninvited, and this subject is none of my choosing. Otherwise I should never have meddled with what I have called a Bishop's question. About the plan I have sketched, however, I confess myself an enthusiast. Though I forget not the paramount importance to the Church of the Holy Spirit's presence in the life and heart of her members, I believe also in her corporate charter. I believe that an effort made in the direction I have indicated would reach in its effect to her every extremity; that the episcopate would be felt in every village and hamlet as a Divine ordinance of living reality; and that hearts would warm to the Catholic Bishop which now, for want only of nearer acquaintance, look with but scant sympathy on the spiritual peer. So I humbly commend these suggestions to your lordship, to this great assembly, and above all to the forgiveness and favour of the great Shepherd and Bishop of souls, for Whose glory only I have spoken, and in Whose name only I venture to claim a candid, thoughtful consideration of what I have said.

ADDRESSES.

MR. J. H. P. LERESCHE (OF MANCHESTER).

THE question upon which I am asked to be the first speaker is a proposition which I should have thought needed no debate or argument before Church people. Certainly on the higher ground of the necessity of the episcopate for the organisation of the Church, after the magnificent sermon we heard to-day in the Parish Church upon the subject, not a word is again necessary to be said before this Congress. So whether or not there is a necessity for an increase of that episcopate in England now, I should fancy can be no question to any Churchman. Just look at that fact which has been brought before you to-night—the circumstance, namely, that the number of the Episcopate at the present moment, in the fortieth year of the reign of Queen Victoria, is absolutely the same, with one single exception, as in the days of Elizabeth or Henry VIII. There has not been a single increase in the total number of bishops, except in the case of Manchester, since the death of that monarch. Contrast the state of things in the days of Elizabeth and Victoria. Is not that a circumstance which precludes the necessity of any argument about its being necessary to increase the numbers of the episcopate in England and Wales? The old towns have increased, and new towns have sprung up. There is no necessity to take you to the north of England. Here, at your own doors, in the aggregation of the three towns which make up what is popularly called Plymouth, you have a case in point, which shows you how England has grown—how the necessities both of peace and war bring populations together and cause populations to increase. The area allotted to one bishop in the days of a sparse population might be managed then well enough by a man of ability, energy, and strength. When you come to mass in the same area numbers beyond ordinary powers of multiplication, you will see at once the best and strongest and most physically powerful bishops are completely overpowered by the enormity of the work that is cast upon them. Under those circumstances, I should feel that it is needless to say very much in support of this proposition before us, that it is the most important thing to

Church people and Church interests that there should be a very large extension of the episcopate for work in large dioceses. It seems to me rather that the way in which I may be of any service is to try and assist in offering a few practical suggestions. Supposing us all agreed that a large increase is essential, the question comes, How can it be done? Mr Temple has suggested one way in which it could be done without going beyond the existing funds of the Church. That is a point very well worthy of consideration. Here we have not to decide any question; there is nothing put to the vote. All we can do is to bring before our brother Churchmen and Churchwomen simply what occurs to us as deserving fair and reasonable consideration, submitting it to candid criticism, leaving our thought, if it be worth considering and sifting, to work its way. If it be a good thought it will produce some time or another its effect upon us, and that is all we have to do here. Therefore, I only say that what has been said upon the point by Mr Temple is eminently worthy of consideration. Of course, in regard to this question, it is idle to pretend to blink what is fairly a matter of grave consideration among all classes of Church people. It has been brought before our attention for some time—and from time to time: I mean the position we are in with respect to Church and State, and the relations between the Church and Parliament. I do not wish now to look forward to anything that is in the remote future. I desire to speak of things as they now are. We have a present want, and it needs to be now supplied. We cannot supply it altogether now without Parliament. They say Parliament will not listen to us, but I reply that lately Parliament has not been so deaf to us or so rude to us as that statement involves. We owe the bishopric of Manchester to Parliament. There were days when anything like an increase in the episcopate was not in the minds of statesmen. The time was when it was sought to reduce the number of bishops, but that time has passed away like a bad dream. We are to have the bishoprics of St. Alban's and of Truro. But while I say we needs must go to Parliament, I also say do not let us go to Parliament oftener than we need. A great deal can be done by the consent of the parties concerned, but as things now are, that consent would require legalisation. There are certain secular circumstances and requirements that cannot satisfactorily and practically be provided for except by legislation. For these we have had to go to Parliament in regard to the establishment of the sees of Truro and St. Alban's, and we shall have to go again for the like in other cases. Persons who are lawyers will perfectly understand what I refer to; and it would not interest other people to go into the details. All I say is this: I do not see why the Church should go upon each particular occasion, with cap in hand, and say, "Give us a bishopric for this particular locality." We should do the matter once for all. We might go to the present Home Secretary, and leave it to him to pass one general Act which shall enable the bishop of a diocese or the bishops of several dioceses by consent to arrange between themselves either to divide a single diocese, as in the case of Ripon and York; or if it requires that you should carve out from two or more different dioceses the area of the new bishopric, let the power be given to the requisite number of bishops and officials to deal with the matter among themselves. We might, I say, ask Parliament for that. Supposing that were done, and an enabling Act of that kind were passed, in that way the Church would be free to commence the foundation of as many new bishoprics as might be required, when and as required. At all events, the legality of the transactions as affects the Queen's Courts or any vested rights or interests or property would be thus assured. The next thing that comes is an endowment. It may be objected to my suggestion about consent that you will not get bishops to consent to divide, and it may be said you will not get people to agree to endow. Need I say, after what has been done in this diocese, that I cannot believe there will be the slightest difficulty with regard to either? I will not refer to my Lord again, and what he has done towards the foundation and endowment of the new see of Truro. He has in both regards behaved most handsomely; but I will refer to that generous lady who has put it within the power of the people of the West of England to carry out this scheme of the bishopric of Cornwall, if they choose to meet her munificent offer. Depend upon it, that the example of the Bishop of Exeter will be followed by other bishops, and that Lady Rollo will not be the only person among the laity ready to give of their substance

for the purpose of forwarding this great work. I had intended to add a few words on the appointment of the additional bishops, but the bell warns me to conclude; and I cannot do it better than by repeating, that as soon as ever the Church is enabled to extend her organisation by founding for herself new sees when and as she needs them, her children will not be found niggards in providing new endowments for them.

MR. F. S. POWELL.

IN common with those who have preceded me this evening, I have at least this advantage, if it be an advantage, in approaching the discussion of this subject, that there is now amongst earnest and thoughtful Churchmen neither doubt nor controversy as to the necessity of extending the episcopate. The clergy, I believe, are unanimous on the subject. The bishops are all of one mind, and those who bear a leading part in the government of this country are advocates of an extension. What we have to deal with, then, appears to me to be the mode, the manner, and degree of the extension of the home episcopate, and at the same time it is our duty to bear in mind the necessities of the case, and to keep before the public the arguments in favour of the extension. It seems to me that we ought in this matter to follow the counsel given by your Lordship in the opening address, and to let our minds depart from the ideal of a Church, and what we might wish in the abstract, and approach that which is possible and within our reach. I think also that when we listen to proposals for a vague and indefinite extension of the episcopate, we ought to be on our guard lest the multiplication of the chief officers of the Church be such as may curtail the independence of the clergy, diminish their sense of responsibility, and bring the bishop into such intimate relation with local controversies that he would mingle in them when occasion arises, rather as an advocate and partizan than as an impartial guide and ruler. With reference to what has fallen from other speakers I may with advantage call your attention to that which is now being done with reference to the extension of the episcopate. In a moment of haste, and by no means in a satisfactory manner, a Bill became law in the course of last year for the creation of a bishopric at St. Alban's. Thus we hope that ere long that see will be constituted. With reference to the next proposal, viz., the erection of a see at Truro, a Bill was passed in the course of the last session; and I am in a position to say that ere this assembly disperses to-night a communication will be made with reference to that scheme which will stir your hearts, encourage your spirits, and at the same time, I hope, stimulate your benevolence. The society for the extension of the home episcopate, on the committee of which I have the honour to serve, propose that there should be erected immediately in addition to the sees of Truro and St. Alban's, three sees in the northern and three sees in the southern province. We propose to constitute a bishopric in Northumberland. The Bishop of Durham has promised £1500 a year towards the foundation of the see, on condition that another £1000 per annum be raised from other sources; we propose a Bishop for Liverpool;—already the diocese of Chester is in motion, and I believe the bounty of the Church people in that region will be found abundant. We recommend a diocese for the South of Yorkshire. Last year the people of the West Riding in the course of two or three weeks laid at the feet of the Prime Minister £22,000, on condition that the Government would devote to that see some portion of the income of the Crown living of Halifax then vacant. Then in the southern province we recommend the creation of a diocese for Nottinghamshire. With reference to our proposal for another see, to be created by a division of the Lichfield diocese, and another by a like division of Worcester, we have reason to hope that something will, ere long, be accomplished with reference to those sees; and I think, as practical men, we must fairly admit that the contribution of eight new sees within the course of a few years is no small instalment, and an improvement of no limited character in the machinery of our beloved Church. To speak on the subject more generally;—I have often thought in connection with it of a remark made by a distinguished

Prime Minister, that having during many years of office often seen the same member of the Cabinet engaged in laborious duties, and with a position of less labour, he found the contrast greater than any one without experience would conceive, between the work done by the over-worked minister, and that which was the result of his labours when his energies were less taxed. We want bishops who are not enfeebled by their work, but who are in full vigour of intellectual and physical force. I remember hearing one of the most learned members of the episcopal bench state that when he entered his diocese he left his library. We wish to have men of learning and thought, men who will bring to meet new difficulties the stores of a ripe learning and a thoughtful experience, and depend upon it, however skilful in address the clergy may be, when a bishop appears in a large provincial town he speaks with an authority, with a force and power which his office gives him, and which I trust that office may ever retain. We have to deal in these controversies with men of earnest, honest, sometimes even of audacious thought; and it is a matter of necessity that at every new crisis the bishop should be able to rise to the new emergency. But to my mind it is not so much with reference to public appearances that we require an extension of the episcopate as with reference to the private and more familiar converse with the clergy. There arises now from every vicarage and parish and parsonage in England a cry of affectionate invitation to the Right Rev. Bench. "We want to know more of our bishop." We ought, I think, to have more frequent conferences between the bishop and his clergy, those conferences oftentimes descending to the familiarity of conversation. By that means the bishop will ascertain the feelings and real wants of his clergy; he will learn the condition of the diocese, and then seeing with his own eyes, and hearing with his own ears, when questions of administration arise he will be able to deal with the facts, knowing them personally and intimately, and not having to gather them up in some scrambling fashion from some hasty and imperfect investigation. I believe that if there was this intercourse between the clergy and their bishops many difficulties which now present themselves would not arise. The impending storm would be foreseen and averted. The bishop would then be able to see the necessity for a new church now here now there, and he would watch, as he cannot now, over the training of the teachers for our schools by means of the training college, and he would be able, in a manner which a bishop cannot now be, diligently and thoroughly to search out not only the attainments but the characters and antecedents of the candidates for holy orders. I may err in my judgment, but I confess that I have a strong opinion that many of the anxieties which now oppress those who desire to witness the welfare of our Church would not have occurred if the bishops had had more time to make a careful investigation. Then the bishops, too, would not be in such haste and hurry when they visit a parish on a confirmation tour. That solemn ceremony for which careful preparation is made would then be conducted under circumstances more calculated to leave a permanent impression upon those confirmed. In fifteen minutes I can but cast before you some stray thoughts, a mere contribution to a large subject, and as I am well aware but an imperfect contribution. Let none think that when we desire an extension of the episcopate we cast a stone at the honoured occupants of the bench. I believe there never was a time in the history of the Church of England when the bishops were more worthy of their dignified office. Our desire is single, and our aim is simple, to make perfect that which is now good, to give renewed force to that which is now vigorous, to increase the reputation for learning of the most learned clergy in the world; that as we copy in our policy the Primitive Church, so we may also in our practice emulate that Church in practice by adapting our machinery, not only to meet increasing difficulties, but also to embrace the far more rapidly increasing opportunities for doing good service, which God in His bounty is now bestowing upon the Church of England.

MR. E. CARLYON.

I CANNOT but feel that I stand in the position of one whose name has been somewhat prominently before the public for some time past in connection with the subject now under discussion, but more especially with regard to its bearing upon the particular diocese in which we now are. I am not going to inflict upon you a history of the rise, the progress, and happily I may add the success of that movement, but I will venture to say that such views as I put before you are the views of one who has had a practical experience of the wants of that diocese; and on the principle of *ex uno disce omnes*, I hope they may bear on the subject under discussion. Every picture has its central point of view which governs its perspective; so the central point of view here is the work to be done. It is not the work of the bishop only, but the work of the Church in large dioceses and largely populous towns. The work, as we all know, is carried out on the parochial system, and that system is very good in theory, but to some extent it is imperfect in practice. It is good in theory, inasmuch as there is no space throughout the length and breadth of England and Wales which is not under the spiritual care of some incumbent of a parish; but it is imperfect in reality, inasmuch as there is no uniformity in the sizes of our various parishes. One parish is so excessively large that no one man can have it under his care and supervision; and the amount of his income would not justify him in employing others to help him: another parish is so populous that the clergyman cannot know his parishioners. What then must be the effect upon the parish and the Church at large? Other parishes are comparatively small or unpopulous. In such cases the clergymen are found to be lying dormant as it were, not doing that work which they might desire to do; or perhaps they become gradually negligent and apathetic, just as a man in an over-populous parish becomes negligent (I will not say it in a wrong sense) or apathetic in the work, because he knows he cannot do all he would wish to do. The consequence is, that in such places there must be a falling away in the influence of the Church. What is the cause of all this? It is that there is not a sufficient unity of action amongst the clergy themselves. There is some adjustment of the principle or theory which governs the parochial system which requires to be carried out, not only by more unison of action amongst the clergy themselves, but by some guiding influence brought to bear upon the clergy, that such action may be organised in a proper manner. There must be some chief, and that chief is the bishop of the diocese. Now the bishop of the diocese is naturally the overseer, the leader and governor of the clergy, and he again finds that he is just in the position too frequently with regard to his diocese as the clergyman is with regard to his parish. The dioceses are so large that no one man, however physically or mentally strong, can perform the functions which are required to keep the Church's theory at work in a proper system. A bishop is supposed to visit his clergy. The canonical requirement is that he shall visit them triennially, and it scarcely requires practical experience to see that no bishop can properly visit his clergy in the way in which, according to canonical requirements, he is supposed to carry out the Church's system of visitations. I am a churchwarden, with an experience of a quarter of a century, and have not attended all visitation episcopal or archidiaconal during that period without seeing the imperfection of these visitations. The clergy and churchwardens are cited to meet at a central town of their rural deanery, or it may be of two or three rural deaneries there to be visited. They assemble in a sacred edifice in the town; certain secular matters are carried on there which I have always felt ought to be carried on elsewhere. Then, like a class of schoolboys, they are called upon to answer to their names—their faces are not always seen, but only their voices are heard; and if this can be supposed to be a visitation of the clergy, you may easily suppose how imperfect the knowledge is which any bishop can have of the clergy of his diocese. Every bishop must wish to know his clergy personally in order to have an influence over them. I have known an instance of a person being called upon to answer to his name, and the ordinary excuse was made, upon which the churchwarden was called up before the rails in the chancel by the bishop and charged with this message: "Tell your vicar that his excuse is frivolous

and absurd." This instance occurred twenty years ago. I have attended every visitation since that period, and never have I seen that clergymen attending any one of those visitations. If this is the experience of one person may not many others know of similar cases!

I am quite sure that if an anecdote I wish to relate to you is not too good to be true, it is worth telling as illustrating one way in which a bishop may visit his diocese; and as it is said to relate to the President of this Congress, it would show that his Lordship knows very well that there should be something more than those formal visitations of which I have been speaking. The story goes that his Lordship was once seen in a parish church, not in that dignity which his office entitled him to assume, but he was in the body of the church, and finding an ordinary sailor by his side without a hymn-book, one hymn-book served for both bishop and sailor. It seems that the sailor had a natural taste for music, and joined very heartily in the singing, as also did the bishop. Presently the sailor gave his companion a nudge, followed by a whisper, "You're awfully out of tune, old fellow." Now I say that the bishop in the body of the church was doing as much good for the church in his diocese as if he had been assuming his position either in the pulpit or within the altar rails. A bishop must go amongst his people. But look at this diocese of Exeter. If his Lordship were to visit every parish at the rate of one parish a day it would take him two years; and if he were to visit every church on a Sunday at divine service it would occupy fourteen years of his episcopal life. Certainly such a diocese as this must require subdivision. As I said before, happily we shall not much longer be in this position; but if what can be done here can be done in other dioceses, I hope there are many here who will take upon themselves to follow the good example set by the diocese of Exeter. We must know that any bishop, by merely carrying out the canonical visitation-system, is not making himself known either to the clergy or the laity. I am perfectly convinced that thousands and thousands have been alienated from the Church of England simply by the impression that the bishop holds a very exalted position in the State, and is a State-paid officer; but in reality, we know that he is not a State-paid officer. We are frequently, too, met with the argument, "You have bishops paid by ecclesiastical funds, at all events; why come to us to create an additional number of bishops by taking the money out of our pockets, when that money might be more appropriately applied to increasing the incomes of the clergy or building additional churches?" But that argument is too frequently an interested one, and the persons who use it do so, too frequently, for the purpose of not subscribing to the funds for any diocese, and they are not usually found making gifts for the increase of the incomes of the poor clergy, or the building of additional churches. The strength of our position is often shown by the weakness of those arguments used against it; and I hope that many will be convinced that by exerting themselves they will find themselves in the position of the diocese of Exeter. I am not an advocate for increasing the number of bishops to the extent mentioned by one of the readers, but I think we ought at least to have the new sees recommended by the committee referred to; and if the new dioceses now scheduled out will only follow the example of Cornwall, there will be no difficulty at all in the matter which cannot be overcome. I would say, to all interested in the formation of new dioceses, Follow this example, go and do likewise, and may God prosper your efforts.

DISCUSSION.

MR. J. P. BRIDGWATER.

NOTWITHSTANDING the uniformity of opinion in favour of the increase of the episcopate, it might be as well to understand that there are two sides to the question, and that the opposite view is held by many who are firmly attached to the Church of England, to her principles, and to her doctrines. There are those who consider that an extension of the episcopate has a tendency to reduce in value, in proportion to its multiplicity, the dignity, value, and efficiency of the episcopate, and they see, too, in it a danger to the Church of

England which may ultimately produce a disaster, perhaps not much less serious than that which befell the sister Church of Ireland.

The Irish Church *was* over-bishoped. The number of the bishops I at this moment forget, but this I do remember, that to a population of something over five millions—of which four millions were Roman Catholics—there were two Protestant archbishops; and her fall was chiefly, if not altogether, due to that. To use a nautical metaphor, she was “top-hampered,” was caught in a gale, and sank ingloriously, with scarcely a hand held out to help her.

There are other members of the Church who take an interest in her welfare who maintain that, if the agencies and resources and discipline of the Church were utilised, the labour of the bishops might be economised so that even a less number might do the work of the episcopate efficiently.

The arguments used as to the increase of the population since the days of Queen Elizabeth, and the increase of the duties of the bishops (I do not notice that any speaker has suggested that there has been an increase in the superficial area of England), are surely if not altogether met by the facilities afforded by modern science, so that a message or a journey which formerly occupied days, now takes but as many hours or minutes. The resources referred to are those of our large cathedral establishments, so that whatever their original intention, in these more utilitarian days they are surely capable of being made more serviceable.

Time only admits of the blunt inquiry of what are the duties of a dean? The reason formerly given that he holds, for purposes of thought or ecclesiastical literature, a place of learned ease, is not quite consistent with known facts. Cannot he (the Dean) be brought more into comity with the bishop, and undertake many of the duties which now embarrass the bishop—in short, be his suffragan, and at least obviate the necessity and strain upon the Church of increasing the territorial bishoprics.

That mental and physical activity are not inconsistent we have the life of St. Paul to prove; and in regard to “learned ease,” it might be a question, had the great apostle held a district church in Athens, or a parish in Ephesus, if we should have had the epistles. Canonries, too, being held by incumbents of parishes, produce this unsatisfactory effect, that the canon is lost in the incumbent, and the incumbent in the canon, and the utility of both is destroyed.

Canons were intended to be the travelling preachers of the Church, corresponding to the preaching friars of the Roman Catholic Church. The value of such agencies was well understood by that Church; and good preaching is not unappreciated in our day, and is a great power, no doubt, but hardly, I think, exceeds in importance the convincing persuasiveness of the godly life and conversation of a devout and earnest parish priest. It is quite possible for a bad man to preach an excellent sermon, but quite impossible for a bad man to lead a godly and Christian life. I can but just touch upon the bishops’ aids—the archdeacons and the rural deans. What does an archdeacon do, if the bishop does all the work of the diocese? And again, what do the rural deans do, with apparently, and for the same reason, nothing left for them to do? Those are questions I hope may be answered, and likewise some reference to make to the details of a bishop’s duties. Had time been allowed me, I would have touched *seriatim* upon ordinations, confirmations, visitations and charges, consecrations, convocations, &c. As it is, I can only conclude by meeting one remark made by a previous speaker, “that bishops should hold a closer communion with their clergy.” I would rather say a closer communion with each other, so that they may be able to initiate legislative measures calculated to increase the discipline and well-being of the Church of England.

The EARL of DEVON.

I do not rise to answer the question, What is the use of archdeacons or rural deans? I think those who are fortunately acquainted with them, whether in this or in other dioceses, will be able to answer the question very satisfactorily. They will feel that those gentlemen

who fill those offices discharge their duties most effectively, for the good of the laity as well as of the clergy, and that they deserve their active co-operation. After the able, eloquent, tolerant, and most remarkable sermon which we heard from the Lord Bishop of Winchester this morning, I do not feel it necessary to vindicate the order of bishops. Nobody who has been acquainted with a large diocese, no one who knows the average work which attaches to a bishop's office—work involving labour not merely of mind, but of body—can doubt but that for the good of the Church of England an increase is necessary. The honourable gentleman whom I follow has stated, and it has been often stated before, that the increased facilities of communication which are due to modern inventions—he has not referred to the penny post—enable the existing number of bishops (at least I am not sure whether he would not have diminished the bishops by one-half) to perform all the duties required of them. I think that honourable gentleman can hardly be acquainted with the number of occasions upon which the clergy and laity have to consult the bishop of the diocese. He can hardly have realised to himself the advantage it is to a country clergyman, living in a remote district, and troubled with difficulties with which he can hardly cope, to seek the advice of his spiritual father; and that not at the inconvenience and expense which in our large dioceses must often attend his visit to the bishop, but under circumstances which facilitate the intercourse. I believe that if the clergy of a diocese presided over by an efficient bishop were polled, they would say almost to a man that facility of access to the bishop would be a most material aid to them in the discharge of their responsible duties; and it is upon that ground that I have always taken part in endeavouring to increase the home episcopate. I do not agree to the full extent with the views expressed by the reverend gentleman who read the second paper to-night—speaking, I am bound to say, with all the weight that is derived from hard work in a parish—as to a very large increase in the episcopate. If we were located in a planet where no institutions had previously existed, the scheme might be a good one; but speaking of an old country, looking to our associations and our institutions in Church and State, I believe a moderate increase in the episcopate will achieve a large portion of the good anticipated, without raising questions perilous perhaps to all our institutions. The gentleman who addressed you just now has placed before you the recommendations agreed upon by a committee, constituted with a view of promoting the increase of the home episcopate. I have the honour to be chairman of that committee, in succession to my late lamented and excellent friend, Lord Lyttelton. That committee ultimately decided upon the recommendations placed before you. I am not sure whether, individually, I should not wish to add one or two more to the number of sees there recommended. He has told you that the committee came to the conclusion that there should be constituted dioceses for Northumberland, for the West Riding of Yorkshire, and for Liverpool, in the Northern Province; and in the Southern Province, for Nottingham; for Warwickshire, with Coventry as its cathedral city; and a diocese for South London. To that I should be inclined to add Bristol. I think there would be ample work for the duties of a bishop in that very populous city, and in the towns and country surrounding it; added to which, it should be borne in mind that the constitution of a distinct and separate see of Bristol would be just returning to a state of things which up to forty years ago had existed for many centuries. Therefore, while I differ from the view of an unlimited increase in the episcopacy, I cordially agree with the necessity of a moderate increase in that body. The honourable gentleman whom I follow has referred to the case of Ireland. He has said that Ireland's Church was destroyed because it was over-bishoped. The question of the Irish Church is one about which I do not feel called upon to say anything; but I would only make this remark—the circumstances of Ireland were unhappily such as afford no precedent for this country. I am not expressing any opinion as to the disestablishment of the Irish Church, but I only point out that the circumstances were very peculiar. The bell warns me that I should proceed to that one point which is the main object of my rising, namely, to tell you that by a vote of the Committee for the Extension of the Home Episcopate adopted to-day, funds have been placed at the disposal of the Cornish Committee, which places the establishment of that see, I think,

beyond any reasonable doubt. Those cheers assure me that when I expected that announcement would be received with applause, I was not disappointed. The constitution of the see of Truro, as the first step towards a moderate extension of the episcopate, is a measure to be hailed with great pleasure, not only because of its advantage to us of the diocese of Exeter, but for its benefit to the Church at large.

REV. CANON ASHWELL.

AFTER the wise and warning words which were addressed alike to speakers and hearers this afternoon by the Right Rev. President, I feel that I need no excuse or apology whatever for descending at once from the high, and I may say congenial, atmosphere of ideas to the lower and perhaps more useful, but to hearers more tedious, and to speakers more difficult, region of plain facts. I should have liked, had I felt myself permitted, after that warning, to have drawn some contrast between the state of the public mind in England to-day, and that which I remember as a child. Then bishops were warned to set their house in order. Now, the universal cry goes up with just a dissentient voice here and there to mark the universality of the cry, for more bishops to be guides and rulers of us all. I should have liked to have said something of the evidence of a return to primitive order in the desire which has been so strongly put to-night, not so much for a grand prelacy as for a working episcopacy. I should have liked to have said something upon the intermediate line just taken by the noble Lord who succeeds Lord Lyttelton as the chairman of the Home Episcopate Increase Committee, when he said in the effect, "Let us take something of a mean between the poor episcopate of the persecuted Church of primitive ages and the proud prelacy of mediæval times, and so let us hold fast to our good old English Lord Bishops while we can." But from thoughts like these I come down to a plainer level, and I say, with reference to the matter in hand, "Let us look at history, not the history of the whole English Church between the Reformation and the present hour, but the history of our own times. What has been the work, to which English Churchmen point with justifiable pride, of the last forty years, but what I may call the restoration of our parochial system, the abolition of pluralities, the restoration of residence, the decrease of sinecures, the multiplication of parishes, the increase of working clergy. I suppose the majority of us Churchmen are more or less under the idea that every English Churchman now lives in a parish in which he is accessible by a clergyman to whom he also has access. Now I grant that the amount accomplished under these heads during the last forty years has been very large; quite large enough for the Church and the nation to be proud of,—but if any one imagines that for the country *as a whole* the work has been fully done, I am bound to say that such an imagination is, alas! a monstrous delusion. And it is just this delusion to which I would call your attention, as one of the chief grounds on which practical clergymen want the increase of bishops. We have not parishes enough. Our multiplication of parishes, large as it seems, has not approached anything like what it should. The increase of our clergy-supply is stopping, and I believe what is wanted is to increase the number of regiments and colonels; in other words, we want more dioceses and more bishops, real working bishops, and the clergy-supply will follow. I must try to bring before you one or two plain statistical facts, without surrounding them with a cloud of considerations which might obscure them, but a plain fact or two which I wish were burnt into the heart of every one of the clergy and of the laity. The Church reforms I have alluded to have not been the only things which have been going on during the last generation. Concurrently with them the last forty years have witnessed neither more nor less than the creation of a new nation, a new England inside the old England, and I grieve to say that all these reforms and improvements affect only the smaller part of our population, though it is the portion with which members of Church Congress are naturally the best acquainted. You have heard the figures already. A recent speaker gave you the numbers of our people as twenty-

three millions. Now of those twenty-three millions, seven millions reside in parishes which the Registrar-General calls rural, and small towns, including herein all towns under two thousand population. The figures are easily remembered, and these seven millions have not less than ten thousand of the Church of England parishes in whose churches to worship, and by whose clergy they are benefited. All very well for these seven millions, you will say. But what follows? Why this, that for all the remaining **SIXTEEN MILLIONS** of our people there are only *three thousand* parish churches, and three thousand parochial staffs of clergy. Try to realise what this statement means. Our larger towns contain the population that I mention, three times as much as the whole country in the days of William and Mary, and all our boasted increase of parishes has not brought up the provision for them to a higher point than three thousand parishes! The question is, What is the cure? Ordinarily speaking, nobody notices these things on the large scale. It is no business of the ordinary parochial clergyman to put his head up above others, and say, "What a famine there is in the country at large!" Each clergyman has enough to do with attending to his own parish, and the probability is, that the more energetic he is, the more his parish engrosses him, and the less time has he for considering the needs of the millions with whom he has no relations and no intercourse. Yet the case is as I say, and perhaps even worse. Do you suppose that these three thousand parishes and clergy really influence the *masses* of these sixteen millions? These three thousand churches include all the churches of London and the residential quarters of our wealthy towns, and you will easily see how large a proportion of them are the churches of the well-to-do and prosperous, who can pay for themselves, and not the churches of the poor or the artisans. Now as to the cure. I say the only way is to create new dioceses where the churches are fewest, and the population is largest, and send vigorous bishops to organise them. Look at the dioceses of Ripon and Manchester. What number of parishes were not manufactured during the late Archbishop Longley's time? And I would ask Bishop Perry, whose consecration in 1847 was the beginning of his long episcopate, how many clergy and parishes did he find, and how many did he leave? If you want to raise a regiment, appoint a good colonel with a capacity for the recruiting, and the like may be said in matters ecclesiastical. It is the bishops who are the real recruiting officers of the Church. A bishop who does his work draws out the enthusiasm of the young, the liberality of the old, the zeal and the energy of all. I honestly believe that we have already done all that can be done in the way of church extension from below. It is time that we began now from what I may call the upper end. Your parishes will remain undivided, and your clergy unmultiplied, all for want of a superior officer set in charge of the vacant spaces. Did St. Paul wait till he had a diocese and clergy to govern? It was quite the other way. Therefore, begin at the upper end, and you will find your clergy and parishes multiply when bishops are sent forth to do their work, with a right and title to speak to the Church at large of things which want doing, things of which no one else has any business to speak; and then they will organise new regiments in the army of Christ, and new dioceses for our old England, and then at least part of the great question of the clergy-supply will have its answer.

Mr. T. LAYMAN (of St. Alban's, Holborn).

It is a disadvantage, perhaps, that I stand before you as a humble volunteer; if so, let me ask your kind indulgence whilst I put before you one or two thoughts which I think have not been touched upon by any of the speakers hitherto. The second speaker said to you, in words which were exceedingly true, that this was essentially a bishops' question. So it is; but it is also essentially—and if I dare to say so in all humility, it is somewhat more essentially—a people's question. The people of this country know very little about bishops—very little indeed. The shop-boys, whom one of the speakers mentioned so kindly, and the shop-girls, whom he meant to include in his good and kind remarks, know very much indeed of faithful and loving parish priests who attend them, but very little

indeed of the bishops, who are too far above them; and if you go a little higher in the social scale and ask, What do the employers of these shop-boys and girls know about bishops?—what do the tradesmen in our large towns—what do the enormous number of people in this town, for instance, know of one of the most admirable and practical of bishops?—the answer still must be—very little. In the diocese of London practically they know nothing of their bishop, and, knowing little, they esteem him still less. Many of the clergy living in country parishes have not the opportunity of knowing the truth of this matter that we residents in London have. Let me tell you, then, that the majority of the employers of these shop-boys and girls, the small tradesmen who constitute the millions of whom Canon Ashwell spoke, are practically lost to the Church, because the Church wants more bishops. Then, again, there is another side to the question. Thank God—I say it reverently—where parish priests have taught their flocks the real true first principles upon which episcopacy is founded, they do know that the Sacraments of our Holy Church are generally necessary for salvation, and that for the validity of the Sacraments, bishops are absolutely necessary. Please to bear in mind that, in order that these truths should come home to the masses of our countrymen and countrywomen, it is necessary that they should come in personal contact with these truths. England, let me tell you, loves the Church of England heartily and well, when that Church is presented in all its glory and beauty for its hearty acceptance, and the only way to do that fairly is when, from the bishops at the top down to the lowest and least intelligent communicant in our congregations, all are of one heart and mind in this matter. That brings me to one point which has not been touched upon. Whilst agreeing with every word of the preceding speakers, save one, I venture to point out to you the way to accomplish this glorious and noble work speedily and without creating heart-burnings, and to send the bishops to their flocks with a full assurance that they will be received with hearty respect and affection. A great deal will be said about the difficulty of the plan I have to propose, but you have heard before this that difficulties are only made to be surmounted, and you have heard at this meeting that, when the people want things to be done, what the people want shall be done. You know without being told that Parliament is ready and happy to do whatever the people of this country demand at their hands, and when the people with one heart and voice demand more bishops, Parliament, which has never stood in the way of anything beneficial to the country, will most readily give them what they require. Now, how is this to be done? We do not expect such sums, the mention of which almost takes away one's breath; we do not expect to hear of many gifts of £30,000 or £40,000; but we want the pence and shillings and pounds from forty thousand loving and willing hearts. We shall have those pence; we shall have those shillings and those pounds flowing into the Church's treasury when you give those loving hearts a motive to give their money; and the only motive you can give that will evoke their sympathies, and without which no forty thousand pounds, no half-millions voted by Parliament, will ever do for the Church what the thousands upon thousands of loving hearts will do—but you must give those hearts a motive, and the motive is this—give the lowest communicant who kneels in humble faith before the altar of his God a voice in the choice of that bishop, and do not fear that that confidence will be misplaced. “With God all things are possible,” and He can influence the hearts of His people as easily as He could influence the heart of the one man who now appoints to the Episcopacy. Have faith in the God whom you profess to worship, and trust and give to the communicants of our Church a voice in the election of their spiritual rulers.

THE VEN. ARCHDEACON DENISON.

I HAVE not had the advantage of hearing the earlier part of this discussion. The first thing I did hear was an honourable gentleman asking what on earth was the use of an archdeacon? I have been twenty-five years an archdeacon, and some time ago I could have told you something about the use of an archdeacon, but it is not so easy now, and I

am very much puzzled to give an answer to his question ; but I shall try before I have done to say how he might be put to some use. I am not going to enter into the question of the Diocesan Episcopacy. I believe that has been largely and ably handled by those who have gone before me, and I do not know that anything urged on the other side has found much weight with this assembly. But there is a point into which I should like to go, because it seems to me that the question of the Diocesan Episcopate is only half the question. The Episcopate is the mainspring of the Church, and machinery which has a mainspring should have the action of that mainspring felt throughout its whole extent. Now the action of the mainspring of the English Church Government is not felt through its whole extent, because it is physically impossible for the bishop to discharge the duties of the Episcopate. It is not from any want of exertion or self-denial. God forbid that any one should be found to say anything of the sort of the present bench of bishops, but it is because there is a physical impossibility in the way of their discharging all their duties, however much they may be aided by the archdeacon. I know that in some dioceses, for I have been informed on the highest authorities, archdeacons do a great deal. All I can say is, that in my own diocese I do not find it so. I have no opportunity to do a great deal. I can certainly give the benefit of my experience, and I am very thankful to do so when I am asked by any of the clergy, and I do give my advice to many of them. But that I can do whilst sitting in my own room. If I were asked who were the greatest sinecurists in the Church of England at this moment, I should say the archdeacons, except perhaps the deans. Now, the question is, What use might be made of an archdeacon ? The action of the mainspring is not felt ; it is not known even ; it does not reach the parishes except in a very limited way. Now, where is a bishop felt the most in a parish ? Surely it is in the exercise of his office in confirmation. The life of the English Churchman, having begun in Baptism, is set forward in his confirmation. I can remember the time when Confirmations were almost nothing, and I look back with proud satisfaction as I remember that it was my own brother, when Bishop of Salisbury, who first began a more regular habit of confirmation. Still it is not enough. I maintain, that there ought to be in every parish a confirmation once a year ; and I say until that is done it is perfectly impossible for the true episcopal action to be felt in the parish. I would have a bishop in every parish every year. I would have him confirm in that parish on one day, and in no other parish on the same day. I would not have a bishop, directly he has done confirming, jump into his carriage or a fly and go off to confirm somewhere else. A bishop should come and visit the parish, and in the course of the day enter into friendly and brotherly intercourse with the clergymen of the parish. He should inquire (I am only stating my own idea, and if it is presumptuous you will take it for what it is worth) as to those whom he confirmed the year before, and see them, as far as possible, one by one, giving them fatherly advice, ascertaining who of them have become communicants, and then he would set forward the true meaning of confirmation in that parish in a manner that could not be surpassed. Now here are the unhappy archdeacons, with nothing to do but receive their poor pittance. I can summon the clergymen and churchwardens to come to my visitation, and if I was fool enough to put them into an ecclesiastical court for not coming I could do it, but I am not going to be such a fool. All the discipline has gone. They come to me and say, Such and such a church is in a very bad state. "Well," I say, "why is it in such a bad state ?" The answer is, "I have got no funds." "Have you any voluntary funds ?" and the answer is, Yes. But then I have no control over the voluntary funds, and I had much better not have put the question. Therefore the functions of the archdeacons being vacated, why cannot they be consecrated to be *chorepiscopi*, specially for confirmation purposes, with any other the diocesan may see cause to employ them in ? Every parish would then be visited by a bishop every year. I am thankful to hear what has been told us by my excellent friend the Earl of Devon, about the Bishopric of Truro Fund. I am glad that it is in this part of England that the example has been set. There were times when bishops were charged with making large fortunes out of their sees. That is not so now. But we may go one step further, and say it with just pride and thankfulness, that when the extension of the Diocesan Episcopate is made a part of our

history, that event will be connected most honourably with the name of Frederick Temple, the Lord-Bishop of Exeter.

The REV. C. F. LOWDER, M.A., Vicar of St. Peter's,
London Docks.

WE have heard that this is a bishop's question; we have also heard from the very highest authority that it is a layman's question. I think also it is really a priest's question, and therefore I wish to speak from this point of view—that it is a priest's question that the bishops should be increased to a very great extent. I am very sorry to differ in any respect from one whom I regard with such love and affection for what he has done for the Church (namely, Lord Nelson) on one single point; but I do feel that, unless the mode of the present appointment of bishops is ventilated; unless the anomaly in the appointment of bishops is kept before the public mind; unless we realise how thoroughly unprimitive the present appointment of bishops is; unless we feel that if we want bishops according to the pattern and standard that Lord Nelson so well set before us, we must have bishops in whom their clergy and their people feel confidence—not only when, from the many years spent in earnest labour amongst them, they have won that confidence by their lives and their works, but before their physical energies are exhausted—we should make a great mistake in a large or wholesale increase of the episcopate. But if bishops came into their dioceses with that love and affection, if their dioceses had a voice in their appointment, and the synod of the diocese was consulted, and the laity of the diocese had a voice in the appointment, then we might hope that we should have bishops who would know and be known by their clergy and people as striving to live up to that high standard which has been set before us. Now, I confess that I am not one of those who desire to unsettle the union of Church and State; but it is in the interests of the union of Church and State that I would desire that anomalies be swept away; because we are living in an age when the laity, with their practical knowledge and experience, are taking an interest in these questions. Englishmen are specially practical; and therefore, if we hope in this practical country that the union of Church and State should continue, we must do away with these anomalies. The very existence of the Church of England rests upon her claims to be primitive. Is it primitive, I ask you, that when a diocese is vacant, a *congé d'élire* should go down to the chapter, and that they should meet together solemnly, under the invocation of the Holy Spirit that they might be rightly guided in the choice and appointment of a bishop, whilst at that very time the dean has in his possession the name of the priest who is to be appointed to the diocese; so that the dean and chapter have no opportunity, except under the penalties of *præmunire*, to choose any other priest than the one thus named in the *congé d'élire*? Is it a primitive practice, that when this priest has been elected under these circumstances, the archbishop's official should go into a church in a crowded thoroughfare of London, and ask any to come forward who can bear witness against this appointment; and when they come forward, as was the case some time ago, on the occasion of an appointment to the diocese of Hereford, they should be refused a hearing and be treated as contumacious, when they are told they would be contumacious if they did not come forward? Is this primitive? Therefore, if we hope that the Church should go forward as one body in demanding the increase in the episcopate, we must have these anomalies done away with. The *congé d'élire* sent to the dean and chapter, and the election by the chapter, symbolise something. They are relics of the rights of the clergy in the choice of their bishop. Let us make them real. We heard this morning, in eloquent words, the necessity of having real diocesan synods and conferences. Well, if synods are to be real—and I pray God they may be real in all dioceses—surely it will be one of the great works of the synod to elect a bishop for the diocese; and if that synod is elected with the confidence of the laity, or if the laity were called in in conference, they would have an

opportunity of making their voices heard. This is not impracticable. We find it is the case in the sister Church in the United States and in our colonies. These letters patent have been to a great extent done away with in our colonies, and the colonial bishops are chosen by their synods; and so it is in the case of the Church in Scotland. Therefore, without at all wishing to damp the energy and ardour of those who are going forward in this question; with the deepest sympathy with all that has been said about the increase of the episcopate—I hope it will be so increased that the bishop may be rather a model to parish priests in the knowledge of his flock, than a mere puller of strings and ruler of his clergy. But if this is to be the case, I believe the sympathy of our clergy and laity will be best excited and cherished if we now look this question fairly in the face, before we commit ourselves to any plan for a large increase in the episcopate, especially before we give the Crown any vested interest in this large increase of the episcopate, and before we have more bishops appointed by the Prime Minister. He is the leader of and chosen by the House of Commons; and we know how unfit the House of Commons is, from the very nature of the members who compose it, to decide on matters like this. Before, then, we commit ourselves to any large scheme, let this subject be fairly ventilated. It is because I feel this so deeply that I have ventured to bring the subject before the Congress on the present occasion.

REV. DR. ALFRED T. LEE.

I VENTURE to think the practical subject before the Congress is this,—What under the existing circumstances of the English Church can be done for the increase of the English Episcopate? Those who examine the question will understand that it now rests with the English Churchmen themselves what shall be done. Whenever a well-regulated scheme describing the wants of the episcopate has been agreed upon by the Churchmen of a certain district, and they come forward and provide the money necessary, I venture to think that when that scheme is laid before the Government there will be no difficulty in obtaining the moderate increase of the episcopate asked for. I do not think that, situated as we are, we should think of attempting a very large increase of the episcopate. It is not practicable at present, but it is practicable to obtain a real increase such as shall satisfy the immediate wants of the Church. But this cannot be done unless Churchmen put their shoulders to the wheel and work in earnest. The Churchmen of this diocese have shown what can be done. Lord Devon has announced to you to-night that the Bishopric of Truro is really founded and endowed. If Churchmen in Yorkshire, in Northumberland, in Lancashire and the black country, will follow the example of Churchmen in this diocese, there is very little doubt that they will obtain the desired increase. At the present day statesmen who have to conduct the affairs of the country have to look to what can really be done; therefore, Churchmen will do the best they can for the Church in this country if they will set themselves at once to work practically on this question. With regard to what fell from the last speaker on the appointment of bishops, I know what certain Churchmen think on this point; but let me advert for a moment to the difficulties that have arisen with regard to the election of bishops. It is a popular cry, “Take the appointment out of the hands of the Prime Minister, and give the people a voice in the election.” Under certain restrictions that may be very desirable, but we have only to look into Church History to find that some of the greatest difficulties that have arisen have arisen from the popular election of bishops. Those who propose that scheme should be careful first to study the subject themselves. It was said just now that the Irish Church was disestablished because it was over-bishoped. I have had a practical knowledge of the Irish Church, and I say the primary cause of its disestablishment was the abolition of those ten bishoprics in 1835. If care had been taken to appoint to Irish sees earnest and faithful Churchmen, the Church of Ireland would never have been disestablished. Another point to which I would draw especial attention is this. I have heard it said that two-thirds of the clergy of the Church of England would be in favour of

the bishops being put out of the House of Lords. If the bishops ever are put out of the House of Lords, then the clergy of necessity will go into the House of Commons. You cannot let the clergy be the only body unrepresented in Parliament. You must then be prepared for the admission both of bishops and clergy into the House of Commons, and the formation of a distinct Church party in that House. Then with regard to the *congé d'élire*, the last speaker referred in rather a contemptuous manner to the *congé d'élire*. It would be well if people would study its history; if they do so they will find that it was the custom of monarchs to keep the sees vacant for a long time, and the word *elect* refers rather to permission to the dean and chapter to fill up the vacant see in the manner the Crown suggests than the selection of any person. It is thought by many people who have carefully considered the subject that the right to elect the bishop and fill up the see was a great advantage to the diocese, otherwise great confusion would ensue through want of a head. Therefore, it is very necessary that Churchmen should look into the true meaning of the *congé d'élire* before expressing strong opinion against it. Then, with regard to the existing bench of bishops, we constantly read in Church newspapers unlimited abuse of the bishops. I fearlessly say this, that since the Reformation there has never been a better bench of bishops. I throw down that challenge; and when we see what Churchmen owe to the bishops; when we remember what they do to encourage every work of Church progress in their dioceses; when I remember that after a late archbishop departed this life his executor told me that the archbishop had given £250,000 out of his own money to the work of the Church, I believe it to be our bounden duty to support the bishops in every possible manner, and not do anything to hinder their work in the Church of England at the present time.

The LORD-BISHOP OF WINCHESTER.

I HAD fully intended to have sat silent this evening, because I am afraid I am not altogether in tune with the feeling of this meeting. I have been all my life an advocate for the increase of the episcopate. When I was a clergyman in Cornwall I was one of the most active in advocating the division of the Diocese of Exeter. After that, when the first Congress was held at Cambridge, I read the first paper on the increase of the episcopate; when I became a member of the House of Lords, I ever advocated the increase of the episcopate. The noble Lord present once moved, and I seconded, a motion in favour of a diocese in Cornwall. I ever supported Lord Lyttelton in his work and in his society, and often the only people who met time after time in the room where the meetings were held, were himself and myself, sometimes Archbishop Longley, and often perhaps one or two laymen besides; and when I had an opportunity of moving practically in the matter, the first thing I did was to consult with the Prime Minister as to the steps I could take in dividing the diocese of Winchester. But I think it is only reasonable to try to increase the episcopate, as it is possible, and as it is suited to an ancient institution, such as that with which we have to deal; because it is possible to pull down an old house by doing repairs too hastily. Some representations have been made to-night about the utter impotence of bishops, but I think they are mistaken. It has been again hinted that the bishops have been the great force against increasing their number. I never knew more than one bishop who was so opposed; he was a most eminent bishop, and the reason of his opposition was that he felt his own powers to be so great that he could perform all that could be reasonably expected from him. With that exception, there has scarcely been a bishop, certainly within my knowledge, who has not been in favour of an extension of the episcopate. I must protest against the impression that bishops are inaccessible to their clergy, that their clergy can never see them. I venture to think that the bishop, from the elevated position he occupies, really knows more about the clergy and laity of every class of society than it is possible for any parochial clergyman or layman to know. I am perfectly certain that in the present position of the bishop, he has a power of knowing the wants of clergy and laity in a way no one else can know them. I believe every bishop is accessible to all his clergy.

It is, perhaps, not always possible for him to appoint a place for a clergyman to see him, but every clergyman in his diocese and every layman has free access to him. And as for the amount of correspondence he goes through, my eminent predecessor was once asked in company who of those present had received the greatest number of letters in one day. He said, "I should think I have, because I once received in one day eight hundred." It was suggested that bishops could not know anything concerning their candidates for holy orders. I believe a bishop by diligent inquiry, by asking in different directions, can do so. I never accept a candidate for holy orders without making him refer me to many persons. I ask a vast number of questions about the character, the antecedents, the moral, intellectual, and spiritual state of that person, and by those means I am able to know, perhaps more than I could know if I had lived in the same parish with him. I really believe that no one who has not himself filled the office of a bishop knows how much constant intercourse there is between the bishop and everybody else in his diocese. Visitations were alluded to as though they were what bishops depended upon for knowing their clergy. Visitations are to a great extent a thing of the past; and it is upon very different things that we depend for a knowledge of our clergy—upon diocesan conferences, upon going to rural-deaconal meetings, upon constant confirmations, and meetings in our own houses. In those and other ways we become acquainted with the clergy, rather than by visitations. But do let us remember that we have to deal with a great institution which has come down to us from the earliest ages. As regards the purity of our faith, and, in general, of the purity of our discipline, we have gone back as much as possible to primitive ages. But it may be almost impossible to adapt the episcopate of the present day, in the most complicated state of society ever known to the world, according to the model of the primitive Church, where there were a few converts only, and where it was impossible for bishops to occupy the position they do now. We are, as I say, in the most complicated state of society in which the world ever was. We are dealing with the wealthiest country in the world; and you cannot, as men of common sense, hold that the right way of dealing with the Church is to put it on the footing, with regard to its outward position, on which it was in the times of the persecutions before Constantine the Great. We ought certainly to have an increase. Some dioceses are very much overgrown, and the bishops are overworked; but if you try to introduce a system of things which really was never known in Christendom—because there never was known an increase of the extent of the episcopate such as has been advocated this evening—it is perfectly possible you may undo the machinery of the Church altogether. Let us also remember that we cannot do all these things exactly according to the ideas of a few theorists in the Church. We have to deal with a most complicated machinery. The Church has for centuries and centuries been one with the nation. I am not insensible to the dangers and difficulties which there are in the connection between Church and State; but God has placed us in a position in which we have the power of ministering to the whole nation from a vantage-ground which perhaps no other church has ever had before. I do not think we should be wise—I think we should be probably rash, and perhaps very unfaithful to Almighty God—if we suddenly gave up that vantage-ground, and tried to move the world with no fulcrum for our lever. We are surely entrusted with the spiritual good of a great nation. God has placed us in a position in which we can minister to the spiritual good of that nation with singular effect. We should be inducing the nation to commit a terrible crime, if by any rashness on our part we tempted her to throw off the influence and control of the Church upon her. If we were tempted to induce the nation to throw off its professed public allegiance to God, we should be tempting that nation to commit a great crime. Although from the bottom of my heart I hate and dread Erastianism, and look upon it as one of the greatest heresies against God and against the supremacy of our Lord Jesus Christ that possibly can be—yet that there should be the ancient union between the Church and the nation, that the Church should be the accredited and honoured instrument for converting and evangelising the State, is a vastly different thing from the Church being the mere creature of the State. Therefore, when we are aiming at an increase of the episcopate, I think we should see how we can increase it, without running the risk of

making such a rent as may easily be made, but probably never again will be repaired. So I earnestly hope this very thoughtful assembly will consider that no doubt it is most desirable that the hands of the bishops should be strengthened by a considerable increase in their number; but that they will consider how that can be done without materially damaging the present position of the Church and nation, and how it can be adapted to our present condition of things, and not to some ideal position which may have existed 1800 years ago, but which does not exist now, and never can exist.

TUESDAY EVENING, 3d OCTOBER.

SUBSIDIARY MEETING.

The VEN. ARCHDEACON SANDERS took the Chair at ten minutes past Seven.

PAROCHIAL TEMPERANCE SOCIETIES: THEIR FORMATION AND MANAGEMENT.

THE CHAIRMAN.

YOU all know that it is very common for a President to begin by remarking that he is totally unprepared to make a speech; in my case, it is perfectly true, and I had not the slightest idea that I should be called upon to occupy this position. It is not because I am any better than others in the room, but because I happen to hold a certain office in the Church. I scarcely regret this state of unpreparedness, for as it relieves me from some difficulty in speaking, it will also relieve you from some burden in hearing. The subject we have before us is a matter of the very deepest importance, and if all I now address could only see the misery, vice, mischief, and horrors that intemperance creates in this land, you would soon interest yourselves in the organisation of parochial temperance societies, and do all you could to put down intemperance. There are three separate ways in which this matter may be considered. There is the religious aspect of the question, which is to us the most interesting—the social aspect, and the national aspect. In all three aspects it is a subject worthy of our deep and anxious attention, and I do hope you will give the greatest attention to the speakers, who have studied the subject, and who can with eloquence and power put the matter in such a light as to influence all those who hear them.

PAPERS.

The RIGHT REV. BISHOP ABRAHAM.

1. CONSIDERING that in ten per cent. of the parishes in England and Wales the Church on her part has not set up any temperance organisation whatever, it seems fairly allowable for me to begin with showing *why* some parochial organisations should be formed, before any of us attempt to specify the various plans we wish to recommend. Otherwise, coming as I do from Lichfield, the native place of that great man, Dr. Samuel Johnson, I should expect my plans to meet with the same treatment that the immortal shoes experienced at his hands,

when some kindly-disposed but injudicious philanthropist at Pembroke College, Oxford, observing that Samuel Johnson's shoes were worn out, placed a new pair at his door; and all he got for his pains was to hear the shoes violently hurled from the top of the stairs to the bottom. Bearing this in mind, and being anxious that you, my good friends, should not fling my parochial temperance plans downstairs, I shall briefly state why I think some temperance organisation or other is needed in every parish, and then suggest what that organisation should be.

2. My first reason for recommending some organisation, is that mere *individual* efforts, without combination and system, have been found to fail. There have been two remarkable victories gained by the temperance cause in this century. The last and most transient of the two was the movement led, almost single-handed, by Father Mathew. I can recollect, with some shame and compunction, how the one Englishman of distinction, who accompanied the Irish apostle of temperance, was ridiculed by the press and the upper classes of society. Looking back to those days, I now say, "All honour to the Earl of Stanhope who stood side by side with Father Mathew in the cart, from which the 'unkempt apostle' addressed the crowds in burning words kindled by love from the altar of God." As long as Father Mathew lived, he did a marvellous work; but he says himself that the efforts of individuals are not equal to the mighty task; * and the life of that movement died out with him to a great extent, unless one may trace the strong feeling in favour of Sunday closing in Ireland to the work then done.

The other effort of philanthropy has been more permanent in its effects upon the particular class over whom the victory was gained; but the womb has been stricken with barrenness; the offspring did not reproduce its kind; the growth was dwarfed and stunted; the race made no progress, nor attempted any. It was a great victory for the religious principles that declared war against the profligate habits and usages of the *upper* classes of society; but there the tide of victory stopped, and that *because* the movement lacked organisation. I am speaking of the wondrous change wrought in the beginning of this century by the life and teaching of such a man as William Wilberforce, the father of the greatest bishop the Church of England has produced for the last two centuries at all events, the grandfather of those two earnest and eloquent advocates of the temperance cause, the Rev. Basil, and the Rev. Ernest Wilberforce. That same William Wilberforce, who was the foremost man in the House of Parliament in achieving the abolition of slavery in British territory, was one of the same noble crew who rowed "against the stream" (to use the language of the much more than clever authoress who has described their deeds of prowess), and did so much to reform the intemperate habits of the class of society

* "With rapture I hail the formation of the United Kingdom Alliance. I laboured for the suppression of intemperance until *I sacrificed my health and little property* in the glorious cause. The efforts of individuals, however zealous, were not equal to the mighty task. THE UNITED KINGDOM ALLIANCE strikes at the very root of the evil. I trust in God that the associated efforts of many good and benevolent men will effectually crush a monster gorged with human gore."—*Letter to the Secretary of the Alliance, February 1853.*

to which they belonged. But *there* the movement stopped, and if you ask me why those men succeeded by God's blessing in abolishing slavery, and failed to extend the blessings of temperance to the middle and lower classes of society, I should say, in the language of Lord Macaulay's biographer (vol. i. p. 68): "With their May meetings, and African institutions, and anti-slavery reporters, and their subscriptions of tens of thousands of pounds, and their petitions bristling with hundreds of thousands of signatures, and all the machinery for forming opinion and bringing it to bear on ministers and legislators, which they did so much to invent and even to perfect, they can be regarded as nothing short of the pioneers and fuglemen of that system of popular agitation which forms a leading feature in our internal history during the past half century." *Organisation*, inspired by, and full of, personal zeal, struck the fetters off the slave's body; no attempt at any such organisation was ever made by that religious party to strike the chains of intemperance off the souls of their poorer and more easily tempted brethren. What personal example and good advice could do, they did; but it is to the middle and lower classes of England themselves, and let me frankly say, to the Nonconformists more especially, that we of the Church of England owe the lessons and examples of combined action and organisation we are at length adopting in the sacred cause of temperance. However that may be, here at last is the Church of England at work in the cause. I feel bound to acknowledge with gratitude the reception that the memorial, signed by 8000 clergy, met with from the two archbishops and the Bishop of Carlisle. What *they*—and observe I lay stress upon *they*, for there were others present who entirely misconstrued the memorial, as the Archbishop of Canterbury showed at the time—said on that occasion (11th May), and what the Archbishop of Canterbury has since said and done in the House of Lords, in moving for and obtaining a special committee on the subject of drunkenness, showed an earnest and intelligent grasp of the question, as statesmanlike as it was worthy of their high and sacred position in the Church. Clergy, laity, temperance men, total abstiners, here we are united or together, determined to fight this great battle, or rather (for it is not like in these days a *battle* at Sadowa, or at Sedan, that will decide the issue, but rather I say) to wage this long *war* under the banner of the Cross, and led on by the great Captain of our salvation against the giant foe Intemperance.

3. This leads me to explain the sense in which I understand the phraseology of the subject with which I am required to deal this evening, viz., *Parochial* Temperance organisations. I do not understand thereby *exclusively* the Church of England Society, though of course, I do primarily recommend it. I am strongly of opinion that, if any of our parishioners, whether belonging to the Church of England or not, are aiding and abetting the temperance cause by other agencies than that of *our* special society, we, the clergy, may probably find much deserving of hearty encouragement. I say then, that the word "*Parochial*" does not exclude Lay or Nonconformist agency; and may say that I have seen both in London, and in the potteries of Staffordshire, men and bodies, who were not of us, yet working

zealously *with* us, and thereby fulfilling our Master's words, "They that are not against us are for us."

4. And now, turning to the several temperance organisations about which we hear most, I begin with "the Church of England Temperance Society." The speciality of that society is its Christian basis. *We*, at all events, are all agreed that herein lies its strength. We do not say that other societies are not Christian, or not religious; but we say that *that* is not their speciality. Their avowed object is the repression of the liquor traffic by legislative enactment; or the elevation of the character and life of our people by the example of total abstinence. The members of those societies may or may not be Christians, may or may not love and worship the Lord Jesus Christ; but the Church of England Temperance Society inscribes the cross on her banner. Moreover, it differs from the Good Templars in that it frames its platform of two planks, viz., temperance, *and* total abstinence. I trust that these two planks will not only be laid side by side, but tongued and grooved, dovetailed, and rabbeted into one another more and more closely. The great body of Englishmen who are afraid of extreme opinions and measures, may be reassured by the Council of the Society that there will be no fanaticism in our Society. I use the word "fanaticism" advisedly; for no council, and no power on earth, can or will damp our enthusiasm in the cause. You might as well abolish or disband the rifle brigade in the Queen's army, as discourage the total abstainers, who are the most aggressive arm of the whole force; they are the volunteers for the storming party. No battle was ever fought, or at least won, without enthusiasm. The man who said that the word "impossible" was not in his dictionary, was an enthusiast, yet he was as careful of the details in practically working out his ideas, as he was sure of his plans being feasible. In a word, we teetotalers may be some of us *enthusiasts*, but we are not *fanatics*. English people have pretty clear notions just now what *fanaticism* means. It is *cruelty* to your fellows who happen to be in your power—whereas our enthusiasm means love and charity to our poor suffering fellowmen. *Fanaticism* means a disregard of all feelings, all cries for mercy, all respect for man, woman, or child. *Enthusiasm* means "honour for humanity," because it believes in the capabilities of man for virtue, liberty, and greatness, seeing that man was born in the image of God, and is restored to the likeness of God by the incarnation of the Son of God, who is emphatically the Son of Man. In a word, fanaticism is devilish; enthusiasm is Christlike—and I repeat it, we, the advocates of temperance and total abstinence, are so, because we love and respect our fellow-creatures; we may be enthusiasts, but we are *not* fanatics. But, on the other hand, no Christian man, certainly no clergyman, can undervalue the countenance and aid of the *temperance* party; and for this reason amongst others. The men and women who drink much more than is good for their bodies or souls (and their name is legion), and yet keep just clear of positive excess, and so delude themselves into thinking that they do not commit sin because they don't get drunk, these men and women do more harm to Christian society at large, than the helots who disgust us by their degradation and exposure of themselves to shame. It is the great Lord Bacon who says

(Adv. of Learning, i. 43) that "as in the law of leprosy, if the whiteness have *overspread* the flesh, the patient may pass abroad; but if there be any whole flesh, he is to be shut up for unclean; so men abandoned to vice do not so much corrupt manners as those that are half-evil." *There*, then, is one great advantage gained by having a temperance plank alongside of the total abstinence one. The men and women who belong to it are a protest to the world that temperance means *self-restraint* and moderation, far short of the bounds that the world at large allows of. It is the Church's idea, the Gospel idea, of temperance as contrasted with the world's notion of self-indulgence short of excess. Therefore I say to my clerical and lay brothers, by all means work your "temperance" branch. And another reason why I encourage that branch is, that the ranks of the total abstainers are best recruited from the temperate men—just as it was stated by an officer in the House of Commons ("Times," 26th Feb. 1876), that in the last return 5000 militiamen had volunteered for the army.

5. Well, now, I will briefly state in what works I think you will find the two branches may combine harmoniously in your parochial organisation. To begin with, and above all, prayer is the great bond of union. *Public* common prayer is an essential characteristic of our society; but besides this, the society will supply you with rules and laws of a union for *private* prayer. I repeat it, prayer is an absolute necessity of life in the parochial system. Secondly, I would recommend the clergy to form guilds of volunteers out of both arms of the force, who will map out the parish into districts, and undertake to visit from house to house, and take a personal interest in those that have fallen already, or are in danger of falling. Much as I believe in organisation, I insist equally on individual, personal efforts; without which I should as soon think of calling a scaffolding a house as an organisation a church.

Perhaps no more valuable work has been done by parochial and district organisations than the selection and maintenance of a thoroughly-trustworthy agent to attend the police courts and gaols, and follow up the many sad cases that are to be found there, which want just the helping hand a Christian friend can hold out, in order to make another effort to break through the accursed habit and repent. In the rural deanery of Handsworth, near Birmingham, with which I am well acquainted, this branch of the work has been attended with most blessed results (Report for 1875). An agent was appointed in September 1874. His work is to seek for known and habitual drunkards, and when he has found them, to try and reform them. With the kind consent of the authorities, he visits drunkards in the cells of the police courts at Tipton and West Bromwich. In the first year he visited 375 persons known to be addicted to drink, and the majority of whom have been brought before the magistrates, some of them many times. About half of these 375 he met in those cells. He paid about 1600 visits to the houses of known drunkards, visiting about 40 houses weekly, on the days when he was not engaged in the police courts. Out of the 375 cases above referred to, 135 have been lost sight of, such as tramps, &c.; 42 are *so far* hopeless; 44 improved; 50 living sober lives; 104 keeping the pledge as total abstainers. Some of those

who were inveterate drunkards have, since taking the pledge, been induced to become regular attendants at different places of worship, according to their respective creeds.

While speaking of police courts, I would also recommend the parochial society to bear their share of the expense of retaining an intelligent solicitor, to conduct cases against publicans or others who violate the law as regards the hour of opening and closing, or adulteration and the like. And once more, these guilds will comprise members who will work the legislative department of the society, and get up petitions in favour of such bills as Sir Harcourt Johnstone's, for restricting the number of public houses, so that there never shall be more than one for every 500 persons. Again, to these mixed guilds you will look for the management of libraries, lectures, and amusements.

6. So far the two departments will combine harmoniously enough, but I do not disguise from you that there are certain grounds on which they do not stand well together. For instance, you may be sure that you *must* have an absolutely Teetotal British Workman's Club; you *may* have another where beer in moderation may be drunk, and into which you may with advantage draw all those steady, well-disposed men, young or old, who will not at first forego all intoxicating drink. So many of the total abstainers as have had to wean themselves from excessive drink, and those who for sympathy's sake, and not of necessity, stand on the teetotal plank, will not put themselves in the way of temptation; and if you can only manage to establish *one*, let it be a "British Workman," and provide tea, coffee, and any other drinks your ingenuity can invent, which will "cheer, not inebriate." You should let the members manage their own club to a great extent, only giving your advice and countenance; but you will find most probably (at least so says a Buckinghamshire rector in the "Guardian," 30th August, and so say some of my London and Staffordshire friends, who are not themselves teetotalers), that the total abstainers will give you far less anxiety than their brethren who do not abstain entirely.

But there is one other department which the Rev. Basil Wilberforce, in his Report of St. Mary's Church of England Temperance Society, Southampton, for the year 1874, says, "will ever be found to be the *backbone* of parochial temperance organisation, and that is the *juvenile* branch. Those educated to abstain from all alcoholic beverages are shielded from many of the terrible temptations which beset the young of both sexes in large towns, and the influence shed upon hundreds of homes by the young soldiers of the total abstinence army is of the greatest value." The young have no natural liking for drink. It is an acquired taste, and all that they see in some of their homes of the wretched effects of intemperance, predisposes them to abjure and to abhor all alcoholic stimulants. Even in the House of Commons, the one word of universal encouragement given to total abstainers, and which met with a round of cheers, was the passage in Lord Percy's Speech on the Permissive Bill (June 13), when he encouraged the friends of temperance to devote their energies to the protection of the young from the temptations before which their elders have fallen, and are falling, like grass before the scythe. You will find among the

Society's publications, useful suggestions for making the juvenile branch attractive and popular, by means of gatherings for instruction and amusement, by fife and drum bands, and by religious instruction with choral music in church. I would venture to suggest to my friends here what I have recommended to some of my neighbours, the great brewers at Burton-on-Trent, and what I see urged by others on farmers during harvest-time, namely, to give any boys in your employment, and men too, money instead of beer or cider. I will conclude what I have to say on this head with the solemn words of Isaiah xxviii. 7-9:—"The priest and the prophet have erred through strong drink; *they* are swallowed up of wine; *they* are out of the way through strong drink; they err in vision, they stumble in judgment. Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." Yes, verily, the juvenile teetotalers are the *backbone* of all temperance organisation, and no society can do that work better than, or so well as, the Church of England.

I have two suggestions to make as regards organisations; first, that the *medical* element should be introduced into every parochial system. I mean that the principles established by the highest medical authorities on the abuse of alcoholic stimulants, and the very partial use of them for any good purpose, should be carefully set forth, and the medical men of the parish and neighbourhood strongly urged to join the society, and lend their valuable aid and countenance; secondly, that the principle of the New Refreshment Company so readily encouraged by the Duke of Westminster, and started in St. Mark's Parish, N. Audley Street, be watched with interest, and if found to be a successful business concern, adopted wherever it may be found feasible.

It was felt that it would be an interesting experiment to try whether the Gothenburg system might not be applied in London, so far as the licensing laws of the country would permit; at all events, so far as the carrying out of the principle that the manager of the house should get no profit from the sale of alcoholic drink.

The vicar last year brought the subject under the consideration of the Duke of Westminster, who was greatly interested in the matter, and determined that whenever an opportunity should arise, he would offer premises in which the experiment might be tried. The lease of a house in Oxford Street, at the corner of Gilbert Street, called the Rose and Crown, has just now fallen in, and furnished the opportunity desired; and the Duke has granted a new lease to a Limited Liability Company which has been formed for the trying of this experiment. Three members of Parliament are among the promoters, and the rest, for the most part, are members of some of the leading business firms of the neighbourhood. A manager has been found who seems a suitable man, and extensive alterations are now being carried out in the house. As soon as they are completed it will be re-opened with a view of giving the working classes a house to which they may resort, where there will be no temptation to drunkenness from the interest of the proprietor, but where they will be able to decide for themselves whether they can drink beer or light wines in moderation (for no spirits will be sold),

or whether it is best and safest for them only to drink tea and coffee and such like drinks.

The experiment is a very interesting one, and if it does not succeed as a business concern it will, of course, be regarded as a failure, and will be given up; but if it can be shown that a house conducted on such principles can yield a moderate return for money invested, say five per cent., there is plenty of capital in England, which could be obtained for the promotion of a system which might do much to diminish the drunkenness of the country.

7. And now I claim your indulgence if I recommend you not merely to tolerate, but to encourage other societies besides the Church of England's in your parochial organisation. The work is one in which all earnest-minded Englishmen who love their country, can, and ought to co-operate. Others have laboured in this field before us; and we are now entering in part into their labours; and I do not hesitate to recommend the United Kingdom Alliance to your dispassionate consideration and sympathy—"Vixere fortes ante Agamemnona"—and I would suggest to any of you who have your doubts about organising or letting others organise work in connection with the United Kingdom Alliance, that the Permissive Bill may shelter itself behind Mr. Disraeli's claim for credit on the score that his Government's *Permissive Artizan Dwellings' Act* of 1875 "had diminished the death rate, and sought the co-operation of the people." That is just what Sir Wilfrid Lawson's Bill will do; and further, that clause of his Bill which would give two-thirds of the ratepayers the right to exclude public-houses from the parish, is just what Lord Sandon's Education Act of last session has given the ratepayers as regards School Boards; viz., two-thirds of the ratepayers may abolish a Board that has never established a school—and if any one would deter you from organising such a movement by calling the bill unconstitutional, because it would authorise *personal self-government*, tell him, one of the oldest institutions in the country is the *Parish Vestry*, at which every ratepayer may vote, and take a direct part in the management of affairs. And if men tell you that the prohibitory law has failed in America, read out to them the Report of the *Canadian Government's Commissioners*, to the effect that the prohibitory law of the States of Maine and Vermont has been well enforced, and has largely diminished crime and pauperism—and in the cases where the prohibitory law was for a short time repealed, intemperance and crime increased to so marked a degree that prohibition was soon re-enacted.* There is just one point on which I am not prepared to go with some of my best friends in this temperance cause. I do not recommend the clergy to adopt any political organisation that will pledge them to vote for the candidate that will support the Permissive Bill, no matter who he may be, or what course he may pursue on other questions. There are great Church questions coming on, which I would not advise you to hand over to men, simply because they will vote for the Permissive Bill; and I should not like to place a man in Parliament, solely with a view to that Bill becoming an Act, and then to treat him as a boy does a squeezed orange.

* United Kingdom Alliance Report 1875, p. 65.

8. And now one word for the Good Templars. If you find, as I believe you will find, that they are becoming more and more imbued with the spirit of distinctive Christianity [see letter annexed*], in this country at least, don't discourage them because they require a pledge of total abstinence for life; at least don't do so on the ground that pledges for life, with the exception of the baptismal vow, are unlawful. Why, we clergy have taken *ordination* vows, and many of you have taken the marriage vow, and I have yet to learn that the mass of the clergy or the laity believe that they may throw off either their orders or their wives.

9. These, then, are the several organisations that I submit to the Congress; and I leave it to those who will follow me to propound more minutely, and in detail, the several plans they have found efficacious.

If any one is disposed to question the value of so much organisation, and bid us depend more upon personal exertions, I have already answered that objection; but I will say again that no man believes more fully than I do in the paramount necessity of *individual* efforts, and the effects of personal example; but at the same time, I lay great stress upon organisation for this among other reasons, that it brings us of necessity into contact with our fellow-men of all orders and degrees; that it makes us considerate of others with whom we have to work; that it educates us in self-knowledge and the knowledge of human hearts; in a word, it teaches us *sympathy*, which is the great want of our day as between the different classes of society. Even the clergy are suspected of hostility to the rise and independence of the agricultural labourers. What is needed, then, is to see more of one another, to show men of all ranks and classes that we respect the honest, sober, and independent part of the community, and that we want to respect them *all*; and with this view that we will help them to respect themselves first of all, and that they cannot do till they are "sober, and so free."

I will sum up what I have endeavoured to set before this Congress in the language of the Apostle Paul, who insists, in three consecutive verses, on the three points I have been trying to inculcate, viz., use of individual gifts; systematic organisation of our forces; and, above all, prayer; and reliance on the energising power of the Holy Ghost.

"Now there are diversities of *gifts*, but the same Spirit; and there are differences of *administrations*, but the same Lord; and there are diversities of *operations* (*ἰσχυράων*), but the same God who worketh all in all" (1 Cor. xii. 4-6).

* NORTHWOOD, September 4th, 1876.

"For some time I was a member of the Order of Good Templars, and now desire to state that I am satisfied that their organisation is very suitable for the suppression of drunkenness, and that there is nothing in their Ritual, Constitution, and Laws which in any way militates against the Christian religion, or the regulation and order of a Christian Church.—I am, yours faithfully,

"THOS. DE VINE."

The REV. ROBERT MAGUIRE, M.A., Rector of St. Olave's,
Southwark.

ONE of the material advantages of the Church of England is its distribution of labour and territorial limit of responsibility—the Parochial system. By means of divisions and sub-divisions of area, called parishes, she has mapped out the land, and to each of these is appointed an incumbent, to whose responsible charge, before God and man, is entrusted the pastoral care and spiritual oversight of all the parishioners. This important position of influence and authority has been, for many centuries, used for all manner of religious, social, educational, and philanthropic agencies, which have caused our Established Church to become deeply rooted and grounded, not only among the institutions of our country, but also in the hearts and affections and most sacred associations of our people. Whatever woe or sorrow or necessity arises in any of our parishes, there is the appointed clergyman, with his staff of helpers, to lead the way for its mitigation or removal. How to utilise the Parochial system in the cause of Temperance, is the topic on which I am asked to speak in this paper. I shall endeavour to do so in the context of our Church of England Temperance Society and its principles.

The great Temperance movement in this country did not wait for the Church of England to originate it. Indeed, our Church, so far from inaugurating the movement, was slow to recognise it in any shape. The consequence was that the Temperance cause went on of itself, impelled by its own leaders, advocated on its own merits, making up for the paucity of its members by the vigour, and even severity, of its protest. Perhaps this very severity of advocacy retarded the spread of the movement, and held back many that would otherwise have joined its ranks. Any way, it was not a movement recognised by, or identified with, the National Church, and yet it became ere long a national institution, and even a popular cause. It came to be, in fact, the only philanthropic movement which was represented in every town, and in almost every parish, but without the sympathy or co-operation of the parish clergyman. Nevertheless, it was acknowledged on all sides that good was being done; that drunkards were being reclaimed, and souls rescued from at least that particular temptation—of strong drink. In very many places those thus rescued found a ready sympathy and brotherhood among the Nonconformist bodies. The Church of England failed to make the movement her own, and did not incorporate it, as she did other useful causes, in the category of parochial work. Of late years, however, our Church has thought better in this matter, and in every diocese and archdeaconry it is now one of the questions of greatest interest, as it seems to be in this very Congress—How to form, and how to manage a Parochial Temperance Association.

I look back with astonishment, and almost with reproach, upon the difficult and reluctant steps of the process through which I was myself led to take up the Temperance cause, and to embody it in my ordinary parochial labours. I would have felt myself to be gravely at fault if I had allowed the Sunday-school work, or tract distribution, or district

visitation, or Home Mission operations of my parish, to be set on foot or conducted without my guidance and direction; and yet when it was proposed to me to establish a Temperance Society under the name and auspices of my then parish church, I remember how I fenced, and hesitated, and held back, and how many letters passed before I could be induced to recognise such an agency! My mistake was that I regarded the matter personally and not publicly, as an individual and not as a public officer. I remember with what an air of self-righteousness I replied to an earnest and respectful requisition of a few earnest working men, that as I was not myself given to drink, or to any temptation in that direction, I could not see what I had to do with the matter. It is true that it was a Total Abstinence Society they asked for, and on the abstaining principle alone could I at that time have headed such a society; yet I did even then think it strange that I should have hesitated so much, and demurred so long, in making some effort to reclaim drunkards and to prevent drunkenness, in the large and industrial parish that was at that time committed to my care. I speak of myself here, and I blame myself, rather than reflect blame on my brethren who are like-circumstanced, and who have, equally with myself, ignored this matter, and for too long a time allowed it to be carried on without them. But I can truly say that as soon as better light dawned upon myself, I sought to extend it to others; and in the year following my own adoption of the Temperance cause, in its Total Abstinence form, I placed myself in communication with brethren of like mind and practice, and the establishment of the Church of England Temperance Society (in 1862) was the immediate result. Our chief object was to move our brethren, the clergy, to take part in this movement, and, if possible, to conduct and guide it in their own parishes.

And this is our chief object still; but now on a wider basis, and, I think I may add, on easier terms, than according to the more exclusive rules of our earlier days. One simple incident will explain my meaning. I was once delivering a Temperance address in the parish of a venerable elder brother in the ministry, and under his presidency. Churchmen and Dissenters rallied round us on that evening in the village school-room. Returning homewards, the Vicar was evidently under some deep exercise of mind; and on our arrival at the vicarage he flung himself impatiently into his arm-chair, and, after a few complimentary words to myself, he stated his case thus: "What would you advise me to do with all these people? They want me to lead them, and help them; but they do such strange things, and say such strange things, and send down such extraordinary speakers, who use such extraordinary arguments and illustrations, I can't join them. What would you advise me to do?" I replied to my friend, "Suppose your Sunday-schools and other parochial works had fallen into unsatisfactory hands, what would you do then?" He instantly answered me, "I would of course take them into my own hands." "Just so," I rejoined; "and, seeing that other people have been doing this Temperance work so badly, if I were in your place, *I would do it myself!*" This is what I regard as the first great answer to the question, "Parochial Temperance Associations: their Formation and Management." The parish priest is the *persona* of the parish in this, as in all other things appertaining to his office.

Well, there seems to be now-a-days a general consent that "something must be done," and that the "something" to do must be done *parochially*. The great question, accordingly, is, How are we to conduct and carry on such a parochial agency? what new duties will it involve? and what fresh additional claims upon our time and attention?

I could answer these inquiries, to some extent at least, by my own experience of the Parochial Temperance Association, which I had the pleasure of establishing in my late parish of Clerkenwell fifteen years ago, and which still continues in a flourishing condition. That Association, however, was established and conducted on Total Abstinence principles only, and on that basis it continues to the present. It never conformed to the extended basis of the Church of England Society. I have, however, a wider and more liberal and more feasible platform to offer to my brethren than that on which my own Parochial Society proceeded during all those many years. It is now well known that, in conformity with the recommendations of the Report of the Lower House of Convocation (Province of Canterbury), our Church of England Temperance Society has opened its membership to Non-Abstainers, and has marked out a large variety of ways and means and objects, in the use or promotion of which the Abstaining and Non-Abstaining Sections can harmoniously co-operate. Here, then, is a much wider and more diversified constituency placed at our disposal than the earlier workers in this cause were able to employ. We have always felt that Teetotalers possessed no monopoly of the virtue of temperance, and we often grieved to notice how many useful talents were unexercised in this matter because of the dividing line that separated the Abstainers and Non-Abstainers. That separation exists no longer. Our Society is inclusive, not exclusive; and, like our National Church herself, we are comprehensive, and not narrow. As in most great public questions, so in this, we occupy different standpoints, but we are all looking towards one and the same great central purpose. Our diversities are within our own selves, but beyond these, and outside of ourselves, we are of one mind; from different points and by different lines we are yet tending to the one main tryst, and as we proceed we converge, and thus draw nearer to each other, both in the letter and in the spirit. This variety and diversity of gifts and talents any clergyman may now avail himself of in forming and conducting a Parochial and Temperance Association.

When asked this question, How am I to begin such a society? I simply answer, Get one poor drunkard in your parish; give him your advice, your prayers, and as much of your time as you can afford for personal intercourse. Enlist in this man's behalf the interest of some one of your workers, who will make that man (or woman) his (or her) particular care, will visit him, pray with him, and in all possible ways take an interest in him. Your society would thus be formed already, and would consist of those three members. Every additional charge of a like character enlarges your association, which thus is made to consist of the strong and the weak together, "the strong bearing the infirmities of the weak." From this simple beginning large and useful results may flow, by growth and increase. I would, however, advise my brethren to provide themselves with the preliminary paper of our Church of England Temperance Association, "Hints to the Clergy: How to Proceed in the

Formation of a Parochial Society.”* In the case of more elaborate associations, our Society has drawn up a “Manual,” from which may be gleaned all sorts of suggestions, and rules, and forms, with ample ways and means, which may (*mutatis mutandis*) be applied to the case of any parish, whether town or village. We will suppose this “Manual” to be sent out by the incumbent to the principal workers or families of his parish; this explains the following particulars: Why such a Society is needed; Basis of Operations; Objects; Means; Rules (alterable according to circumstances); Forms for Admission of Members; with Prayers and Intercessions, for general or special use, at meetings, and in private. This would be followed up by a sermon, enforcing all these points—a missionary address—just such as would be preached for any missionary society or sphere of missionary labour, only all the more intensely earnest, because so local and so near. He would then call for the personal influence and aid of his people to carry on the proposed mission to the intemperate, or for the prevention of intemperance; this time not money, but men and women, “not yours, but *you*,” and not men and women who will have to leave father and mother, and friends, and occupations, to enterprise long travels and tedious voyages before they can reach their work, and to learn a new language before they can reach the hearts of those committed to their charge (those drawbacks and difficulties, the surmounting of which has elevated the narrative of Christian missions to the level of the heroic)—but men and women, who there and then, in their own parish, in their own street, perhaps even within their own home, will inaugurate a true mission work, for those who have sinned against God, and their own souls and bodies, or are likely so to sin, through the seductive and ensnaring temptations of drink. This, we will suppose, creates an interest in this particular sphere of labour; a meeting is then held on the following day or evening. The clergyman comes now to closer quarters with his people, and the plan is more freely discussed, and in detail. The parish is then distributed, as already for district visitation, but with this special purpose in view; or else, lists are made out and distributed to so many visitors, who will visit the cases, as they would visit the sick in an hospital—that is, often, and always with loving sympathy, consideration, and care. If they resort to a “Pledge,” it will be not as a nostrum or a panacea, but as a useful means to an end, as a crutch to a lame man, as a splint to a broken limb. Thus much for the work in detail, broken up in its individual parts, and distributed to the various workers.

But there is also the collective work, the gathering together of these members, in those meetings where all are brought face to face, where “iron sharpeneth iron,” and the sympathy of numbers, and the fact of membership and of mutual brotherhood, would create and foster that *esprit de corps*, which is always so hopeful to the success of any great enterprise. This, I fear, is likely to prove the difficulty with many, especially with those of the clergy, who are already overworked; and such meetings will be always the largest where the population is large, and where, accordingly, the clerical labour is the heaviest, and often

* To be had of the Secretary of the Church of England Temperance Society, 6 Adam Street, Adelphi, London.

done under high pressure. How, then, is room to be made for this new phase of parochial work?

My first answer is, that this is an age of enterprise, in which the life and vitality of the Church is proved by the marvellous additions men are constantly making to their ordinary work. A few years ago, Mission Services were scarcely known, but now they are almost everywhere, imposing the most anxious and laborious toil upon the parochial staff and the special "Missioners," and, thank God, leaving behind them a grand legacy of augmented work for the local clergy, which they are bound to keep up and to sustain. I have never yet heard of any one of these good men counting the cost beforehand, as to what additional labour might be thrown upon them as the result of such special services. Bible classes have followed, and weekly services have been inaugurated, and "after meetings" have been tacked on, and never a word of complaint as to the "burden and heat of the day!" It is, then, this self-denying, self-sacrificing, and heroic spirit of our brethren on which we rely in the matter of any further demands upon their time in the Temperance reformation work. They will feel and know that it is for God and for souls, and this will suffice to command them for any further labour that may be laid upon them.

But, even anticipating an augmentation of work, is there not in this very thing a call to many to promote economy of time and toil? And here I would address myself to some who might help to ease the burden, if only to make way for possible demands from other sources and from fresh opinions. There are many who have long occupied the time and study of their ministers in Bible classes. Are these to be always learning, and never able to release their teacher for others who stand in need of him? Will not these make way for fresh men, and now prove by their own activity and co-operation that they will leave room for the later-called? Will they act the part of the "elder brother" in the parable, and be envious of the prodigals returned, and of the ready welcome and attention they receive? I would remind these old scholars that the time has now come for them to arise and go forth to their own measure of work. The Great and Good Shepherd put these words of appeal into the lips of His under-shepherds—"Other sheep I have which are not of this fold: them also I must bring." Yes, for the want of those that are without, and for the blessings in reserve for them if they only were within, I am impatient of the lengthened repast of those who have tarried so long at the feast; I want a relay for those at the gate, and for those that are coming in from the wilderness. "*Scripti!*" and what can I more?

But apart from this, and besides this, I fall back here again on that to which I have already referred—the distribution of labour. A weekly meeting is not likely to be a burden, if only a faithful band of fellow-labourers will rally round their clergyman. The mistake is in the idea that these reclaimed men are to be held together by demonstrative meetings, and eloquent speeches, and wild denunciations of the traffic, and by jokes and amusements. It is no such thing. These men begin to regard life as a more serious thing than ever before; they want information and teaching, and will rally round any one who, with a loving hand and heart, will take them in hand and be their friend. And

here I would magnify woman's work, and especially in the matter of reclaimed drunkards. Mrs. Wightman has not sustained her work for nearly twenty years at Shrewsbury by providing mere jokes and amusements for her members. She has held her society together by her Bible classes and her womanly sympathies. I need not go outside my own home and family to find a specimen of woman's work, by which a whole class of toiling men is held together week by week at St. Olave's. Brethren, your wives and daughters will lovingly and faithfully help you in this new crusade; the rough-and-ready drunkard yields to the suasion of a woman's sympathies, when he might possibly resent your interference or mine. Then there are, besides, a great many opportunities that can be provided by money help from our people, with an average supervision on our part. I would mention, as our "Manual" does, Working Men's Institutes, Reading-rooms, Coffee-rooms, and occasional entertainments. To these I would myself add an annual treat to the country or the sea-side (for towns), and garden parties and "at homes" on the Vicarage grounds and Rectory lawns; (for those who, unlike myself, have lawn and grounds to invite them to!). Make friends of these men; they will never take advantage of your social and domestic attentions. Promote among the village and town populations the system of allotments, in which a working mechanic's evenings may be usefully spent in home-gardening instead of in the public-house, and the very change of occupation will in itself be recreation and rest. And returning once more to our "Manual," I would mention the importance of promoting "the home attractions of the working man, by improvement of cottages, instruction in sanitary matters, and (for women) practical lessons in cookery." And with regard to the last-named "home attraction," I may say there are few things in my London School Board labours that have given me more sincere pleasure than when, as a member of the "sub-committee for cookery lessons," I helped in sending forth an examination paper for the elder girls of a group of schools, in which (*inter alia*) the following questions occurred: "(1.) How would you boil a potato? (9.) Suppose your mother has left you to take care of the baby, how would you prepare its food? and (10.) Suppose you have to provide a meal for four persons, and have only one shilling to spend, how would you spend it, having regard to the food value of the materials?" Such questions as these, and such discipline and education for our elder girls, so far from being foreign to our subject, constitute the very heart and core of it, as directly leading up to the "home attractions" of the working classes, without which all our efforts in other directions must only prove to be failures. The rich variety of these expedients would in itself be a great attraction to many who would feel themselves called to this essential department of Christian work. And while we open up all these doors of usefulness, we still adhere to our old principle, that for the work of reclaiming actual drunkards the total abstinence principle and example is the most likely to do good and to effect the object proposed.

But, to draw my paper to a conclusion, whatever may be the work and labour spent, and from whatever source derived, this branch of Christian work will amply repay the workers. It will be like the exploration of a hitherto unknown land, and will result in the discovery of re-

sources and talents that have been till then beyond our reach. You will call forth many latent talents, will revive many dead souls, will unbury many springs of action that have been buried alive, and are only waiting for you to dig, where you have not digged before, to bring them forth for use in the Master's cause. The *outlying* and *underlying* populations of our parishes need our care and sympathy; and by approaching them in this particular direction of Christian and philanthropic action, you will find them, you will net them, you will attach them lovingly to yourself and your ministry, and will gain over many hearts, which, though rough and strong, will be fast and true to yourselves, your Church, and your God.

ADDRESSES.

The REV. R. M. GRIER, Rugeley.

It is easy enough to form a society. Ask a teetotaler from a distance—any one you please except myself—a teetotaler who can talk with fluency and talk sense, to address your friends and neighbours on the subject of Temperance. The meeting over, let pledges be administered, and arrangements made for a second meeting at an early date, when a committee may be appointed, and rules (the fewer and simpler the better) either accepted or considered. It is now that the real difficulty begins. How are the members (1.) to be kept staunch? (2.) to be kept interested? (3.) to be kept together? And here let me say at once that I have no experience of a Temperance Society which comprehends moderate drinkers: not that I would deny that the latter have their use; they can do much to discourage promiscuous drinking, and are capital material for conversion into total abstinens. Only in my own parish, for reasons which I cannot now stay to give, I have not been able to combine the two classes of members.

First then, How are the members to be kept staunch? To this end there must, of course, be frequent meetings, one every week, or at the least one every fortnight. In conducting them I would recommend the use of an excellent little manual by Mr. Allen Whitworth. The principles laid down in it may require adaptation in the shape of rules to the various parishes in which societies are established, but they are admirable so far as they go. To one suggestion made in it I would call particular attention, a suggestion difficult, but most important to carry out, viz., that visitors should be appointed to look after the absentees. I am doubtful, however, whether they should be regular officers of the guild. In most parishes it would, I think, be better for the President, when he finds that a member has been conspicuous for his absence for any length of time, to get some of the more regular attendants to ask the reason why. In some societies with which I am acquainted other plans have been adopted. In one there is an excellent brass band, played exclusively by teetotalers, in others a lien is laid upon the pockets of the members. "*Fas est et ab hoste doceri*," a quotation which ladies of the period will perhaps forgive my translating freely for the benefit of the gentlemen who may not know Latin. "We may learn a thing or two even from my host." He, as we know, too frequently establishes clubs ostensibly for other purposes than drinking, but invariably leading to it, because they meet only on his premises. A very favourite one, I am informed, is a goose club, so called not at all as might be supposed from the nature of the men who belong to it, but of the bird which they contribute so much every week to purchase at Michaelmas. In a similar way the members of some Temperance guilds subscribe weekly or monthly either to a benefit society or towards the expenses of a trip to be made some time during the summer months.

But, secondly, we have to consider how the members may be kept interested. Now I think it not improbable that some ritual after the manner of the Good Templars might with advantage be introduced into the meetings. Then I am sure that every member competent to

do work should be given work to do—should be asked to fill some office, and encouraged to exert himself for the extension of the Society and the advancement of Temperance. Some can be set to prepare papers, some to deliver lectures, some can learn to sing Temperance melodies, some give Temperance recitations, whilst all male members should be induced to break through the reserve of their sex and take part in discussions. But all this will not be enough. The subject of Temperance must be made attractive if people are to continue to care about it. How is this to be done? It is difficult, but may I be forgiven for saying that the Committee of the Plymouth Church Congress seem to have taken extraordinary pains to show us how not to do it? Having selected the driest part of a reputedly dry subject, they have set five men one after another to make new and original remarks upon it, and all that can be said about it may be found in the pamphlet already in the Press by Mr. Spain of Lichfield. I sincerely hope that they do not pay teetotalers the doubtful compliment of believing them to be inexhaustible bottles. I prefer to suppose that their desire has been to keep well-known hydromaniacs within proper bounds. But I think that they have underestimated the ingenuity of teetotalers. For I for one have not the slightest intention of making a safe speech, and I escape the necessity of doing so by the simple device of observing that the subject of Temperance, which must constantly be discussed in guild-meetings, is a many-sided one. Sometimes it can be treated chemically; a skilful analyst may deliver lectures upon alcohol with experiments, or show what grounds there are, or, as I should prefer to put it, how little grounds there are, for the charge brought against publicans of adulterating beer. Sometimes economically: the effect of the common use of alcohol upon trade and the prosperity of the country may be demonstrated from the calculations of Mr. Hoyle. Sometimes historically: what the use of intoxicants has done for our race in the past is a painfully interesting question. Sometimes statistically: the amount of crime and pauperism and lunacy due to intemperance may be approximately calculated from the reports of our gaols and lunatic asylums and poorhouses. Sometimes practically: in the light of the miseries which strong drink is constantly inflicting upon the inhabitants of the place in which the society has been established. Sometimes politically; and now I feel that I am on dangerous ground and begin to breathe freely. Every Temperance Society, I do not hesitate to affirm it, ought to be intensely political. The members should be encouraged to lay by money, to qualify as voters, and taught to vote only for such candidates as will vote for the restriction of the liquor trade. For it is simple folly to suppose that we shall ever succeed on a large scale in discouraging drunkenness by our efforts as Christians, so long as we tempt men into it by our action as citizens. The Working Men's Club, the British Workman Public House, the meetings of the Temperance Guilds, all inducements to temperance are excellent in their way; but so long as we do not make the most effective protest in our power against the inducements to intemperance sanctioned by the law for which we are responsible, we must expect our best efforts to promote virtue to be in a great measure neutralised by our encouragement to vice. Now there is no discussion more interesting, especially to working men, than a political one. It is advisable, therefore, to talk over with them the schemes proposed from time to time for the repression of drinking. The Sunday Closing Bills; the Gothenberg system, which will be found I think to have been successful only in so far as it has restricted the liquor trade; the Habitual Drunkards Bill, a measure which I can affirm from a very sad experience ought to be carried without further delay; the substitution of Licensing Boards for Magistrates, a dangerous experiment, as it seems to me only to be supported because it is proposed to give the Boards far larger powers than the Magistrates now possess; the reduction of liquor-shops to one for every 500 of the population—the mildest of all possible mild remedies for existing evils: and last, but certainly not least, a measure conservative because it would disturb the present system as little as possible, moderate because it is permissive, and would only suppress temptations to intemperance where a large majority of the people desired it, eminently English because it recognises the old well-known principle of local self-government, a measure absolutely just, thoroughly constitutional, and likely, as the publicans prove by their opposition to it, to be thoroughly effective—the Permissive Prohibitory Liquor Bill of Sir Wilfrid Lawson.

Thirdly, How are the members to be kept together? How are they to be made to work as one man for a common cause? Alas! how can they be made? when, as one of Dickens' characters somewhere observes, "there is so much human nature in man." I take up the Life of Lord Macaulay, the most interesting of all modern biographies, and I find that the highest and the most gifted intellects were compatible, in his opinion, with an inordinate vanity and a miserable littleness, which made one of his colleagues, a man who has rendered great services to humanity, a thorn in the side of all with whom he had to do. Whether Lord Macaulay was correct in his estimate of Lord Brougham's character, or Lord Brougham was better than Lord Macaulay thought him, I do not pretend to say; I merely allude to the way in which these eminent statesmen regarded one another, to show how hard it is even for men with common aims, and belonging to the same rank and party and country, to co-operate for the public good. Of all conceivable machines, one composed of human wheels, wheel within wheel, which feel and can think and will speak is the most difficult to imagine. The most delicate tact is required to keep it in working order; a thorough man with plenty of the woman in him, or better still, perhaps a real woman with something of the man in her—a Canon Ellison, or a Mrs. Wightman, or a Mrs. Maguire, is needed to keep the wheels in motion and prevent their getting locked and harming one another. For it must not be supposed that all evils disappear with alcohol, one only disappears, that is, drunkenness; the rest are only mitigated. Men still continue vain, cross-grained, impetuous, inconsiderate, unless they become religious; and even then as the story of Bossuet's treatment of Fénelon too clearly proves, they often remain extremely *difficiles*. But one step, at any rate, will have been taken towards the promotion of union when a number of the members are truly God-fearing men, and no Temperance Guild is likely to last long and work harmoniously which is not founded upon religion and cemented by it. I am very far indeed from saying that none but sincerely good men should be received into it. All willing so far to do right as to forsake the temptation to a besetting sin, should be welcomed to its meetings and encouraged to attend them; but the head of it should look upon it as an instrument for promoting piety, as an institution for gathering in both bad and good, neither of whom are to be left as they are, all of whom are to be one by one through faith in Christ Jesus brought nearer to God. Much therefore, you will see, in my opinion, depends upon the head.

But tact is not the only qualification of an efficient President. He must be an enthusiast. Time and trouble he must be prepared to give without stint and without grudging to carry on the work. He must realise the greatness of the cause in which he is engaged. What the triumph of it, and what the failure of it, imply. Ladies and gentlemen, it does seem passing strange to me, that at least all the parish priests of England, who know the people, and who love them, who live for them, and amongst them, should not be zealously affected in this matter. Why, hardly a day passes that I am not reminded of the extent and virulence of the evil of intemperance. Mr. Chairman, for the last few months I have experienced a new pleasure in calling myself an Englishman. The magnificent outburst of righteous indignation provoked amongst us by the atrocities in Bulgaria, would seem to prove that the age of chivalry is not over yet in England. That the English, a nation of shopkeepers, as they have been contemptuously termed, prefer the claims of humanity to the interests of commerce, and even the balance of power in Europe. But let all the horrors which have been caused in England during the last twelve months by drunkenness be crowded into as brief a space of time, and into as limited an area as the Bulgarian horrors, and let us look upon this picture and upon that, and we shall, I think, be astonished to find how great, how striking, a similarity there is between them. Let Englishmen, especially English priests, have this truth borne home to them, and the very same enthusiasm which has led them to throw all party politics to the wind in defence of their fellow-Christians in the East, will supply them with the required zeal for carrying on, through good report and evil report, in the face of difficulties, and in opposition to friends, this most holy war against intemperance, the cause of nine-tenths of the misery and crime of England. In conclusion, I would say, that as prevention is better than cure, and we mean

the Turks to be kept out of Bulgaria for the future to prevent a recurrence of the atrocities there, so we shall be well advised to keep strong drink out of our children. Bands of Hope are useful auxiliaries to Temperance Guilds. They should everywhere be established, and when once established never be discontinued.

MR. MARK KNOWLES, Blackburn.

THE Church of England Temperance Society has for its objects the reclaiming of the intemperate, the prevention of intemperance, and, as far as possible, the removal of the causes which lead to intemperance. The clergy in the management of their parishes find that the working men don't come to church, and yet the men if asked will say, "Well, sir, it is true that I am a Churchman, and I go to church when I go anywhere." But the drinking habits of the working classes prevent them from coming to church, —their attendance at the public-house on Saturday night rendering it impossible for them to make a respectable appearance on Sunday morning. How are you, then, to get at these men? First of all, you must impress them with the strong love you have for them, so as to disarm their suspicions and make them feel that you have only one object, and that to bless them. You will find that different means will operate with different men. One goes to the public-house because he likes drink; another for company; another because his club meets there, or his trade society, and you must therefore, if you would be a successful worker, try and understand how they fell originally. To a new worker this is a laborious operation, but as an old worker I can tell you that the experience gained on one reformed man will be valuable in the case of others, and so you will go on step by step. Having impressed the man that you have but one object—his good—what must you then do? How must you continue your work? How is he to overcome his habit of drinking? Very few of us understand how difficult it is for a drunkard to reform. The liking for drink is very great, and I have been told by a man, "I would give two guineas for a drink of beer if I had the cash, and I shall die if you do not give it me." That is their feeling, and they have a terrible struggle to make if they would rid themselves of their love of it. You must feel that it is an up-hill battle for them; it is a struggle between life and death, and they are very weak in the first instance. The visitor should act as a crutch, help the man past public-houses, and take him home to his wife with his full wages in his pocket once or twice, or even oftener, and his wife, if a good woman, will then look after him. Impress upon the wife the importance of her trying to help. I have found that a difficult thing to do, for she is often the last one to see any hope. She says, "Oh, it's only a spurt, and he'll go to the bad again soon." It is only when she is quite convinced by her husband coming home repeatedly with his full wages that she allows hope to come into her heart. How can we wonder at that? Her excuse is, "He deceived me so often;" and she often gives you credit for being a fool to take so much trouble, and, as she thinks, it is all for nothing. Take the wife into consideration. In her early days of married life there were no doubt many strong promises made by the husband, but as years went on the wife found that through drinking not a single promise had been kept; and after trying her best, she finds her efforts are hopeless. She concludes that the more she does the less the husband will do. I saw a woman doing some washing, and she told me that by doing it she earned 2s. "If my husband knew," she said, "that I did this, he would take another 2s. from the pittance he brings home, and so I am obliged to conceal the washing from him." I have found that to be the case in more instances than one. Men who discover that their wives earn a trifle take so much more to the public-house from their own wages. The more tenderly you deal with drinkers, the more likely you are to succeed. Suppose it is the wife you have to reclaim, then you have a more difficult task. As an old worker, I can tell you that for the last quarter of a century the cases of the reclamation of women are few and far between, and, with the

grocers' licences, the chances of reclaiming drunken women are still less. A woman will do anything to get drink, and will lend herself to acts that man would never dream of, and which could not therefore enter his mind. A woman once drunk is likely soon to be so again. She gains no good by the sad experience; men sometimes do. From a return recently issued of convictions, it will be found that, of those convicted over six times, the majority are women, and it is only when we get to five convictions that the men are in the majority. With the reclamation of women you have to deal still more tenderly, and at mothers' meetings and sewing-classes do everything to supply practical lessons in temperance, for the better will a woman be just in proportion as she does not drink. Then, ladies, in this work you will be required to make personal sacrifices, and will often be called upon to give up drinking yourselves, as an example to those you desire to influence. And may I ask you not to think this a great sacrifice, for time was when men and women sacrificed their lives freely for others. There never was a time, looking to the effects of drink on their own sex, when the Christian women of this country were called upon and necessitated to do more to rescue their sisters from destruction than the present, and if the effort is made and the sacrifice rendered, woman will be as she was intended to be—man's true helpmeet and the noblest creature God has sent into the world.

THE REV. EDWARD STEELE, B.A., Vicar of St. Neot, Cornwall.

It seems to me, I must confess in one way, and from one point of view, an inefficient view to take of the great question of Temperance *versus* Intemperance, to say, that one holds *vid media* views on the matter.

To know that so much sin comes into the world, by reason of drunkenness, and then to say, "I do not see my way to become a total abstainer." To see hearts broken, homes made destitute, health destroyed, and premature death, and then to say, "I cannot take the teetotal pledge." But it is to my mind a significant fact, that not only did Almighty God give bread to man, but He also gave him wine, and the ancient offering which the first high priest presented in homage to the first patriarch of the old law, was bread and wine. Bread, a generous but peaceful substance. Wine, still more generous, and which, according to the very expression of scripture, had received from the Creator the mission of making glad the heart of man. Man, when he lifted the beneficent cup to his lips, found a mysterious affinity between the draught and his soul; and that melancholy one of the sad results of sin fell gradually before the influence of the potent draught. But the more precious the gifts, the more is virtue necessary rightly to use them. Hence, I think wine in itself ought not to be condemned. I don't believe that we have any right to make a law which God has not made, to put upon men burdens which God has not put, to restrain altogether what God has left free; otherwise, we seem to be back to the old Jewish law in another way, only instead of clean and unclean meats, we have clean and unclean drinks; tea, soda-water, aerated drinks, and that penitential liquid called ginger-beer, are the clean animals; unclean, utterly, are wine and all the kindred drinks, which make glad the heart of man. I think all temperance societies should be on a distinctly religious foundation—that drunkenness should be fought against, not because it empties the pocket of money, but because it empties the heart of grace, and I believe that to fight against this crime with other instruments rather than by means of prayer and the sacraments, is to fight with Jacob's voice, but with hands like the hands of Esau.

I would suggest, on the principle of "prevention being better than cure," that parents should endeavour to make their homes the centre of happiness—that gloominess should not pervade them, and that the piano in the house should not be shut up for months, simply because the fathers and mothers do not happen to be in the humour for sociability. I would also say, that one great work before us is to discountenance as much as possible

the habit of *secret* drinking; we may make laws to put down street drunkards and to lessen the sale of such vulgar drinks as beer and gin; but there are other drunkards besides the honest hard-working man, who does occasionally turn out of the public-house a sad sight to behold. I don't think one can fail to see the deceit and untruthfulness of, for instance, turning a temperance hotel into a drinking saloon.

A friend of mine who happened to be at one of the Church Congresses in the town of —, wrote beforehand to secure rooms at a temperance hotel; he was no abstainer himself; but his surprise was somewhat elicited when he saw a notice to this effect posted up in the coffee-room: "Gentlemen wishing for alcoholic liquors on Sundays will please inform the boots on Saturday night." Nor did his surprise decrease when going into the commercial room, he saw each occupant, or nearly each, with his glass of spirits and water before him, and was told the startling intelligence that the landlord of this very temperance hotel had died the week before of delirium tremens, after having been attacked some several times before.

I think there are two kinds of people whom temperance societies should more especially try to influence—those who drink to drown care, and those who have so much to do that they think they must have artificial stimulus to do it with.

The rich in their sorrow have so many facilities for driving dull care away, change of air, change of scene, the talk and sympathy of many friends, but the poor man in his trouble so often stands alone, and there is the public-house with its wide open door, saying to him, Come, and at any rate lessen the poignancy of your sorrow, come and feel the ecstasy of intoxication.

Then again there are those who feel their nervous system exhausted, and their brain less active, and resort to this dangerous help. I think there is real work here for the temperance society—and I say temperance society, rather than teetotal society, for while the latter has done good to many, still I think the former while allowing to those who may desire it the right of abstaining altogether on the principle of what St. Paul says: "I will eat no meat while the world standeth if that make my brother to offend," it also says, "Every creature of God is good, and nothing to be refused if it be received with thanksgiving."

DISCUSSION.

The REV. W. WALTERS, M.A., Vicar of Pershore,
Worcestershire.

THE Church of England Temperance Society has done immense good to the Church and Christianity, because it is like an army with two wings. At the Stoke Congress there was no speaker who said anything about the non-abstainers' branch, and I may perhaps be allowed to give a short account of my Temperance Guild of men and women. We have two classes—Class A, who are abstainers, and Class B, who have promised never to exceed three half-pints of beer a day or three glasses of wine, and never to frequent a public-house as a place of resort. I honour the abstainers, for they are the right wing in the temperance army, but the left wing has done something too. The left wing contains men and women who have been alienated in time past from the cause by the immoderate statements of total abstinence advocates. We laid down the rule of three half-pints a day to teach self-control. Let us have the credit of doing what we have done. We have created an opinion in our neighbourhood. To give instances—When the volunteers have had their annual supper, a sergeant has been told off to provide suitable drinks for the guildmen. An employer of labour, at a dinner he has given, has taken care to have urns of tea and coffee for the temperance people; and at our flower-show we insisted upon having a tea-tent. We have done our best to get the farmers to pay their men in money instead of beer and cider, and I rather fancy, as apples are scarce this year, that farmers may be induced to pay their men in money. So you see that Class B has done

some good work, and may serve as a good recruiting institution for Class A. Some of the members of Class B have got down to one half-pint a day and will perhaps join the total abstainers, but they would not have joined Class A in the first place.

THE REV. P. B. SIMEON, Stoke-on-Tern, Market Drayton.

THE Society must be as wide as the Church of England itself, or it is a misnomer, and we have been set free in the Church from the bondage of being driven on one set of rails. The Church of England Temperance Society takes in all classes and all ages of persons who are willing to fight against the great curse of the country. I agree with Mr. Steele that we must bear in mind that God is the Creator of everything, and, as God's creatures, use His good gifts rightly. I have no doubt that arsenic and tartar-emetic, of which we have heard so much of late, are also good gifts in their proper place and use, but they are liable to be abused. So, too, my hand is a good gift from God, but if it is to be a stumbling-block to me I must be prepared to cut it off and cast it from me. In such a manner must we deal with alcohol, and be prepared to give up the use of it altogether if it is a stumbling-block to ourselves or others; and in any case to see that it is used for that purpose only for which God gave it. Let me now pass to another matter—the non-abstaining and so-called moderate section of the society. The Church of England—the Church of Christ—in this work for Christ, must lay her lines so as to catch the souls of men. We must not place abstinence and moderation in antagonism. I think that with many persons, especially clergy, the pledge question is the stumbling-block and the difficulty; and it seems to me that we have to be very careful in our modes of administering the pledge. We must not administer the pledge for life, in the first instance; the Church has from the most primitive times laid it down that a life-vow should only be allowed after a period of probation, and if we kept to this in the temperance question we should be saved from much trouble and scandal. Experience has shown plainly that a vast majority break from their pledges, and this is accounted for very largely by the manner in which the pledges are taken. A meeting is held, and after some stirring speeches a number of persons come up to the table and take the pledge without any limit as to time. What guarantee is there in such cases that they will keep it for life? Indeed many of these people are utterly unable to resist temptation, and we have to keep this in view. It seems to me that this has been a very great blot in the working of the earlier total societies. It is a great scandal to see men break away so easily from their pledges, and it is a terrible handle for our enemies to use against the practice of total abstinence. One of the weak points of temperance societies is that we don't know what to do when people have broken their pledges. Some say, Let them sign again; but of what use is that? The majority of people think that if they have once broken their pledge, they are as free from it as they were before they signed it. We must keep that well in view, and the only remedy is that the parochial branches make a good use of the liberty conceded to them to lay down their own rules on this point for themselves. I will suggest one or two. First of all, say to the person who takes the pledge, "Very well, when you sign your name understand that it will only bind you so long as you keep this card." Secondly, admit them as total abstainers only for a limited time, in the first place; after which you will be better able to judge of their ability to keep the pledge for a longer period.

THE REV. WM. HOLDERNESS, Vicar of Woolfardisworthy West, North Devon.

I THINK the question is, *what are the best means to be adopted for the introduction and maintenance of temperance amongst our people?* We ought not to restrict ourselves to the use of any one appliance [however excellent], but we should gratefully employ every aid

within our reach. I had a pariah consisting of about 1700 men, 1500 of whom were total abstainers 9 out of 10 had been drinkers of intoxicants and lost their liberty in consequence, but I never knew an instance, amongst these Portland prisoners or others, of any one being injured by a sudden deprivation of strong drink. Their 200 officers would have been more efficient servants of the Crown if they had all been, what some were, total abstainers from intoxicants. In every place where I have ministered, I have found entire abstinence amongst all ranks and classes most powerful for good. In addition to the aid of the Church of England Temperance Society, I have also invoked the help of the Good Templars in my present charge with the happiest results. There was a time when I, in common with many, looked upon Good Templarism as far from desirable in our midst. This misconception was owing to my ignorance, hardness of heart, and unbelief. When I examined their principles and practices, and found that these Templars had been instrumental in reclaiming 13,000 drunkards, I could not refrain from joining their ranks. Many of them are not members of the Church of England, yet they belong to the Church of Christ as much as I, therefore we can work together in the holy cause of temperance. They are not all prejudiced against the Church of this realm, or they would not have chosen me to be their chaplain, an appointment which I consider next in honour to my holy orders.

Had St. Paul lived in these days on our island, and beheld the frightful miseries which hourly grieve us, I believe he would have been a Good Templar, exclaiming as he led their forces, "I will neither eat flesh nor drink wine, if they cause my brother to offend."

Grapes never cause our brother to fall, but wines and spirits do. The fruits of the earth are the good creatures of God, and are to be received with thanksgiving. The liquids called wines and spirits are not creatures of God, but the manufactures of men out of the creations of God—good materials very much injured by the interference of man.

The REV. J. W. HORSLEY, M.A., St. Michael's, Shoreditch.

As I travelled down from London this morning, the conversation happened to turn on Bishop Wilberforce, and a fellow-traveller asked if he were the father of Basil Wilberforce. I said I rather thought that the fame of the son was more based on that of his father than that of the father on the eloquence of his son, but yet I was glad to accept this question as an indirect testimony to the spread of temperance principles, of which he is such an eloquent and convincing advocate.

The particular point to which I will address myself is that of fancy pledges, pledglets, or minor pledges, by whatever name they may be called, as I am convinced by experience of their vast utility and power. In the advocacy of such, however, one is met by two classes of opponents, those of the more irreconcilable teetotalers, who strenuously deny the position that half a loaf is better than no bread, and on the other hand, that most trying of classes—the righteous who need no repentance, and cannot or will not see the benefit of a definite pledge, however light, as an act of reparation, a practical evidence of sympathy, and a tangible ground of sympathetic union with those who entirely abstain.

This is a meeting of the Church of England to discuss temperance, but it is not a meeting of the Church of England Temperance Society, and I would, however ungracious it may seem, break a lance with that most estimable society, on the subject of one of their conditions of membership. We have heard what Class B may do for the cause, but we have not heard that many are kept from the society by the vast vagueness of Class C, which allows membership on a mere pledge of generally favouring the cause of temperance. This is described by working men in their rough and ready way, as "The Don't-get-drunk-oftener-than-you-can-help pledge," and without adopting this definition I yet think its weak point was admirably exposed by a sensible and intellectual lady of my acquaintance, who on being asked to join the society, looked

down the three classes of pledges and said, "I think I will take the third pledge for a fortnight." In a Temperance Society which I manage we have eight pledges, any one of which admits to membership, though some have taken two, three, or even four of them at once. We thus meet on the common ground of all being definitely pledged men. These pledges are these :—

1. *Not to drink intoxicating liquors at any time*, and it is obvious that he who takes this, need not trouble himself about the seven other pledges.

2. *Not to drink except at meal-times*, a pledge highly commended by medical men, the breach of the principle of which, even in the matter of the perennial teapot, and unstinted draughts of water, causes our mothers and nurses to lay in infancy, albeit unconsciously, the foundation of a habit which when applied later to intoxicants, is ruinous in its results.

3. *To abstain on Fridays in honour of the Passion*, thus carrying out the implied intention of the Church, and of necessity christianising what is not in essence a Christian obligation.

4. and 5. *To abstain on Saturdays and Sundays in reparation for the sins of drunkenness on these days*, a pledge which introduces a third principle of Christian action which attracts many Christ-loving souls.

6. *For three days after the Feasts of Christmas, Easter, and Whitsunday*. This is, I believe, largely employed by our Romish brethren, who call it the truce of God. If you knew, as we do in the East of London, the sounds at such times, which make night hideous and murder sleep, you would cheerfully acquiesce in the desirability of such a pledge.

7. *Not to drink in excess of a certain amount a day*. Often have I found this the first upward step in the case of one who would not listen to a teetotal pledge. And be not horrified at the amount a man will ask to be allowed, if you are sure that it will yet be a diminution. I know of cases of three gallons a day, and seven pints before breakfast; and I should be thankful for small mercies, and rejoice to administer a pledge only to drink two gallons a day. Begin to retrench, and progress in the right way is easy.

The 8th is *only to drink malt liquors*, for the mischief is done mostly and worst by the fusel-gin and the penn'orth of all sorts, which rots the bones and inflames the hearts of its miserable votaries. Many men and women have not time to get drunk on beer.

I imagined I had provided for most cases in this list, but I found that our good maid at the clergy house had invented another fancy pledge. She had been ordered port, and took a pledge always to put a little cod-liver oil into it. I wish this had commended itself to some of our predecessors in Church and State. Let me most earnestly press on you the advisability of attaching yourself to the good cause, not by a shadowy, general intention, but by a definite pledge of whatever kind. In the former case men may talk, in the latter they will act in the direction to which they feel themselves to be committed.

As I have a few minutes yet, let me deprecate the conventional pity of the drunkard's wife, and plead for the drunkard's husband. Nothing is more certain, more increasing, more appalling, than the increase in women's drinking. From the sherry of the drawing-room to the eau-de-cologne, and the chloral of the boudoir, from the marble hall to the mud hovel, there is a bond between the fairest and the foulest, and it is that of drink. There was a time, at least in the country, when a respectable woman would have blushed to meet her pastor as she emerged from a gin-palace with her apron to her mouth, but now, at least in towns, they greet you with as affable a smile as if they were issuing from the baker's or from church. Over and over again have I had working men come to implore me to do something for a wife who is wrecking their home and hopes. Be honest in the matter, and do not forget that it is about six of one and half-a-dozen of the other. Some of us, brethren, will soon, if it please the Lord, be pleading with you in another cause which is yet not another, I mean the mission in these three towns.

Earnestly would I pray that one of the many results that God will then bring out, will be the establishment of a Temperance Society in every parish.

Mr. WILLIAM J. WOOLLCOMBE, Plympton.

I THINK we have been wandering away from the subject, and we have heard little about the formation and management of Parochial Temperance Societies, which I understand to be the special subject of this meeting. Although I admire the principles of the Church of England Temperance Society, invoking, as they do, the aid of all classes of persons, yet I feel there is a great danger in them unless properly managed. It is all very well to have two planks to your platform, but I have found in my own experience what a real difficulty there is in getting these two planks to go along nicely together. And I don't think that this difficulty has been properly dealt with. I venture to make two suggestions. First of all, there must be the exercise of great and mutual forbearance, for each party is only too ready to see faults in the other. Next, if the two branches are to go together—if the non-abstainers are to work with the total abstainers, you must set something *definite* before the former. I think that if a man is not prepared to take some pledge or other, or to do something definite, his work and his services are of little count. It is a good thing to get people (as has been already suggested) to limit themselves to a certain number of glasses of beer or wine a day—it is very good discipline. Again, it is well for a man to be able to say he has had as much as he allows himself, or that he never takes anything except at meals. Total abstinence is beyond all question the safest platform; but there are many persons who do not care to commence with it. Special pledges are very useful, particularly to counteract the prevalent habit of “nipping” among all classes of young men. Let such persons bind themselves to use alcohol only at their meals, and thereby they will be doing a great work in their own particular sphere of life. The point, however, that wants to be handled carefully is, that of the two planks, and how they are to be made to work together harmoniously. I look on this movement as the greatest and most important work of the present day, and I trust we shall all give our minds to it, and do our utmost to promote the aims of Parochial Temperance Societies.

The REV. DR. BELCHER, of St. Faith's, Stoke-Newington.

I AM not an abstainer, but as the Pope sang—

“I drink good beer, good punch, and wine,”

and I propose to do so. I once had two church-wardens who were wine-merchants, and they sometimes sent me wine which I considered as a gift from God to be consumed with thankfulness. You must not, however, think me indifferent to the cause of temperance, for in my schoolhouse a large body of Good Templars meet regularly, and I encourage them in every possible way. I have very little faith in such exciting churches as that led by Father Mathew; and the total abstinence movement is only a good one in the same way that it is good to put a sick man into an hospital to be cured. For a good many years of my life I was a physician of the body, and I have had a good deal of experience among such people. This thing is often a disease, and the result of disease and an inheritance; and the Church of England ought to look on this matter from a medical point of view, whether or not it is certain that in this the sins of the fathers are visited upon the children in the form of chronic alcoholic intoxication. Why is it that we are not all drunkards when we consider how our forefathers used to drink? Drunkenness is a sin, and I do not think all the societies in the kingdom will make people sober. There is a society just starting, under the auspices of Dr. Carpenter, with a view of making drunkenness a crime, and confining those who are guilty of it in suitable places. Confirmed drunkenness should

be treated as lunacy, and then something might be done. As it is, young ladies drink wine early in the morning, and keep brandy in their dressing-cases. That is true, and I saw it. Some people get intoxicated upon other things besides alcohol, and I know a lady, a daughter of a clergyman, who used to drink every day a quart-bottle of *sal-volatile*, and she died from being constantly intoxicated with it. Other persons have been known to drink to excess such things as laudanum and tincture of cardamon—a most filthy dose—so as to produce intoxication. I think that a great deal of drunkenness is caused by people not knowing the art of mixing properly. By that I mean they drink different things one after another most recklessly. For instance, it is said of an Irish sailor who was sent by Lord Nelson to carry a letter to Lady Hamilton, that when he brought the letter and was waiting for the answer, Lady Hamilton asked him what he would have to drink—brandy, rum, or whisky-punch? The man replied that if her ladyship pleased, he would drink the brandy while she was writing the answer, and the rum while she was mixing the punch.

THE REV. S. CHILDS CLARKE, M.A., Vicar of Thorverton, Devon.

As to wine in general being a good creature of God, I am not prepared to accept that, but I believe the wine of Scripture was a good creature of God, and I would drink it if I could get it. But what is to be said when it is stated by wine merchants in pamphlets and otherwise, that the English people will not drink their wine unless it is strongly fortified with spirits. I can find no mention in the Bible of brandy, gin, rum, or beer. Truly "God hath made all things good," but men "have sought out many inventions." I do not regret that this subject has been treated at the Congress in a very general way, and I say to my clerical brethren, that if they must take these alcoholic drinks, let them abstain according to the rules laid down in the Levitical law; let them not take these drinks until the duties of the Lord's day are over, and I would especially ask the clergy to keep drink out of religious offices, church openings, and harvest festivals. To a certain class of people, a baptism is not complete without the consumption of much beer, and I have heard of a woman, who when pressed to have a child baptized, would not consent unless she could have a leg of mutton, and a barrel of beer, as she had at a previous baptism. The way in which, too, all the church offices are defiled by drinking is most painful in the extreme. I do beg of you at least to do this, to keep out the drink from your religion. There is a most important temperance reformation going on in our midst, and the clergy have taken it up. Let us endeavour to keep away drink from our funerals, for they are disgraced by this evil. I saw in the churchyard of my late parish a scene I shall never forget. The funeral was over, and I had gone into the church. The friends had come from a distance, and I noticed they remained standing round the grave. I went forward, and saw one of them pour out and give a glass of raw spirits to all present, and among the rest to a boy only thirteen years old. The clergy must do their best to check this terrible evil. Well might the good Bishop of Lichfield call for 200 men to join him to put down drink at funerals. I am most thankful that the association is gaining ground, and that there is a double platform and two planks, one for moderate men and another for total abstainers. I am told there is a difficulty of uniting the two.

THE REV. F. T. BEDFORD WELLESFORD, Vicar of Ardiscombe, Honiton.

I HAD no intention when I entered this room of making any remarks on the subject which has this evening brought us together, but we as clergy are so deeply interested in this question, that I feel I should be wanting in my duty if I did not come forward to-night and offer a few remarks. I have heard with much interest what has been said about

drunkards and temperance societies, but there is one point which has not been touched by previous speakers, which is of the most serious consequence, and appears to me to go to the very foundation of the whole question now before us. It is the number of public-houses throughout the country, which brings the drunkard daily in constant contact with drink, and the best plan to adopt to deal with them and reduce their number. I live near a town with a population of 4000, and in it there are twenty-two public-houses. If I go three miles out of the town I pass three or four more. A man begins to drink in the town, and then he leaves on his way home, but these three or four public-houses on the road are frequently too much for him to resist the temptation of stopping to drink, and by the time he reaches his home, he is thoroughly overcome with what he has drank. Now, how is this horrible vice, thrown in the way of the drunkard, to be met with and removed? There is only one way, and that is by the Legislature taking up the question. We all know that a public-house is of much more value as a public-house, than it is as a private one. I say, then, let the number be regulated according to the population. We all know that England did not count the cost, but spent millions in the emancipation of the slaves, and I say she ought, let the cost be what it may, to remove the temptation now thrown in the way of the drunkard, by reducing the number of public-houses, and reducing them to private houses, by purchasing them according to their value. I say if we can lessen the number of public-houses and gin palaces, we shall at once make the greatest reduction in the number of drunkards. I ask the people, as a nation, whether it is not better to have an additional tax for this object, rather than foster a vice which they themselves as a nation so much deplore and condemn. Then, I would not allow the magistrates to have so much power in licensing as they please, so many public-houses, and I would not even give the power to the ratepayers. Let the Legislature take up the question firmly and strenuously according to the population, and let it also limit the time of opening public-houses on the Sunday. There is in Devon what is called the truck system, and a farmer pays for labour in cider instead of money. This, in my opinion, is a very bad system. In conclusion, I repeat, let us alter the whole plan of licensing, and thus lessen the number of public-houses in the country.

This is the best means of reforming the drunkard and removing the temptation which assails him wherever he goes.

The REV. HENRY BRASS, M.A., Incumbent of St. Mathews', Red Hill.

AFTER the many able and eloquent speeches you have heard, I shall only detain you a few minutes by touching on an important matter which has been omitted by former speakers. Are we not bound to provide a *substitute* for the public-house and the drink, if we are to persuade men to forego them? Where are they to go? The drunkard's home is too often wretched and miserable, and our object should be (if we cannot make the home comfortable) to provide a room which shall be as attractive as the well-lighted, warm, and cheerful public-house,—in short, “a public-house without the drink.”

A little book by Miss Cotton of Dorking, “Our Coffee-Room” (Nisbet & Co., 2s. 6d.), shows the immense amount of good which may be done when earnest Christian effort is brought to bear on a practical matter like this.

I know that some of these “British Workmen” have failed, or at best drag on a lingering existence, but this is probably owing to the room not being made sufficiently attractive, the manager being unpopular, or the provisions inferior. Cold tea which has been standing too long in the pot, or a weak mixture tasting strongly of chicory, are too frequently offered to the thirsty labourer. Especial attention should be paid to the making of coffee, which is by far the best substitute for beer and spirits, especially in cold weather. Unfortunately, English people generally do not understand what good coffee is, and so much is this the case, that many Italian workmen (so I am told) have migrated to Paris because they could not get good coffee in England.

More than a year ago a "British Workman" was opened in my parish. We supply at 1d. per cup (*hot* milk included) better coffee than you often meet with at railway stations, and for which you are charged 6d. A great many working men call for a cup of coffee between five and six in the morning before going to work, and sometimes take tea with them, and I have often seen carters and waggoners stopping at the door.

During the first twelvemonths, £600 to £700 was taken over the counter, chiefly in coffee, tea, bread and butter, cake, and meat; and the receipts are steadily increasing, so that we hope it will soon be self-supporting. Its success would probably be far greater if the committee could afford to lay out a little more money in making the rooms more attractive.

I would suggest (1.) that the "British Workman" should be in a thoroughfare; (2.) that a public-house should if possible be secured; (3.) that it should have open fireplaces, and be made as bright, warm, and cheerful as possible; (4.) that the manager should be one who is popular with the working classes, "a jolly good fellow;" (5.) that particular attention be paid to the provisions; (6.) that it contain a large room in which benefit clubs should be encouraged to hold their meetings, and which may be used for music, penny readings, &c.; (7.) that it be not "everybody's business" for fear it became "nobody's business," but let some earnest practical man make it his hobby.

REV. WOOLMORE WIGRAM, M.A., Rector of St. Andrew's,
Hertford (late Vicar of Furneaux Pelham).

I AM convinced that too much stress has been laid on the farmers paying their men in beer. I have lived for twelve years in Hertfordshire, and there the labourers are paid in money alone. But the day of foulest drunkenness is that on which, at the end of harvest, they come to pay for their beer. I have lived for six weeks in the town of Hertford, and there I see the same thing. The day of drunkenness is that on which the men come into the town to pay for their harvest beer, and to beg for "largess." The beer they get is of an inferior quality; described by my own servant as "a parcel of gummy stuff about your mouth." If the labourers could be supplied in the harvest-field with good tea or coffee, or good oatmeal gruel, that would strike a blow at their habit of drinking while at work.

THE REV. J. W. NEWNHAM, M.A., Vicar of Combe Down,
Somerset.

JUST one word for moderate drinkers. I make it a practice never to drink healths, or for compliment, or for pleasure. But if I am at a christening or a wedding, I do not drink, but I eat a grape to the health of those concerned. In this way the moderates protest against needless drinking, while using the juice of the grape.

WEDNESDAY MORNING, 4th OCTOBER.

THE RIGHT REV. THE PRESIDENT took the
Chair at Ten o'clock:

THE CAUSES AND INFLUENCE OF UNBELIEF IN
ENGLAND.

PAPERS.

DEAN OF MANCHESTER.

I HAVE to speak of (1) the causes, and (2) the influence of unbelief in England.

First, of the causes :

I (a.) In the foremost rank of the causes I put the poverty of spiritual life in a great many who hold the truth. Men who hold as cardinal doctrines of the faith—that God Incarnate died for man's salvation ; that the Divine Son is ever present in His Church to renew and strengthen the union between Himself and His faithful members ; that God the Holy Ghost dwells in every Christian except he be reprobate : I say men who profess such doctrine as this, if they believe it in their hearts, must show the influence of this faith in their daily lives. Now is it so with any large proportion of those who profess these truths ? Is it surprising, if many refuse to believe in the truth of the revelation of Jesus Christ if they discern in those who accept it no marks which broadly and visibly stamp the believer ? For these doctrines, if true, are of such overwhelming importance that they must influence those who really accept them as from God. If, then, these latter are scarcely to be distinguished from civilised heathen, what is the natural inference ? All infidels are not included in the number of those who deny or question our religion. The professed infidel has a large body of allies within the camp which he opposes. "If not" (in the words of Dr. Barrow), "what meaneth that monstrous dissoluteness of life, that horrid profaneness of discourse, that strange neglect of God's service, a desolation of God's law ? Where there is so much luxury, such lewdness, such avarice, such uncharitableness, such universal carnality, can faith be there ? Can a man believe there is a God, and so affront Him ? Can he believe that Christ reigneth in heaven, and so despise His laws ? Can a man believe in a judgment to come, and so little regard his life ?—A heaven, and so little seek it ?—a hell, and so little shun it."

Thus the Church's foes are they of her own household, whose negligent life, condemned by their avowed convictions, lead men who are without to remain in their unbelief, because they see that professed belief is to so great an extent barren of all fruit.

They say with great plausibility, "It is impossible you can really believe what you profess to believe, for it is quite incredible that a real conviction of such truths should not end in vigorous action." If a man believes that his house is on fire, he will endeavour to save his family and his goods; if he does not stir, the conclusion is, that he does not really believe it, though he may say he does.

In considering the causes of unbelief, as we do here in a professedly Christian assembly, I think we ought to place foremost this disagreement of the lives of believers with the high and holy rule which should guide them. My subject includes only the "causes" of unbelief. I leave to every man's conscience the application of this reflection.

II (b.) In the next place, we do not all speak the same thing. We do not all accept the Catholic faith in its integrity, so there is a want of unity of religious belief among the teachers; there is also a want of unity in teaching. Some are of Paul, some of Cephas, some of Apollos—all professing honestly to teach the doctrine of Christ—but doing so with more or less completeness. No doubt there are more cardinal doctrines which are common to all Christian Churches, and which are common to all parties within a given Church, than there are distinctive aspects or distinctive developments; but in our heat of controversy we magnify very much, a great deal too much, the *differences*, and disregard very much, a great deal too much, the fact of our agreement on great and glorious fundamental truths.

A looker-on outside sees, because of our noisy controversies, a Babel of confusion where all ought to be unity, peace, and concord. He not very unreasonably concludes that where the truth is still in dispute, it is possible it may not have been found. Is it so very reprehensible to say, "Settle among yourselves what your code of doctrine is before you attempt the conversion of unbelievers"? This want of unity may be rejected as a cause of infidelity by some who may allege that the Roman branch of the Church speaks with an unvarying tone, that her clergy all teach the same thing; and yet in France, in Spain, and in Italy, infidelity is open, rampant, defiant. In such places the cause assigned, internal disagreement, does not exist, while the presumed effect, external infidelity, does. The reply is this: there are *many* causes; some prevail in one place, some in another. The general cause (the scientific, of which we shall speak presently) is opposition to any ideas of the supernatural. This creates philosophical unbelief. The uncertainty of the sound given in some countries by those who profess to teach others creates unbelief, by first of all producing acquiescence in the state of indifference. Men exclaim with Pilate, "What is truth?" in such matters, and with contemptuous apathy wait not for any answer to a question asked in derision. This creates the unbelief of *indifference*. Where the Church has laid down an iron law which is antagonistic to all human progress, and requires submission to her decrees on subjects which are outside the spiritual life, she has aroused against herself the masculine intellectual vigour of the age, led the more powerful spirits to revolt from her legitimate, as well as from her usurped, authority, and, by setting herself against civilisation, has created what we may call political and social infidelity. This unbelief is active, pugnacious, and exterminating. The unbelief wrought among us by our

variations, and by the heat shown in internal controversy, is in many the unbelief of indifference. It is contemptuous rather than directly hostile. It comes in aid of the impression caused by the discrepancy between the doctrines we profess and the lives that we lead.

Again, I remind you that my subject includes only the "causes" of unbelief. I leave to every man's conscience the application of this reflection.

III. The third cause of unbelief is, the supposed antagonism between Science and Revelation.

I say "supposed," because a great many cautions must be observed, if we would avoid false conclusions on this subject.

Scientific *facts* are one thing; scientific *theories* another, and a very different thing.

We can admit the facts which the theory attempts to group together and explain, and not be in the slightest degree bound by the theory.

I believe that no ascertained *fact* of Science is contradictory to Revelation: though it *may* appear to be so, because *we* mistake the word or misapply it.

The uniformity of the laws of nature is of course consistent with the idea of a wise governor of the world, but to assume that such uniformity is universal—and hence decide against any supernatural action in the physical sense—is going beyond what is safely to be predicated.

"Serious misconceptions," says Professor Stanley Jevons,* "are entertained by some scientific men as to the logical value of our knowledge."

He expresses a strong conviction that "the reign of law will prove to be an unverified hypothesis, the uniformity of nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion. The value of science is of course very high, while the conclusions are kept well within the limits of the data on which they are founded; but then our experience is of the most limited character compared with what there is to learn, while our mental powers seem to fall infinitely short of the task of comprehending and explaining fully the nature of any one object. I draw the conclusion that we must interpret the results of scientific method in an affirmative sense only. Ours must be a truly positive philosophy, not that false negative philosophy which, building on a few material facts, presumes to assert that it has compassed the bounds of existence, while it nevertheless ignores the most unquestionable phenomena of the human mind and feelings."†

These words, if found in some professedly Christian apologist, might have less weight than they ought to have:—perhaps when quoted from one of the most interesting books of the day, the words of a professor of logic lately in the Owen's College, Manchester, now in University College, London, they may be received generally with respectful attention; even by those to whose predilections they are opposed.

When we pass the true limits of ascertained scientific fact, we come into a new region, into a region of hypothesis, which may be crude; of guess work, which may be only fanciful.

* "Principles of Science," vol. i. preface, p. ix. Macmillan & Co. London, 1874.

† Ibid.

Now unfortunately, men of great reputation—of deservedly great reputation—in exposition, in demonstration, in experiment, are sometimes fanciful and extravagant when they escape from the laboratory, the observatory, the study; and from the exact and rigid methods which lead to solid and sure results.

When they give a loose rein to the imagination, and deliver their nebulous dreams, as results to which their convictions are leading them, the ignorant quasi-scientific crowd, with gaping avidity, take in all this poetical vagary, and call it “science,” instead of giving it its real name—the brain-sick fancy of scientific professors.

Sometimes they find, to their dismay, that their words have been taken for more than they intended; and that, by this illogical and imprudent venture, they have cast a stumbling-block in the way of those who would gladly learn from them the scientific truths, about which there can be no doubt at all. We are to learn by the steady light of the midnight lamp, not by the blaze and glare of a rocket.

It is in this region of *theory* that physical science is so uncertain. The ascertained scientific truths are many; they are full of interest; the explanations of them are in many cases convincing; the attempted explanations are often pleasing by their ingenuity, even when they fail to convince. If, however, you will read a little tract, called “The Uncertainties of Physical Science,” by the Rev. Professor Birks of Cambridge, published this year, you will there find that those who put their trust in scientific theories are trusting in an empty shadow; and hence they may conclude that if their faith is shaken in divine revelation by these supposed scientific difficulties, they are disquieting themselves in vain. There is, however, much erroneous and dangerous teaching on the opposite side. Men mistake the impressions they have inherited of the meaning of the Word of God for the Word of God itself. Remembering that God is the God of nature—that He rules in the kingdom of nature as in the kingdom of grace—we assert that there *can* be no antagonism between ascertained facts, or the true conclusions of science, and the real, true, genuine sense of God’s revelations to mankind. Hence the wisdom of holding ourselves in readiness, if need be, to correct our notions of what we thought to be asserted in the Holy Scriptures,—according to that saying of Cardinal Bellarmine, writing on the Copernican controversy: * “When a *demonstration* shall be found to establish the earth’s motion, it will be proper to interpret the Sacred Scriptures otherwise than they have hitherto been interpreted in those passages where mention is made of the stability of the earth, or the movement of the heavens.” Dr. Whewell remarks that the objection made to this maxim—that it is indefinite because you cannot say when a demonstration is complete—is of no great moment; for if the maxim be admitted, men will be less likely to contend for current interpretations, as if they were essential, and the danger will be avoided of pressing our prejudices into the rank of divine truths.

The causes of unbelief, then, which we are now considering, may be thus resumed:—Scientific men put forward their *theories* before the world. Their followers take them up, and urge them as if they were *scientific truths*; and then they revolt from teaching which they think

* Whewell’s “Phil. of Inductive Sciences.”

contradicts them. Believers have in too many instances repelled from the faith those who were convinced of certain scientific facts, by vehement and bigoted assertion of their conviction that these scientific facts contradicted the revelation, assuming that their interpretation of the Scripture was the only true interpretation. In other words, the causes of unbelief in this matter have been : (1) Science, falsely so-called ; (2) misapplication and misinterpretation of the Bible. Again I remind you that my subject includes only the *causes* of unbelief. I leave to every man's conscience the application of these reflections.

IV. There is yet another phase of infidelity—Agnosticism—which seems to have its root in this *a priori* determination, viz. : the subjects treated of in revelation are not within the powers of our intellects, and therefore we are deluded when we think that we know anything about them, because they are absolutely unknowable. Now there are admitted difficulties in grasping ideas of *space* and *time*, as there are in grasping ideas of *God* and of *spirit* ; yet of intervals both of distance and of time we seem to have some sufficient practical notions. Why may we not have sufficient notions *for us* of God and of spiritual existence ? Christians admit the inscrutable and incomprehensible nature of God. Who can understand God's ubiquity, without extension ; His eternity, without succession ; His omnipotence, as consistent with His permission of evil ; His omniscience, as consistent with the free will of His creatures ? We confess that in all these things God's nature is inscrutable ; yet we are certain of the truth of His presence ; of His sameness yesterday, and to-day, and for ever ; of His will being known to us as a guide, while yet we do not conform ourselves to it ; and so on. We allow that in speaking of One whom we call Infinite in all His attributes, we use words which transcend the apparent limits of exact thought ; but some have had this persuasion—that the very attempt itself to grasp these undefinable notions—the *ὀρεξίς*—is an evidence of a power within us reaching beyond our present capacity, and is in itself a testimony to the possibility of the higher life. We admit that all expressions and all notions of this kind are imperfect ; but we resist the conclusion that the great things at which they aim are absolutely out of our grasp. To assume that, because imperfectly apprehended, they are unknowable, is like shutting the ears and refusing to hear because of indistinctness in the sound. What says the revelation itself on the subject ? The secret things belong to the Lord our God ; eye hath not seen them, ear hath not heard them ; but God hath revealed them unto us by His Spirit. If you refuse, at once, because no man can know, you are assuming this attitude : " I once opened mine eyes, but there was darkness impenetrable. I will not now open them again, though you tell me there is light. I tell you that we cannot know anything about light." This unbelief has for its cause *philosophical pride*, and involves, I venture to suggest, this fallacy : the judgment which pronounces anything unknowable, must assume, before this deliberate conclusion can be reached, that the powers of the human understanding are known, and that the things propounded are also known ; and therefore is self-contradictory. If it be true that *dolus latet in generalibus*, surely it is specially true in negative universals. If, as Stanley Jevons says, we are far from comprehending, or being

able to explain fully the nature of any one object, yet we do not on that account cease from the endeavour to know what may be within our reach; but rather join with Zeno (Cicero, Acad., lib. i. c. xi.): *qui inter scientiam, γνῶσιν, et inscientiam, ἀγνοίαν, comprehensionem, κατὰληψιν, collocabat*, and content ourselves with that limited *comprehensio*; so that, if in any subjects *scientia* is unattainable, yet we are not absolutely relegated to *inscientia*.

V. I have now to say a few words on the influence of unbelief.

(1.) I think unbelief more extensively prevalent in the younger men of the literary class than in any other,—that is, among persons of culture I believe that there is much unbelief of a tacit kind, as well as much outspoken unbelief. In the case of eager spirits just set free from restraint, full of conscious mental vigour, and scarcely giving a thought to the responsibility incurred by rash utterances, or smart writing—this sceptical tendency is, I am told, on the increase. It is undoubtedly mischievous, because the supply of recruits for writers in our daily and periodical press is found to a great extent in this class. They are men of culture, of ready wit, of considerable literary skill, bold and self-confident. They find that freedom of speculation is the order of the day, and, without any deliberate design of a war on faith, they set themselves to destroy indiscriminately all the idols that men worship. They are iconoclasts of ideas and prejudices—they lay about them with reckless impetuosity—and attack indiscriminately both truths and perversions of truths, convictions which lie deep in Christian men's hearts, and avowed convictions which have no root in the conscience. This exuberance of mental activity is uppermost; it is in the front rank; it commands a hearing; and it seems a formidable foe. I may be deemed an optimist for venturing the opinion that this will not be a permanent danger to The Faith. It disturbs, no doubt, many whose convictions are not settled on a firm basis; and is so far mischievous; but it is like a fire of thorns; it gives a great glare, makes a great noise, and goes out quickly. The Church of God has passed through many more serious trials than this.

VI. (2.) There is more danger from the deliberate and quiet and steady declension from faith in those men who are students of Natural and Physical Science. I am told that this is on the increase; and yet I hold in my hand a declaration signed in 1864 by 718 men who were professors, lecturers, and students in the Physical Sciences—which states their regret that their pursuits should be supposed antagonistic to The Faith:—

“We, the undersigned students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God as written in the book of nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that Physical Science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly; but we confidently believe that a time will come when the two records will be seen to agree in every particular. We cannot

but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every scientific student to investigate nature simply for the purpose of elucidating truth; and if he finds that some of his results appear to be in contradiction to the Written Word—or rather to his own *interpretations* of it, which may be erroneous—he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong: rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting on the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree.”*

Among the signatures are sixty-four professors and lecturers on science in our universities and schools of medicine. If any great change has come over these men in the last twelve years, I cannot think that it is all in one direction. The random speculations of eminent men tend rather to diminish their authority than to extend it, and we have seen something of this kind. I rather incline to think that the ignorant dogmatism of theologians on scientific subjects with which they are imperfectly acquainted, has done more to drive men of science to infidelity than any study of the natural works of God. I have in past years writhed and fretted under a university preacher—whose ignorance was as great as his courage—whose vehement declamations against scientific conclusions were doing more harm to the faith of his audience than any true statement of scientific results could have done. While the influence of unbelief is not inconsiderable among students of the natural and physical sciences, yet I fear the result of the efforts of some professed advocates of the Christian faith more than the results of scientific research.

VII. (3.) I imagine that the number of students of the mental and metaphysical sciences is more limited—but I consider that their opposition is more dangerous. A friend writes to me that he dreads the displacing at the universities of the older philosophical methods of Plato, Aristotle, and Bishop Butler, by Mill's System; the former leading up to Christian truth, and the latter to Materialism. If Mill, advancing upon Locke, admits in theory the facts of inward consciousness, he does so only to explain them away, and derive them, too, from outward experience. In such a system there is no place even for conscience.

VIII. (4.) Among working men it is very difficult to find out whether unbelief is gaining or not. I have found occasionally that some who pretend to know a great deal about the condition of working men, really know very little about them. It has been the custom to erect the “intelligent working man” into an idol. I do not believe in any greater intelligence *in the class* than in any other class. I have no doubt there are many very intelligent working men; I have occasionally met with some. The same is true of all classes. Among the numerous class of clerks and shopkeepers, and people in every branch of trade, you may meet occa-

* “The Declaration of Students of the Natural and Physical Sciences.”—London: Simpkin, Marshall, & Co., 1865.

sionally with very advanced and enlightened men. In all classes there are men thoughtful, intelligent, seeking self-improvement, to converse with whom is a pleasure and a privilege. But I object altogether to the foolish flattery bestowed upon any one class, as if, as a class, it had a special intellectual capacity. All generalisations which ascribe special characteristics to classes of men are untrustworthy. In all ranks of society there are to be found men of more than average ability—men who have achieved self-improvement—men who think for themselves. I do not believe that the number of sceptics in any one class differs, in its proportion to the whole number, from what may be found in any other class. I have no reason to imagine that the class of intelligent working men is any exception to this rule. I have made inquiries in many towns, reported in the secularist newspaper as having had successful or enthusiastic meetings for the propagation of infidel ideas; and I have never yet been able to ascertain that persons on the spot knew anything about such meetings. Hence I concluded that their importance had by the secularist organ been exaggerated. These reports are always furnished to papers published in a distant town; *e.g.*, I have read in the London "Times" a long report of a meeting of Republicans in Manchester, from which persons would have imagined that it was of weight and importance. On inquiry in Manchester itself, I found no one knew or cared anything about it; and the known names of persons attending such a meeting were those of persons of no influence whatever. From such limited inquiries as I have been able to make, I am prepared to believe that the influence of unbelief among our artisan class is not different from what is found in any other class.

Indifference and self-indulgence are the chief enemies of the faith among the greater part of mankind, in all classes, from the highest to the lowest. These enemies are giants compared with infidelity. It is quite right to encourage such work as the Christian Evidence Society undertakes; but the warfare with unbelief in its more constant form is with the world and the flesh, and not so much with the spirit of bold defiance which spurns the ancient faith. Active defence of the faith is, however, necessary; because the sinner who resists the Holy Spirit's strivings does sometimes shelter himself under an insincere plea of unbelief, and tries to escape from his self-condemnation by pretending to feel difficulties in the faith, which are borrowed from the armoury of those who openly oppose themselves.

REV. CANON GARBETT.

WE are met to-day on the platform of Faith. It would be an insult to a Church Congress to suspect it of unfaithfulness to the doctrinal articles, to which those among us who hold orders in the Church of England are solemnly pledged. Among these articles stands the ninth; its language must be held to be no idle form of words, but to express an indisputable part in the condition of human nature. There is an infection of nature in every man that naturally is engendered of the offspring of Adam, and this corruption of nature has its essence in the alienation of the affections from God—they are not "subject to the law of God."

But, if sin be a reality, its necessary and inevitable effect must be to create a disinclination towards God, and an aversion from Him. The mind is brought face to face with the great problems of belief and disbelief with a prejudgment already influencing it. There is no impediment like that of a moral indisposition, subtle and persuasive as the deadly gas that may poison the very atmosphere we breathe. Whoever judged fairly of a person he disliked? If the doctrine of sin be true, unbelief must be regarded as the outcome of a moral corruption, absolute, inveterate, universal.

But the moral cause must have an intellectual development. It is impossible for the will to reject God without seeking for some justification of itself in the understanding. There is nothing, therefore, in the assertion of one primary moral cause inconsistent with the action of many secondary causes. The active force may be uniform, and yet there may be epochs of peculiar development. The moral poison may be both intensified in degree, and modified in form, by the tendencies and circumstances of an age, just as with the virus of bodily disease, in which there may be not only periods of epidemic outbreak, but typical changes in the prevalent character. The modifying force may harden itself into different shapes according to the influence with which it is associated, as the crystals of chemical substances will change from one shape of beauty to another, according to the other substances with which they are combined.

Such a development was presented in the Deism of the seventeenth century, and there is no difficulty in tracing the causes, political and social and religious, by which it was modified. Another development is presented by the unbelief in England of our own day. It runs, however, so closely on the same lines of argument, that its characteristics differ in degree rather than in kind. Many causes have combined to produce it, and unbelief in its turn intensifies and exasperates the influences which have shaped it. The fact that the ultimate ground of unbelief is moral and uniform, explains how it takes up all other existing evils into itself, and, feeding upon them, grows more rank from the food that nourishes it. All discontent with the existing order of things naturally allies itself with unbelief. Our social condition presents many anomalies which never can have formed any part of the Divine scheme of society, and which natural reason finds it difficult to harmonise with the wisdom and benevolence of a Divine government. The class rivalries and passions, which separate one portion of the community from another, give occasion to prejudices which confound all religion with superstition, and all ministry with priestcraft. The controversies which distract the Church of Christ within herself afford pregnant causes of offence, although the activity they indicate is incomparably more favourable to the supremacy of truth, than a period of mental and spiritual apathy. Our ecclesiastical perplexities, both within and without, divert strength from the proper work of the ministry, and leave open occasion for unbelief amid the practical heathenism of a nominally Christian nation. All these are generating causes of unbelief, and they are aggravated in their turn by the unbelief they generate.

But from these wide and general topics I turn away to one special

cause. There is one specific peculiarity in the intellectual condition of our day, and one corresponding defect in our system of education which requires attention. I express a conviction which has grown up in my mind for many years, and am deeply impressed with its importance.

The intellectual tendencies of an age are apparently capricious. But in our own day two powerful factors have moulded the course of thought. The one is the prevalence of physical study, and the marvellous discoveries of natural science. I desire to speak of science and of scientific men not only with respect, but with admiration. All clergymen who take the advice of the distinguished Professor who was announced to follow me, and who make themselves acquainted with scientific works, will be impressed not only with the high enthusiasm for truth with which the writers are generally actuated, but also with the intellectual vigour and acuteness with which the search after truth is pursued. The higher class of scientific works supply no mean training to the faculties. Nevertheless, like all other human study, physical science has its characteristic dangers. It deals with material forces and cognisable agents; is conversant with sensible phenomena and works of demonstrable facts. It thus tends to materialise the intellect, and make it sceptical of any forces which are above sensible perception, and incapable of measurable experiment.

The extreme specialisation of modern scientific study has a further risk of its own. The eye becomes incapable of looking beyond the one object, on which all its powers of vision are fixed. It becomes microscopic; but it loses width and comprehension. Hence arises a tendency to make the truth of Christianity exclusively dependent on that one particular branch of study, and that one special point to which attention is directed. To that concentrated gaze the scientific test becomes all in all; and the other branches of evidence, the moral, historical, critical, and archæological, are apt to be as absolutely forgotten as if they had no existence.

Another factor in our intellectual condition is to be recognised in the perfection of its literary and historical criticism. Again, I wish to speak of criticism as I have spoken of science, with respect and admiration. The accuracy and sensitive nicety to which critical perception has been directed are worthy of all praise. But, again, it has its dangers. Containing its resources within itself, it is liable to the fatal temptation of overstepping its limits, and overestimating its powers. It affects not only to say what is incredible, but also what is credible; not only to destroy the fabric of the false, but what is enormously more difficult—to construct the fabric of the true. Can any one deny that the tendency of the critical instinct is to become self-contained and self-reliant, and to disdain what it considers to be the contemptible processes of ordinary proof?

Now, where there exists a tendency either to defect or to excess in a given direction, it is evident that some supplementary influence is needed to act as a corrective, and to restore the balance. The greater the mental activity the greater is the necessity for it—the headlong rush of the train only precipitates its destruction. The scientific and critical faculties have been cultivated to the highest perfection, and are exercised with an intense activity, almost morbid. But the supplementary facul-

ties which should regulate their exercise have, I believe, been neglected, and the great corrective principle forgotten.

To this conclusion others appear to have come, as well as myself. But they identify the missing principle differently. It is, therefore, necessary for me to say what I think it is not, as well as what I think it is.

It is not, I think, the principle of Church authority, overruling the conclusions of the reason with the weight of a divinely-constituted teacher. It is in this light that no less a thinker than John Henry Newman has presented it in his "Apologia." To him the Church is an outward impersonation of the Divine Majesty, confronting the lawlessness and licence of human thought with the awful supremacy of God. That before the presence of God alone can the arrogance of the human intellect be abashed, we shall all agree. But in what mode is God made known to us? Mr. Newman's reply is, in the authority of the Church visible. So intensely does he conceive of this, that, if I understand him rightly, he deems it to be a spiritual duty to accept the infallibility of the Church as a doctrine, at the very time when his understanding rejects it as a fact. It is an imposing conception, but it lacks basis in truth, and evidence from experience. Unbelief can never be corrected, and truth secured, by what is admitted to be a theory and not a fact, by what is admitted to be untrue, and what places the human understanding and the human conscience into opposition. Such discord is not of God. And though we do not weight the theory with the burden of Papal Infallibility, but modify it to the circumstances of the Anglican Church, its inherent weakness is twofold. There is no evidence beyond her own assertion that the Church has ever been constituted, in this sense, the Vicegerent of God, and there is abundant evidence that the claim has stimulated unbelief, but has never checked it.

The claim has reached its highest pitch in the Church of Rome; yet what has been the result, when we look beneath the iron uniformity of her external system? Briefly and generally, it has been superstition in women and unbelief in men. The assertion is no mere Protestant commonplace. The Rev. G. S. Foulkes says of the Roman Catholic Church, that the more educated the men were, the less they frequented, the less they loved it. A Catholic, in the *Tablet* of July 1860, says, "that the men he met with in France were perfectly irreligious, not in life only, but in principle;" and he records a Roman Catholic opinion of the Roman Catholic clergy to be, that "their mode of life was careless and lukewarm, and, in many cases, luxurious, if not much worse." If we take the doctrine of Church authority, as modified in the Anglican Church, the evidence is still the same. Where has the authority of the Church over private belief been most magnified and most ably taught in this country? The answer is, At Oxford. At what centre of thought has the reaction been greatest as well as immediate and men have learned to act loosest to the authority of Catholic dogma? The answer is again, At Oxford.

Not only has the doctrine of authority proved itself powerless to check unbelief, but it has promoted it; for, by tightening the cord too much in one direction, it has given greater force to the rebound in another. Nay, by an irresistible controversial necessity, its direct teaching has been drawn into the same channel. Church authority has been commended

to acceptance, as the only practical alternative to the blank horror of a total unbelief. But an absolute authority is evidently needless, if faith can rest on evidence; and if God, as I believe, has so intertwined the credentials of Christianity alike with the fundamental instincts of the human soul and the whole course of human history and literature, that they cannot consistently be rejected without making all belief of every kind impossible. The advocates of authority have, therefore, found themselves compelled to disparage evidence. Not only has the weight of their influence failed to check unbelief, but the weight of their argument has all gone to strengthen and encourage it.

Church authority is not, therefore, the missing principle that we need to supply as the corrective to the natural tendencies of physical and critical study. What, then, is it? I believe it to be a knowledge of the laws of evidence, and of the processes of the human mind involved in all certitude. I do not mean a knowledge of Christian evidences, but something much wider and far less disputable, for no thinker of any school will deny the need of accuracy in the mental processes by which truth is discovered. I mean an intelligent acquaintance with the rationale of all proof. It is not so much that we want a philosophy of evidence, for the materials of it already exist in our literature; but it is, that no general acquaintance with it exists, even to an elementary degree. Do you think that one educated person out of a hundred could give an intelligent account of his reasons for accepting the credibility of any ancient book, or of the difficulties to be met in offering demonstrable proof of the most ordinary historical fact? If men have no conscious reasons for belief, analogous to the test-tubes which the chemist and the physician have constantly in their hands, is it any wonder that they go wrong alike in the acceptance of what is not true, and the rejection of what is true? For the two ever go together, and the swing of the pendulum explains the gross credulities of all unbelief.

I ask special attention to this, that evidence has to do with facts, and furnishes the broad line that distinguishes facts from opinions and speculations. A knowledge of facts lies at the basis of all our knowledge. The inductive method is the very cradle of all physical science, and, indeed, of all other true sciences, whatever may be the material with which it deals. Without it we are all up in the air, and living among the earth-born fogs and mists of cloudland. This acquaintance with experimental facts must be not only accurate, but also comprehensive. It must include the entire circle of facts bearing upon the subject under examination. Now the strength of Christianity lies, as all other knowledge must lie, in facts. We should never be driven off from them, or seduced from this firm ground into the marsh-land of theory and speculation. Nothing excites my admiration more than the vast multitude of facts being accumulated in our own day in confirmation of the Christian revelation, especially from archæology. The assertion made by men of eminence, that no one fact of the divine book has ever been disproved, has never been met, nor, so far as I know, even seriously noticed. If the basis of our faith, as of all our other knowledge, be laid in facts, and our only instrument for ascertaining facts be evidence, an ignorance of the laws of evidence must affect the whole groundwork of faith. The defect weakens and disintegrates the foundations of belief, till the

fabric of our religion falls into the condition, in which some of our cathedrals have been found, with the slender ashlar walls filled with a loose and disjointed rubble, instead of being compacted with the firmly-cemented stones, whose solid strength could bear up the stately tower or tapering spire, unshaken amid the storms of ages and the wreck of time.

The inaptitude to deal with facts, the inability to value them for their own sake, the incapacity to distinguish and to interpret them, is the most ominous sign of the intellectual condition of our day. In the existing state of men's minds, and the passionate eagerness which pervades them, proof and disproof appear to count for nothing; and as the paradox is true that nothing more frequently occurs than what is declared to be impossible, so nothing is asserted with more confidence, and believed with greater tenacity, than what has been proved over and over again to be utterly untrue. The most extreme instances are furnished by the controversy with Rome, though I believe our own internal controversies illustrate the same thing. I presume that there is not a scholar in Europe, whatever may be his religious opinions, who does not consider the Isidorian decretals to be an absolute forgery, and one of the most monstrous ever perpetrated. But on those decretals was built the temporal power of the Papacy. The superstructure long survived its foundations; and the belief in them survives still, as appears from words dropped by Dr. Manning a few days ago. How often has the providential character of the temporal power been asserted and re-asserted, both from the lips of the Pope and in the addresses of educated English laity, and the destruction of it denounced as a crime against God. This has been said again and again, with apparently as firm a conviction of its truth as if those documents were authentic, instead of being one of the grossest frauds ever recorded in the pages of history. Or take the asserted Episcopate of St. Peter over the Church at Rome. I believe St. Peter was at Rome, and was martyred there, for there is definite evidence for both these facts. But his twenty-five years' episcopate is disproved by so great an accumulation of evidence, as to be relegated to the limbo of idle myths. Yet is it not a strange thing, view it from what point you will, that this proved untruth should be accepted as the foundation historical fact of the whole Romish system, as complacently as if no shadow of doubt had ever been thrown over its accuracy.

If I turn to the controversy with unbelief, the same strange inaptitude to deal with facts meets us still. From this arises the demand for demonstrable proof in moral subjects, and the indisposition to admit any facts but those which are physical and material; as if the world of mind and soul were not as real as the world of matter, and the wants of the capacious human spirit as certain, and its universal instincts as reliable, as the wants of the body and the erring evidences of the senses. From the same cause arises the tendency to depreciate what are commonly known as the Christian evidences—that great and various mass of facts which are as certain and as cogent now as they were two hundred years ago, and which have no more undergone any change than the courses of sun and moon and stars have altered since the days of our forefathers. Hence the insufficient support given by the body of the clergy to such an organisation as the Christian Evidence Society. I do not

say a word against every age following its own tendency of thought in this, as in other matters; but it does not follow, because my own mind is most affected by evidences that are internal, that I am therefore to deny or to treat with contempt evidences that are external. No conclusion in the conflict between faith and unbelief can possibly be true, which is not founded on the whole circle of facts bearing on the question; and consciously to put entire branches of them on one side, is consciously to vitiate the process of inquiry. The great world is correlated throughout all its parts; and as all forces meet in one central Deity, so all its evidences meet in the Christianity in which He is revealed. Not physical science alone, nor historical inquiry alone, nor philosophic thought alone, nor criticism alone, can adequately find out God. These are but so many entrances to the central shrine, so many pathways to the one Throne, so many various avenues to the same Presence. No single human mind can tread them all; but the aggregate intellect of human kind—the aggregate thought—pursues them one by one. The various observers start from widely different points. It is when they meet at the same centre, and break involuntarily into the same hymn of praise, that the full revelation of God bursts upon the view—perfect wisdom, power, and love, in one indivisible Deity. “Holy, holy, holy, Lord God Almighty!”

All the instances I have mentioned point to the same conclusion. The great prevalent defect in the mental habitude of the age has regard to evidence—that is, has regard to facts. There is an incapacity to grasp and hold them; not from any want of the appropriate faculties, but from the absence of their cultivation. If God teaches us by facts, as He does confessedly in the world of matter, and as all reason leads us to believe that He does in the world of mind and spirit also—our disqualification to deal with facts is like the disqualification of a blind man to witness to the identity of a person he cannot see. What wonder that in this darkness of the mental eye, the moral poison of an inborn prejudice should work its natural result in an overt unbelief, or that this unbelief should distort into a permanent obliquity the defect of the spiritual organ in which it has its rise.

This great evil urgently demands a remedy. It cannot be found in the issue of one or two isolated books on the *rationale* of evidence, however admirable they might be. It can only be found in ingraining an acquaintance with evidence, and with the primary laws of all thought, into the very structure of our education—not, as I conceive, of our higher classes alone, but of the upper standards in our primary schools. For this purpose, manuals of the most elementary kind—yet more elementary than the manual of Archbishop Whately on the Christian Evidences—would be needed. I feel assured that the provision of such books would be perfectly practicable to one who had the necessary leisure, and who enjoyed, at the same time, the opportunity of testing his work at every stage, by actual experiment, under an intelligent master, and among children of the ordinary capacity. I commend to others the accomplishment of a task, which the claims of a busy life and constant ministerial avocation have rendered impossible to myself. Let me not be thought a dreamer. A work of precisely the same kind is already being done in our primary schools. What is more familiar

than the object-lesson? Yet what is the object-lesson, but a means of training the senses to observe? What I wish to see is an analogous course of lessons which shall teach the mind to think, and in which the familiar experiences of daily life shall furnish the material of the lesson, just in the same way that the object, real or pictorial, furnishes it to the eyes of our children. That the task of training the intellect is more difficult than of training the senses, I admit; but that is no reason why it should be deemed impossible. I am not fanciful enough to imagine that any possible process will eliminate unbelief from among us, while its pregnant spring in the human heart remains unhealed—too deep and inward for any touch save of the hand of God Himself. But we might diminish what we cannot remove. We may avoid provoking occasions for it. We may arm the mind against it. An influence small and pervasive will be far more likely to succeed, than one which is great and occasional. Indeed, it is an influence constant and accumulative that alone can possibly succeed. Let the intellect be kept in health, as well as the heart and conscience; the faculties of the mind be trained, as well as the limbs of the body. A robust vigour and manly habit of thought may do something to resist the poison which will otherwise lower the spiritual system, canker the happiness, and finally destroy the life.

ADDRESSES.

The VENERABLE ARCHDEACON REICHEL.

OF these two branches of one subject I confine myself to the first, which will afford more than enough to fill up the time allotted me: and in doing this, I shall only deal with those causes which are speculative and theoretical: leaving practical causes of unbelief to be handled by those who have a better acquaintance with the state of England than I, long an exile from my native land, can have.

And before proceeding, I would beg the Christian indulgence of the Congress if some things I shall say do not express the convictions of all present. In speaking of the causes of unbelief, "*Incedo per ignes suppositos cineri doloso.*" And though the system to which I must allude is not so popular in the religious world as it used to be, "still through its ashes gleam their wonted fires." I claim the right of expressing my own profound convictions: but I do not claim infallibility for those convictions; and, therefore, I only expect the toleration I am ready to extend.

The theoretical or speculative causes of modern unbelief are multiform, yet they may, I conceive, be reduced under a few heads.

The first I shall notice is, misconception of the *nature* of the authority of Scripture.

The certain scientific discoveries of modern times began with the Copernican theory of astronomy. That theory, by reducing this earth from the stationary centre of the universe into a moveable satellite of one of the lesser stars, *seemed* at once to collide with Scripture. For Scripture not merely speaks of the sun, moon, and stars, as if they were created for the sole purpose of serving our earth and its inhabitants, but also as if that earth were motionless, and the sun revolved around it. I cannot here discuss the question how far the former conception may be justified, though analogy indicates that what is most valuable is most scarce (as, *e.g.*, human life is infinitely scarcer than insect life): and a great authority* pleaded for the sole habitableness of this globe in our own system, on grounds which the recent discoveries of the spectroscope would reinforce. But two simple principles would

* The late Dr. Whewell.

at once have secured mankind from the ill effects of this supposed opposition between Scripture and Science. The first is, that Scripture was not written to teach us anything which we can find out without it. In other words, that Scripture is not *superfluous*. The other is, that Scripture uses the common phraseology of the times and the countries in which its respective parts were written. In other words, that Scripture was meant to be *intelligible*. Now, if these principles are true, it is evident not only that we are not to look to Scripture for information on astronomy, geology, chemistry, or any other science of modern growth : but also that we cannot expect its language on such subjects to be scientifically accurate, because, in that case, it would have been unintelligible to those to whom it was first addressed, and, indeed, for thousands of years afterwards. And its profitableness for doctrine, for correction, for reproof, for instruction in righteousness (the only profitableness ascribed to it by Paul), would have been lost to all generations of men before Copernicus, in consequence of the unprofitableness of a teaching on astronomy or geology, which, though correct in itself, would have been incorrect to them.

But history shows that neither theologians nor philosophers have ever yet fully grasped this simple truth. In fact, modern unbelief occupies exactly the same ground as did the Roman Inquisition three centuries ago. Both assume that Scripture and Science ought to agree exactly : and, as the Inquisition persecuted Galileo, because, in opposition to the phraseology of Scripture, he maintained that the earth goes round the sun, so modern Science persecutes Scripture, because Scripture seems to say that the sun goes round the earth. This is, of course, only one instance out of a large class.

Here, then, we have one cause of modern unbelief. It is the non-perception on both sides, believers and unbelievers, of the sole object for which, according to St. Paul, Scripture was given : coupled, on the part of scientific men, with the perception that many defenders of Scripture authority do violence to the plain meaning of Scripture, in order to make it speak a language of scientific accuracy it was never meant to speak, and its speaking which would have made it useless for thousands of years, and might probably have endangered its preservation.

The attitude of the common religious mind towards Scripture has, indeed, more especially since the Reformation, confounded *inspiration* on certain subjects, such as those mentioned by St. Paul, with *infallibility* on every subject, such as Scripture nowhere claims. The consequence of this has naturally been unbelief : because, if on any subject it could be shown that Scripture was not infallible, then the whole of its authority, being bound up with its supposed infallibility, collapsed. Accordingly, this is a very popular method with assailants of Christianity, especially when they address the lower classes. I have seen placards and tracts meant for working men, the whole gist of which depended on this confusion of thought.

But besides *scientific*, there are *moral* difficulties in Scripture which require a reconsideration of the nature of its authority.

The moral difficulties of the Old Testament, especially, have been fertile sources of unbelief. They are often felt by men who do not like to urge them, and they are constantly urged by those who, perhaps, do not really feel them. The answer to one of them given by Christ applies in principle to all. Moses, on account of the hardness of heart of those with whom he had to deal, permitted a certain practice which Christ condemns. Accordingly a number of precepts of the law are reversed by Christ in compliance with the law's higher spirit. What does this mean? It means that the inspiration of the ancient law was relative to the wants and capacities of those to whom it was given. And this relativity must, of course, also extend to the *organs* through whom it was given. Probably there has been but one mind, since the beginning of the world, through which the light of heaven was transmitted perfectly colourless and undistorted.

The nature of the authority of Scripture, then, must be conditioned by the allowance necessarily made for the human element in the compound factor of which Scripture is the product.

I am aware that this view will not satisfy two classes. It will not satisfy those who wish

to shake off the authority of Scripture, and who find an exaggerated representation of the nature of its authority a convenient weapon of attack. It will not satisfy those who require an infallible guide, each sentence of which possesses the objective validity of a proposition in Euclid. But quibblers, like the first sort, are never to be satisfied; it is of no use to argue with them. Only those who aim at truth are worthy to find truth. And the principles of the latter set are only one of the many legacies bequeathed to us by a Church whose power still sways both parties in our own communion to an extent of which they are little conscious.

The second cause of unbelief I shall notice is, a certain system of theosophy. No attempt to conceive and present the ultimate relations between God and man has ever really sprung from the study of Scripture, so far as I can see. It has sprung from anterior speculation, and instead of being deduced from Scripture, has been read into it.

The human mind would fain attain perfection. Something in itself complete; something which may satisfy the logical faculty, is required. One of the most illustrious instances of this, and certainly the most influential, is that great Father of the Church, to whom Latin Christianity and its branches owe their peculiar phase of spirituality and almost all their energy, I mean Saint Augustine.

According to his Confessions, this extraordinary man ran a round of early dissipation, which, though not very deadly in the eyes of a more indulgent age, was to his subsequent convictions an evidence of deepest guilt. He had not, however, frittered away his intellectual powers in the precocious embraces of sensual passion; the one portion of his nature did not destroy, but only coloured and overgloomed the other. The problem of evil soon presented itself to him, as it does to every reflecting mind, with deepening force; the merely intellectual soon passed into the moral speculation. He could not reconcile Omnipotent Benevolence with the existence of pain and sin. So at first he became a dualist, a Manichee. He gave up omnipotence. The Good Being was, indeed, completely good; but he was limited from without. Another Being, of equal power, thwarted and counteracted him. Both were equally eternal. But the assertion of two equal co-eternal principles did not satisfy the logical necessities of Augustine's mind. The necessary unity of that which exists by inherent necessity soon forced itself upon him. The anterior eternity of one of the two principles was, therefore, given up. Satan, as he had now learned to call the evil principle, did not always exist. In the future, however, the evil Being, and, consequently, his adherents, enjoy the same immortality as God. His and their *malevolence* never terminates. Thus the good never absolutely conquers the evil. But his and their *maleficence* is bounded by their eternal prison-house. The victory is almost, but not quite, complete; which, considering that the Evil Principle is the creation of the Almighty might seem strange, did it not lead up to the assertion that the Almighty has created him and them for the very purpose of everlasting, but impotent, rebellion.

This attempt to explain the inexplicable has ever since dominated Western Christendom. Over the East it has had no influence. Its results have been twofold. As with some it leads to a deep submissiveness to that Power in whose predetermining unconditioned will they feel themselves secure of bliss, so in others of a more sturdy and self-asserting temper, it has led either to the degradation of religion into pantheism, as in Spinoza, or to its complete rejection, as in the case of Godwin and the two Mills. [With religion, morality, at least on any sure basis, has gone likewise.] Nor can any one who glances at modern infidel publications fail to recognise the enormous influence which this theosophy has exerted and is still exerting against religion.

I wish to say that I am not dogmatising, but simply stating facts.

A third cause of modern unbelief in England is the great development of physical science. Now science postulates the unchangeableness, *in themselves*, of the laws of nature. Hence it is argued that natural laws being unchangeable, miracles are impossible. But Christianity is based on miracles—its chief fact, the resurrection of Christ, being a miracle. It must therefore, as a religion, be untrue, though some unbelievers accept, with due allowance, its morality.

Now this argument depends for its force on the omission of two words. I said science postulates the unchangeableness, *in themselves*, of the laws of nature. But how can it postulate their unchangeableness from without, if there be a Power outside them? If there be a God, how can science postulate that He shall not occasionally change either the laws themselves or their application, or even the ultimate matter of whose relations these laws are simply the expressions? Unless nature be the sole expression of the Divine will, to assert which is to beg the question, the uniformity of nature cannot imply the uniformity of the expression of the Divine will; not to mention that it is impossible for science, unless, indeed, it rise to omniscience, to ascertain that in any given miracle the laws of nature have been changed. It may only be that some unknown law has intervened to counteract the result which known laws would, if left to themselves, have brought about.

However, this difficulty, though when examined it vanishes (except to atheists), crops up continually, especially in our light literature—not as a difficulty, but as a triumphant certainty. Two instances of its operation let me briefly notice.

(a.) The first is in the domain of physics; it is the development or evolution theory. This theory owes, not indeed its origin, but its popularity, to the wish to get rid of or push out of sight the fundamental miracle of creation. Hence Mr. Darwin's first created living germ does not satisfy reasoners like Professor Tyndall; and while he acknowledges that lifeless matter has never been found capable of evolving life, he yet with curious inconsistency sees in such matter the promise and potency of every kind of life. In other words, he contradicts experiment for the sake of theory.

But against the evolution hypothesis, even in its more modest original form, there are serious objections. Two only I shall notice. The first is based on geological research; the second on physical astronomy.

The fossil record, which I believe now amounts to many hundred thousands of examined and catalogued specimens, contains, I have been told, no trace of any of the innumerable supposed transition stages from one species to another. Now let any one calculate the arithmetical improbability that in hundreds of thousands of specimens of species none should be found of the infinitely more numerous transition forms, supposing such transition forms to have existed. Whatever be the figure expressing this improbability, and it must be something enormous, it likewise expresses the improbability of the development theory.

The second objection to this hypothesis arises from recent mathematical calculations as to the antiquity of this globe. Three such calculations have been lately made on quite independent data by some of the most eminent mathematicians; and their concurrent result assigns to our globe a past duration at the very most of from fifteen to twenty millions of years. But to the development hypothesis twenty millions of years is a mere trifle; hundreds of thousands of millions of years are wanted for the almost infinite progress from protoplasm to man. Now when speculations like these come into collision with the certainties of physical astronomy, I need hardly tell you it is so much the worse for them. Any amount of the most ingenious speculation is at once shattered by a mathematical equation constructed on proper data. The science which predicts eclipses for millenniums beforehand, which can detect a lengthening of the day from tidal-friction amounting only to a few seconds during the last two thousand years, looks down with serene contempt on the wild guesses in which biologists and geologists now revel. Still as of old, but in quite a new and unexpected way, do "the heavens declare the glory of the Lord, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard; their line is gone out into all the earth, and their words unto the ends of the world."

(b) The second instance of the difficulty arising from the miraculous element of Christianity I shall notice, lies in the domain of criticism. The book called "Supernatural Religion" is a fair specimen of it. The argument of the book is briefly this: Miracles are impossible. This it assumes. The books, therefore, which contain accounts of miracles are historically worthless. This it tries to prove with regard to the four Gospels.

Now let me observe that this method of dealing with documents is very dangerous. The

Gospels have every appearance of authentic history. They absolutely concur in presenting us with a character unique—impossible to invent and impossible to sustain, especially by writers of such a class, at such a time, if it were not a copy from the life. This even J. S. Mill admits. They were early accepted all over the Christian world—i.e., all over the Roman empire—with an agreement of reverence which cannot be explained unless there were some special motive for it, unless they had been for some time generally known; and this they could not have been, unless they had been extant for some time before that again. The religion of which they became the main, but not the sole props, had indeed existed before them, but could not have come into existence had not much the same facts which they relate been extensively believed and *never disproved*. Of *one*—the greatest of all miracles, the resurrection of Christ—this holds especially. Now, taking the Gospels as true history, especially in regard to this one fact, the rise and growth of Christianity is quite natural. Taking them as spurious history, Christianity becomes a phenomenon which no one has as yet succeeded in explaining. Further, the more accurate and searching the criticism to which they are subjected, the less effective does the attack on them become.

Thus the argument of "Supernatural Religion" may be fatally retorted. To uphold the thesis that miracles are impossible, it is necessary, as in that book, to violate the conditions of evidence, to refuse the results of the soundest and most accurate criticism; in one word, to treat the Gospels in a way which, if applied to other historic documents, would literally make all history impossible. The results of this "destructive criticism" have been presented with little exaggeration in the concluding words of an almost forgotten poem:—

"Lo, thy dread empire, Chaos, is restored;
Light dies before thy uncreating word!
Thy hand, great Anarch, lets the curtain fall,
And universal darkness buries all!"

If I may be allowed to sum up in a few words the results of this survey, I think they are not discouraging. The chief speculative causes of unbelief, with one exception, are evidently the product of a transition state of thought, and will correct themselves in time. Especially is this true of misconceptions of the nature of Scripture authority, and of wild physical speculation. The only cause of unbelief which will probably be permanent, having its roots deep in the nature of man, but enjoying seasons of greater and lesser influence, is the Augustinian theosophy. This will continue to enforce submission, on the one hand, and to provoke rebellion on the other, so long as the human mind, which is finite, shall fancy itself capable of fathoming the infinite.

THE REV. G. GREENWOOD.

THE subject of unbelief in England is a very wide one, presenting itself in several different forms. I wish to confine myself to that view of the subject which has regard to what may be called scientific scepticism. I wish, first of all, to show that the rise of an opposition between science and religion is not an accidental thing. This is not a matter in which you can draw a sharp line, and say that religion shall keep itself to one side and science to the other. If ever there was a case in which our Lord's words came true, "It must needs be that offences come," it is in this case. For consider what revelation consists of. It comes to us partly in the form of a history—the history of a people so situated as to be brought into contact with all the chief nations in the ancient world. As we study the scriptural record, we find Egypt, Assyria, Babylonia, Persia, Greece, and Rome coming successively on the scene. Here, then, is historical science. You cannot explain away the fact that there is a science of history in Scripture, and it must come in contact in some degree with historical science as treated by man. You cannot say that Scripture is merely intended to teach religious truth—merely intended for the correction of man's innate evil. As long as revelation comes in the form of history, you must allow that historical and archaeological

science has a right to say something to the matter. There must come forth facts which either confirm or appear to refute the facts stated in Holy Scripture. Let us go to another point. The first chapter in the Book of Genesis contains a record of a part, at any rate, of God's creation. It speaks of this world when it was simply a globe covered by water, without any life in it, and a globe upon which no light shone. Now, in tracing the history of the change which has altered this condition of things into the one in which we find ourselves, Scripture is tracing the same ground that geology tries to traverse, and astronomical science also is treading in some degree. And you cannot get over the apparent difficulties which appear to rise up, by saying that Scripture is to be understood as speaking popularly. Try this by any particular case. There is a statement in Scripture that this earth was at one time perfectly dark, and covered by deep water on every side. Now this is a simple fact; and if geological science says that there are circumstances which show that such a state of things is impossible, then geology necessarily and naturally comes into conflict with the revelation of God, and the two must have something to say to one another.

Now, believing as we do that all Scripture is given by inspiration of God—feeling sure, also, that this world is the work of God—we feel perfectly certain that if we could see the universe as God sees it, and read the book of revelation as He reads it, there could not be any contradiction between the two records. But it is here that the difficulty comes in—it is our imperfection that introduces a danger of opposition. For we must remember that the Church and the scientific world are each unrolling a scroll committed to them, in which the writing is often indistinct, and at the end of which they have not yet arrived. Therefore on the one side or the other there may be a misunderstanding of the record which the scroll contains. I know there are some who will say, “Was not the faith once delivered to the saints? Is not the Church the infallible interpreter of Holy Scripture?” I answer that granting all this it does not in the least alter the fact that there must be difficulties of this kind. The faith was once delivered to the saints; the scroll to which I have likened God's revelation was delivered once for all to the Church; but is it not clear that whereas some points were perfectly certain from the first, other points have been settled only by the Holy Spirit of God gradually guiding the Church into all truth? and while the process goes on, is it not certain that there must be mistakes on one side or the other? Therefore we must not be surprised if we are obliged to own—rather we should own it with readiness—that there have been mistakes made on the side of the religious world. The Church is not only the keeper but the interpreter of Holy Writ; and the latter office is as permanent and as continuous as the former. No doubt, wherever Scripture or the Church has spoken, men do at their own great risk and to their own great loss neglect to listen to what is told them. But mark this: very often the truth or bare fact is told, but not the manner of it. Science comes in here and traces out the manner of the fact, what preceded, and what followed it; and sometimes it may erroneously seem to the Christian that the doctrine he holds involves something as to the manner, which science demonstrates to be false.

Let me give two instances of this opposition, in one of which the error is, I think, on the side of religious teaching and in the other on the side of scientific teaching. First, let us take the great doctrine of the resurrection of the body. We know that this implies, not merely that we shall have a body in another state of existence, but that we are to have in some sort or other *the* body we now have. The resurrection is not the giving of a new body, but the revivifying of the body we had before death. Moreover, Scripture tells us that the rising will take place from that tomb in which the old body was laid. There seems to follow from this truth the fact of a resurrection of material. To all human appearance it is the materials of the body that are laid in the tomb; therefore it may be said it must be the materials that rise again. But now science steps in. First, physiology shows us that these bodies are in a state of perpetual flux, that the very hardest parts of the body are continually flying off and disappearing, so that these bodies of ours have been changed several times already in every part; millions of atoms have flown away. Therefore comes the question, How can you associate those particular materials

which are laid in the grave with the rising body? Why should they rise more than any other atoms that once formed part of the body? Then the chemist takes up the running and says, "I can trace these atoms. I can show that they enter into the composition of other bodies. I can show that the very same atom laid in the grave in one body may be laid in the grave again as the constituent of a second body." Here is a difficulty of science which the religious world is bound to face. Shall we then give up our belief in the resurrection? No, we dare not do that. We may say then that we will persevere in our belief in the resurrection of material atoms. We may say, "With God all things are possible." This is so—if He sees fit He can decide to which body any particular atom shall belong at the last. But is it not a feeling of reverence rather than want of faith which makes us shrink from this resurrection of atoms? Do we not feel that we ought to find some other solution of the difficulty? Moreover, when we once understand how little these material atoms are our body, we do not feel the same concern with regard to the materials laid in the grave as when we supposed that upon them the identity of the body depended. Therefore, refusing on the one side to give up or explain away the Christian doctrine of the resurrection, and on the other to deny the facts of science, we must maintain that there is something that constitutes the identity of the body which is not material, not a thing you can see with the eyes and handle with the hands, and that it is this which shall constitute the new body when Christ comes, and so carry on the bodily identity. Whilst the materials are thrown off the form remains the same. The cut given you when you were a child remains now; every particle that has flown away is replaced by another particle retaining the form. Therefore it is the formative power which constitutes the identity of the body. Only understand that as this formative power preceded the body, since it formed it, so there is no reason to suppose that it ceases to exist when the bodily particles are dispersed by death. We can understand that at some point or other in the process of decay this formative power remains behind when all the material particles have fled away. Therefore I think we are bound to give up, what was for many ages the general belief in the Christian Church, the idea of the resurrection of material bodily particles.

Now let us turn to an error on the scientific side of the question—arising out of the principle of the fixity of natural law. There is no doubt that as men continue their investigations in God's universe they must be more and more convinced of the truth of that principle. I do not say they can prove it; but I say that as one thing after another which would seem to be capricious is brought within the sphere of law, the impression becomes stronger and stronger every day that those things which we cannot explain are still under some law or rule which is permanent, fixed, unchangeable. But the scientific man proceeds to argue from this—and mark you, it is so natural that the argument should come, "There is no room then for supernatural interference; I do not deny that there may be a Supreme Being, or angels, or evil spirits; but I do say that, since the laws of nature are immutable, it is quite impossible that these supernatural beings can interfere with the concerns of men." What shall we do? Shall we turn round and deny the philosophical principle? I think it is unnecessary that we should do that. It is perfectly true that we must maintain that He who made the laws can also break them; but the question remains, Does He see fit to break them? And the answer, I think, must be, "He has given them a law which shall not be broken; they stand fast for ever and ever." Can we not then believe in Divine Providence without breaking through this philosophical principle? Is there nothing that interferes with the laws of the universe even as a scientific man observes them? Is there not something, unless we absolutely deny man's free will, and suppose that all his thoughts and actions are regulated by an iron necessity—is there not something in man which incessantly controls, modifies, and uses the laws of the universe, and works the will of man even in the midst of them? And if this be so with regard to a lower intelligence, how can you on any scientific principle deny that the same thing may take place in a higher form with regard to higher intelligences? But we can go further, and give the scientific man more than we are bound to give him. It may be that God does not see fit ordinarily to interfere with the operation of His own laws so much even as He per-

mits man to do. It may be that no angel in heaven nor any evil being has, under ordinary circumstances, so much power over the physical world as man has. It is quite sufficient for God's Providence that God should touch the hearts of men and control their wills. When the widow prays for her sailor boy, who at that moment is in the midst of perils at sea, and in imminent danger of shipwreck in a tempest, we need not ask, Will the Almighty still the raging hurricane at the voice of that feeble cry? Probably not; it is enough that He touches the captain's heart and influences his will, so that, by his changing the direction of the ship, the danger is overcome, the vessel is saved, and so the widow's prayer is answered.

The real cause of unbelief is, that we do not act up to such belief as we have. There is not one law of God for the scientific man and one for the religious. Both are alike answerable. In the first place, all belief is a gift; and, secondly, it is given in very different degrees, and each of us is responsible for the use of that amount which is offered to him. The scientific man—of course, with exceptions—too often does not act up to such belief as he already possesses; neither does the religious man. Too often a theoretical doubt as to whether there be a God is turned into living practically as if it were certain that there was no God. But this need not be. That may seem to be a grotesque prayer which we are told was once offered by a sceptic, "O God, if there be a God, save my soul if I have a soul;" but surely it was one of the noblest prayers that could be offered if he was sincere. He was acting according to the light he had; and I make no doubt that, if he prayed that prayer honestly and perseveringly, he very soon learnt that there was a God, and that he had a soul. When one of the most distinguished of scientific men challenged the religious world to an experiment with regard to prayer, the answer should have been, 'Go and make the experiment in your own chamber—do not insult God by demanding of Him presumptuously, as a matter of strife and controversy, that revelation of His power which must be sought for reverently, quietly, humbly, as a matter of personal need. With such belief or unbelief as you have, go to Him whose existence you do not altogether deny; open out your heart before Him; tell Him the whole truth about yourself. Spread out your unbelief before God, even if it be unbelief in His own existence, and you will find that there is a God who answers prayer, and can give belief to those who are ready to receive it.

DISCUSSION.

The DEAN OF DURHAM.

So much has been said with such marked ability, that I think I may venture to say my office, if in some respects more difficult, is a more obvious one. It is to endeavour, as well as I can, to enforce—and possibly, in some respects, with slight difference from points that have been advanced—some opinions of my own. But let me at once endorse the sentiment which I think fell from my brother the Dean of Manchester, that this is not a question on which we need feel the slightest discouragement; but it is one which we may face at once fairly and boldly, with the confidence that if we do our duty, and the main point of the matter is in doing our duty in our souls and consciences, we shall have nothing to fear, but everything to hope from the progress of scientific discovery. When I heard that wonderful passage from Barrow which was read by my brother, a passage which described the state of religion in the time of Charles II., a state of religion so bad that it degraded the morality of individuals, and yet, knowing that some of our ablest divines existed at that time, I cannot think that we are in such a bad position as many suppose. When I remember Bishop Butler's observation, that it had come to be a fact that men thought it was a thing to be ashamed of to acknowledge themselves Christians, and when I recollect the statement of the great Pitt on his death-bed—"Would that I had ever known a religious man!" I must say that Christianity has greatly advanced from those days to this, and I am not afraid to look on this bold-

ness of speculation on every side as a tribute to the force of Christianity, even when I assent to every word that fell from my friend on my right, when he said that what there is of evil unbelief arises from the half-heartedness of Christians. We have in our hands the key that would really unlock the mystery, and to us are given the ethereal weapons which would scatter all the hosts of unbelief. Let me also express my agreement with what fell from the second reader in our discussion to-day, that this great question is not to be dealt with on the ground simply of authority; and it is well that we should distinctly recognise that fact. I am certain my friend, the Dean of Manchester, did not wish to convey that idea, and that he, as well as myself, would hold that when these questions are brought boldly before the human mind, it is not any authority given to any Church, but the prayerful struggle of the mind within itself, such a struggle as was that of the great Augustine, which will bring the earnest and truth-desiring mind into the haven of certainty, as it did that great Father (a triumph not of faith alone but of reason), who, after long struggles, prayers, and doubts, became the greatest doctor whom the Church of Christ has ever had since the days of the Apostles. Let me further say that whilst we meet and boldly struggle with them, we ought to have a generous sympathy with some of those minds which, from the unhappy circumstances of their education or other causes, have been led to end their lives in hopeless error.

Many of you must remember the few last pages in the life of the younger Mill—it is, unhappily, to the two Mills that we owe much of the prevailing unbelief—you remember the hopeless sadness with which Mill expressed his want of power to grasp Christianity, whilst nevertheless he made the old confession that it was after all impossible to say that Christianity might not be true. That is some reason why we should do, as I am glad every speaker has urged us to do, deal with these questions with calmness and honesty, not in an excited manner, not appealing to the ignorance of our hearers, but to the collective wisdom of England. Well, then, to go a few steps further, let me at once indicate where I think the weakness of physical science lies, and though it is not an all-conclusive argument, where the strength of our own case lies. I think the weakness of the argument from physical science lies in this—that no man of science can possibly refute the doctrine of the unity of God. Grant once that great fact of the unity of God, and, as St. Augustine said on Christ's resurrection, "Christ rose and the thing is settled," so I would say, grant that there is a God Who can interfere in the affairs of man, and Who loves man, and the whole Christian belief follows by almost logical certainty. There is one point to which I would briefly call your attention, which is perhaps a little more practical. A great deal of the infidelity among the masses is not connected with physical science at all, but we have a rising and more powerful school to struggle against—that is, the body of men who say it is impossible to prove the doctrines of Christianity. Such a book as "*Supernatural Religion*," marked as it is with great intellectual, and not without strong moral qualities, is now producing immense effects in the way of literary infidelity. This point has been touched upon already, and the limits of time will not permit me to go at any length into it; but I would say that at this moment I believe there is rising up in this country a school of thoughtful and educated theologians, many of whose works we have seen already, whose headquarters, by that law which gives to one of the Universities power at one time, and to another at another time, are now in the University of Cambridge—I mean such men as Professor Lightfoot, who are now hiving wisdom each studious hour. It is to them we must look for the future of English theology, and in safer hands it could not be placed. One word more—we have had, no doubt, in this generation to deplore great losses amongst our noblest thinking men, one, the noblest of all, whom many of us here would never lose any opportunity of looking back upon with tenderness and love, has gone from us, and I fear upon that which I cannot but believe to be an unsound principle, the principle of crushing down a powerful mind under the imperious dictates of authority. That may happen now and then—that as the Roman Church was able to crush us down, so we have lost Dr. Newman. Let us beware, on that very account, not to lean too

much on authority. Let each man decide for himself, in the secrecy of his own struggles and prayers, but certainly holding firm the principle that you must belong in a dutiful manner to the Church of which you are a member, and to which you ought to be obedient. Combine those two spirits, and then the Church of England will have nothing to fear from any struggle any of us may be called upon to encounter.

REV. PREBENDARY W. R. CLARK.

IN discussing the causes of unbelief there are two principal dangers which lie in our way; there is the danger of considering this subject as a mere speculative one, and the danger of studying it after an incomplete and one-sided investigation of facts. On the one hand, there is the *a priori* road which, like Alpine climbing, is always dangerous to a man who has not a strong head; and on the other hand, there is the incomplete induction of facts as illustrating this subject. Let me give one or two illustrations of this statement. If you will ask persons of one class of mind, or one class of opinion, what is the great cause of unbelief among us, they will say it arises from too great an exercise of free thought; if you ask another class of mind, they will say that unbelief is mainly a reaction from excess of authority. To use popular language, according to one school, unbelief is the outcome of Protestantism, and according to another school, it is a reaction from Popery. It would be easy for any one who believed in these opinions, or thought it worth while to maintain either of them, to gather a quantity of facts that might seem to illustrate the one opinion or the other. It would be easy to go to Germany and say, "See what is the result of rebellion against authority." It would be perfectly easy to go to France and say, "See what evil Ultramontaniam has done in its reaction." One of the readers asked us where it was that authority had been asserted, and the answer most strongly was "Oxford." Then the next question was, "Where has rationalism found its home?" and the answer was, "In Oxford." I might just as well ask, Where was it that the Reformation received its narrowest form in Germany? It was in Heidelberg. Then I ask, Where is it that the Tübingen School finds its home at this moment? It is in Heidelberg. Statements of this kind are of very little value. I might return to the question of Oxford and say, it is perfectly true that the rationalistic movement appeared in Oxford after the Tractarian movement; but it is equally true that the Tractarian movement was an outcome from the Evangelical movement. Do not think for one moment that I am speaking disrespectfully of the Evangelical movement. No man who loves our Lord Jesus Christ can ever look back to that movement without feelings of deep affection and gratitude to those who were the leaders of it; and not only so, the vital principle of the Evangelical movement was that which is the vital principle of all religious movements. Still I cannot help thinking with regard to what was said by Canon Garbett in his very able paper, and still more strongly by my friend the Dean of Durham, that it is necessary we should remember that if the principle of liberty of thought be valuable on one side, the principle of authority is not without its value on the other side. With regard to the principle of liberty no one will think of denying its value, for if we have not liberty nothing is of any value. Is there anything in the teaching of our Lord or His apostles that would imply that any faith or love was acceptable to Him except that which was freely rendered out of a personal conviction and willingness? It would be absurd, then, in speaking to reasonable men to defend liberty; and I am satisfied that every effort to repress it must result in unbelief: perhaps first in an insincere profession of belief, which is the surest seed-plant for an abundant harvest of unbelief afterwards. On the other hand, I cannot forget that whilst the principle of liberty must be regarded as the mainspring of faith, authority is the regulator of faith. The Bible comes to us with the authority of God, and I do not think if we come really to understand each other there is really any great difference of opinion with regard to this other point, that there is such a thing as the authority of the Church. That principle may be pushed too far. We deny the infallibility of the Pope. We may be unable to see

eye to eye with many of those who reject the infallibility of the Pope, but still there is such a thing as authority. When I say that the principle of authority is important as a regulator, I mean to say that there are two ways in which a man may come to conclusions with regard to the Christian faith. He may sit down and study the Bible by himself and try to find out what it means; that would be an entire ignoring of Church authority. Or he may say, the faith once delivered to the saints could not have been shut up in the Bible alone, it must have existed in the Christian community throughout all ages. It could not have been seriously changed in the days that immediately followed the apostles; therefore I shall do well to consider the stream as it runs from its pure fountains, and see whether its character will bear to be tested by this original revelation. By Church authority we mean that the universal Church or any particular national Church shall have brooded collectively over the Bible and these historical testimonies, and gathered what has been the faith in all ages; and having so gathered, it takes and delivers it to the Christian communities with authority. I am most thankful that such an authority exists. Such an authority, instead of shutting me out from the Bible, helps me to understand it and increases my reverence for it.

MR. J. SHELLY.

It must be remembered, for our guidance and encouragement, that it is only natural to expect in the midst of a great religious revival that there should be active opposition on the part of infidelity. But besides that unbelief which is educated, scientific, and active, there is a great body of unbelief neither very intelligent nor aggressive, but which has such proportions, and which, I fear, is increasing to such an extent, as to excite anxiety if not alarm. This kind of infidelity is practical before it is theoretical. Some of you will remember that the late Dr. Arnold, in one of his letters quoted in a late number of the "Church Quarterly Review," writes: "I believe than any man can make himself an atheist speedily by breaking off his own personal communion with God in Christ." I do not dare to say that this is done deliberately, or of set purpose, but I am sure it is very frequently done gradually and insensibly; and I am quite sure that this gradual weakening of belief is very much fostered and increased by what I must call the externality of our modern life. I do not mean that the interior life is not talked about and written about. This is indeed part of the externality of which I am speaking, but I mean that it is not loved; and thus men having become practical infidels, seek eagerly and snatch with avidity any theoretical proposition which will enable them to justify themselves to themselves. A great deal of our modern religious literature tends to foster this externality. For example, many of the clergy are familiar with the *Life of Christ* written by Ludolph of Saxony. It is an uncritical book perhaps, but it bears the evidence of much quiet, meditative study. Compare that with the most recent *Life of our Lord*, very much talked of and very much read. How external it all is! With all its ability, with all its brilliancy, is it unfairly described as Smith's Dictionary done into fine English? I believe that what we have to do with, as believers, is not to dwell on this external ground, but rather to seek to recall them to the interior life which they have forsaken and forgotten. I believe we should do best by working in the manner of Ludolph of Saxony, and not in the manner of Dr. Farrar, brilliant as it undoubtedly is. For this purpose I cannot help desiring to recommend the regular use of retreats, of periods of retirement, call them what you will, for the laity as well as the clergy. There at any rate Christian thought may be awakened—there Christian courage may be stimulated—there a wise Christian scepticism may be learnt, which will induce men not to accept with a mistaken credulity every theory in opposition to the faith, which is not so much suggested as assumed by popular newspapers and magazines. But there is another class of infidelity, coarser and more vulgar, which I am afraid is to a very great extent increasing among us—viz., the infidelity of the public-house, the music hall, and the lecture room. This also

having been practical, first seeks to justify itself by the stock arguments caught up from infidel lecturers. How are you to meet this? You will not, I am persuaded, convince such persons by mere intellectual and literary argument. You will not convince them by the evidence of the Bible. That evidence, after all, is literary evidence; and you have to deal with illiterate persons. But exhibit the power of the Church—exhibit it as a great historical fact, as a great, active, present reality; exhibit the power of the Church—not separate from the power of Christ and the power of God. Is not the Church the body of Christ? Is not its authority the authority of God? It is the link between the visible and the invisible; and these men's lives, which are wholly absorbed in the visible, may be raised up by it to the things which are unseen. It is the one family in heaven and on earth. Its is the ministry of angels; its are the prayers of the saints; its is the grace of the sacraments; and its, by means of these, is the victory over unbelief.

The VENERABLE ARCHDEACON DENISON.

If I had time I should have liked very much to have broken a lance with my dear friend the Dean of Durham. I think that in what he said about authority he forgot a very old rule of Oxford logic which I studied some few years before he did—that an argument may prove too much; and, if his argument is sound, it goes against the Creeds. But I have no time to go into this. I am going to say something which, perhaps, will find very little acceptance with a great many here. I have been thirty years at work on something about which I am about to speak, and I may ask the indulgence of this meeting to bear with an old soldier, who once had a large regiment, but is now deserted by every man, woman, and child. There are two great blots of our time: one is this—there is something in the English mind which is operating very unhappily. Much more is thought and made of the differences between those who believe alike in the Incarnation and Atonement, but do not believe alike as to the manner of applying these to the individual soul, than of the differences between those who believe in the Incarnation and the Atonement, and those who do not. In other words, High and Low Churchmen are greater adversaries than Churchmen and unbelievers. It is a monstrous thing that it should be so, and shows that the English mind is very loose about unbelief. We talk very glibly in England about German unbelief. I wonder where it was that religious unbelief of the last three hundred years originated. Why, it was in this country. Hobbes and Herbert were the two great inventors of modern Deism and Atheism. It went through France and Germany; then it was filtered back through a very filthy sieve, and now we call it Germanism! I wish people would not be so insular and complacent, but would have a little more knowledge of facts, and some greater honesty in admitting the force of facts. I say then, that the actual indifference of the English people is a fact. They rather pride themselves upon it than otherwise—and I say this is both a chief cause and effect of unbelief.

Now I am going to the other thing, and I daresay you will think I am very silly, but I cannot help it. I say that the present state of the schools of England as settled by law is one of the greatest possible causes of unbelief. With regard to the School Board Schools, I am not going to say much; but I would say that I believe School Boards to be places where the gurgoyles are all turned inside; with that I dismiss them, and I hope they will like it. With regard to what are called Denominational Schools, I tell you—I know it will go against the feelings of many of my brethren—if I had said this ten years ago even, I should have had an army at my back, but now I have not. I am where I was thirty years ago in this matter. All my army has run away, and, as is usual in such a case, they divert attention from their own desertion by calling me an “extreme” and dangerous man. I say with regard to the voluntary denominational schools, that they are as bad as the School Boards, because they have now admitted that principle against which I have been contending for thirty years—that religious instruction is as good a thing as religious education. Some say that it is one and the same thing; and, for religious instruc-

tion, this is putting it on the footing of any other lesson, whether gymnastics, music, arithmetic, grammar, or any of those things which are crammed down children's throats till they are sick. You have put it on the same level with them, and restricted it to one hour. The priest's office in the school, once the Parish School, but so no longer, is limited to one hour out of twenty-four. The children are very sharp, and you have taught them with one side of your mouth that religion is the first thing to attend to, and with the other side of your mouth you tell them it is only one of many, and that not the most esteemed. They are very quick to see that their instructors may make a good deal of money out of other things, but not out of religion; and then you tell me you are bringing up the children of this country in the faith. I say it is not true. You are bringing up the children of this country to be intellectual heretics. These are the two great causes of the growth of unbelief on which I wished to touch. I do not believe that, since the days of the Apostles, there has been anything so like the schools in England at the present time as the schools in the Roman Empire under the first father of the "Conscience Clause," Julian the Apostate. I say nothing of the "Time-Table Conscience Clause." That excess of evil has been reserved for Century Nineteen here in England.

MR. GEORGE SKEY of Tamworth.

I AM very much obliged to the Venerable Archdeacon who preceded me for what he has said, because I should have been almost afraid to have interrupted that steady stream of intellectual thought and scientific research which has engaged our attention this morning. Being an unlearned layman myself, I want to bring you down to a very much lower level than that to which you have been raised by the preceding speakers, and to state one of the most fertile causes of unbelief, as I think, in the present day. I do not mean causes of unbelief to the young of the literary class or to the students of science—two classes to which the learned Dean who opened the subject specially referred; but I allude to a cause of unbelief particularly affecting the unthinking, the indifferent, the unlearned amongst the great masses of our country. Now I shall state what that cause is; and I pray you to be patient with me. I fear I shall offend many, and yet I would not offend any: that cause is the contradictory teaching within the pale of our own Church. Now, my lord, it happens that only last week in my own village an infidel of our neighbourhood himself distributed a packet of pernicious trash, and amongst this packet was one paper referring to this very subject, expressing sentiments such as these: "The Church says it is the depositary of the truth. Depositary of the truth! How is it, then, that even the learned bishops on their episcopal bench do not agree about this truth? How is it that our teachers and our clergy generally do not agree about this truth? Is it a matter of surprise that the congregation should be even less unanimous about it than they are?" The argument drawn from it was this—"Oh, this is a myth altogether. If there was any truth in it would not these learned men agree about it? The fact is these things are all a myth." Well now, my lord, the venerable Dean who opened this subject said, "We do not all speak the same thing." No; but we speak things contrary the one to the other, and this is a very different matter. We teach things antagonistic to each other, and this is a far more serious thing. I shall confine myself just to this one fertile source of unbelief. I have met with it amongst my own workmen and amongst others in my neighbourhood, and I know that there is a very greatly increasing spirit of indifference amongst these classes to religion and religious teaching altogether. Well now, may I make a suggestion? It perhaps is not quite in order, and yet I should like to be permitted to do so. We all listened yesterday with rapt attention to those earnest addresses about the Bonn Conference and the Old Catholic movement. Our hearts went with the various speakers who spoke in such encouraging terms of the hope of communion with these Churches. The difference, as I have heard it stated (it is not my own opinion), is reduced to two words in a creed. I ask, shall we take more trouble to procure union with other

churches than to arrive at practical unity in our own? Have we no Döllingers, no Beinkins? We have our Bishop of Winchester, who has taken so lively an interest in this Old Catholic movement, and other learned men. Oh, my dear friends, when I heard the graphic account of that conference room, and the characters assembled there, as I sat in that front gallery my mind instantly took this form of thought: Would that I could see such a conference amongst the fathers and learned men of both sides of opinion in our Church. Would that I could see such a conference as this to deliberate prayerfully, thoughtfully, patiently, upon those great differences which exist among us! We talk of unity, we pray for unity, but we do not work for unity. Let me just throw out this hint. I hope this great Congress will not separate without endeavouring to take some initiatory steps towards procuring such a solemn assembly as the one to which I have referred. Almost any one of us might count on his fingers the names of men who might well meet together to discuss these burning questions; and is there no hope that we should arrive at substantial unity? Do we not believe in the continual presence of our great Lord and Master? Those who heard Dr. Miller yesterday will call to mind some telling portions in his sermon on the words, "Lo, I am with you alway, even unto the end of the world." Let the fathers of our Church meet together and deliberate upon these matters in a spirit of love, a spirit of patience, and a spirit of prayer. I am sure we should remedy some at least of these inconsistencies; and if not, we should know exactly what were our differences, and we should have to say, "God's will be done." In conclusion, I ask, "Is there no balm in Gilead? Is there no physician there?" Let us betake ourselves to Him, and it cannot, it will not be in vain.

THE LORD BISHOP OF WINCHESTER.

I AM not going to detain you with another speech, but I wish to say one or two words upon the subject mentioned by the last speaker, a subject of vital importance just now. To almost every word he uttered I am willing to subscribe, only I think we may say at this moment that with a great deal of external diversity there is nevertheless a great deal of true union between us. If only we can meet from time to time in friendly conference, I should have very much hope that some of our difficulties at least would be smoothed down. They might not be done away with. We must have unity in variety. But what I was asked to give notice of was this,—to-morrow morning, at eight o'clock, there is to be a breakfast at the Royal Hotel of an infant society called the Home Reunion Society, which wants to be known and supported, perhaps also to be thoroughly well-modelled; and anybody who does not know of its existence may be glad to learn that there is such a society at work, the purpose of which is to do all we possibly can to unite all baptized Christians in this country in one upon the foundation of Scripture, of the three creeds of the Church, and the apostolic constitution of the Church, giving all possible latitude upon all things indifferent, and indeed not wholly indifferent but not fundamental. That seems to be an important principle to adopt. The society wants members; it wants support, and it wants to be widely known.

WEDNESDAY AFTERNOON, 4th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at Half-past Two.

THE CHURCH IN THE ARMY AND NAVY AND AMONG
THE SEAFARING POPULATION.

PAPERS.

The REV. S. B. WINDSOR, M.A., Chaplain to the Forces,
Warley, Essex.

HAVING little or no knowledge of the naval side of this question, I leave it to the reader who will succeed me, and who, from his position, will be better able to do it justice. My remarks will be confined to the Church in the Army.

Now there are two ways in which the subject may be treated. We may review its present and actual condition, noting the number of communicants, how many men attend the voluntary services in church, Bible classes, and the like, and thus endeavour to get some notion as to what proportion are striving to lead godly lives, and what hold religion has on the army as a whole.

Or we may take it for granted that things are not in this matter as they should be, and may consider what are the chief hindrances to the spread of religion, which of them are removable, and how we may devise measures for obviating them, and extending its influence.

The first method would require somewhat elaborate statistics, which we have not got, and which, if we had them, would not tell us much. True, we could reckon up the number of communicants, we could ascertain how many go to Bible classes, and attend the voluntary services, &c. But no statistics could reveal to us what or how many men are living soberly, righteously, and godly, how many are leading prayerful lives, with how many the Holy Spirit of God is gradually gaining influence: and there is no marking out in precise limits the extent to which religion, properly so called, extends.

There is, thank God, a marked improvement in the moral and religious condition of the army, and you will have an opportunity of hearing some gratifying examples in proof of it. But there is no question that it is not what it ought to be; it is not what every earnest, thoughtful Churchman would wish it to be. And it is natural that a Chaplain who has been labouring in this field for nearly twenty-two years, should long for a more abundant harvest, and should have had his attention very much directed to the hindrances which impede and neutralise his ministrations.

I purpose, therefore, devoting all the rest of my twenty minutes to the consideration of these, and to suggestions for their removal.

To a certain extent the question is the same as that discussed at a previous Congress, *i.e.*, how to bring the influence of the Church to bear on the

masses of the population. But over and above the causes which hinder religion generally, there are in the Army special difficulties. I doubt not many will speak who will touch on such general topics as man's natural bias to evil, on the need of the outpouring of the Holy Spirit, and on the necessity of active ministerial work. These hindrances and these remedies are not peculiar to the army, and it is to the difficulties which beset us here that I mean to confine my remarks. And though there are others, yet, in my opinion, the two which principally impede us are—

1st, The little prominence given by Government to religion, its ministers, and its accessories.

2d, The great want of co-operation with the Chaplains on the part of the officers.

But first I would say a few words about soldiers. Too many have got the idea that they are (if I may use the familiar expression) a "bad lot," and that to deal with such unpromising material is a very hopeless task; and so they approach the subject with prejudice. Against this I am glad to take this public opportunity of making a protest. Soldiers are *not* worse than other men, in many respects they are better. Take an equal number of men of the same class, herd them together without the softening and humanising influence of home, and the controlling effect of good parish tradition; give them plenty to eat and drink and very little to do; or, if you prefer to put it in that way, give them plenty of leisure; take from them all care for the morrow, because they know that, come what may, they will be sure of lodging, food, and clothing; then give to each about eightpence a day pocket-money, and see whether you will not have the same, or even worse, want of religion. "Pride," that means reliance on one's own strength, "fulness of bread, and abundance of idleness," have, since the days of Sodom, been the fruitful cause of all ungodliness, as Ezekiel xvi. 49 bears witness. There is, therefore, nothing to be surprised at. Yet, even as it is, I think it will be found that the moral and religious condition of soldiers will well bear comparison with that of the young men in our great manufacturing towns.

Still it is unquestionable that there is a great deal of ungodliness: yet, before they be blamed, have they been fairly dealt with in the matter?

There has been a great deal done, and a great deal is still doing for soldiers. They have schools and gymnasiums, their quarters have been improved and well ventilated, their dress has been made more comfortable, their packs easier to carry; reading and recreation rooms have been provided for them; all the latest discoveries in medicine and surgery, all that Hygiene teaches, has freely been made use of for their service. Everything has been done, and continues being done, to develop their bodily, and, in great measure, their intellectual powers. How much has been done to promote their spiritual well-being?

Soldiers are quick to draw inferences; how are they likely to think much about religion when they see it, as it were, shunted aside?

One service once a week, and that too often in a miserable building used for six days as a school-room, and only re-arranged for divine service on the Saturday afternoon. There is a Chaplain, it is true, but little or nothing is done to put him in the prominent position that he ought to occupy. He has no *facilities* for seeing men in private. If he wants to talk with one, he must either seek him in his barrack-room, or call him

out, and walk about the barrack-square with him, with every one looking on, and ready to laugh at him because the parson has caught him at last.

Contrast this with what a young man has known and been accustomed to in his parish, even though it be an imperfectly organised one, and say whether the natural inference would not be that religion and its ministers are of comparatively little moment.

This is one of our great hindrances.

If we want to promote religion, and strengthen the influence of the Church in the army, we should as far as possible assimilate every garrison to a parish. There should be a church. The wretched Chapel Schools, which are in too many garrisons its substitute, beget and teach irreverence. There should be a church, large enough to hold as many worshippers as the garrison will send, and with ample provision for kneeling: and in its architectural character and internal arrangements it should be such as to impress those who enter it, that it is not a common ordinary building, but God's house: and the Chaplain should be no more restricted in the way of conducting the services than any other parish Clergyman.

And as, in the parish, the parsonage house, by its position and character, is, though inanimate, yet a speaking witness to the value those who built it had for the church and its ministers, so there should be Chaplains' quarters, such that the men would at once recognise that the inmate was considered to hold a position of real importance.

Moreover, and this is of the utmost consequence, there should be a Chaplain's office in the barracks, where he might be found, and where he might see those whom he sent for, without any special observation being attracted. It should consist, like other offices, of two rooms, a small one for himself, a larger one opening out of it, where he could hold Bible classes, and give religious instruction. This room would also be the headquarters of the Scripture-reader, who is, or ought to be, the Chaplain's chief helper; and here men could retire whenever they would, for the purpose of private prayer and devotional reading. For the first of these purposes, it would, no doubt, be better that the church were always open; but there are obvious difficulties in the way of that at present.

But a room for privacy and retirement is beyond all things necessary, if we wish to promote religion in the army. It is very difficult for the best disposed to say their prayers in their barrack-rooms, or at their bedside: with a recruit or young soldier this difficulty is practically insurmountable. The readers of "Tom Brown's Schooldays" will remember Arthur's first night in the Dormitories, and what, but for his protector, he would have had to contend with when he knelt down for prayer. The same, only much worse, is too often the case in our barracks; and though I do not deny that perseverance will win the day, though I know from personal knowledge that sometimes a man, himself ungodly, will yet interfere to protect a youngster who prays, yet it is not right to expose men to such trials of their steadfastness if we can by any means prevent them. And at best, even if "the multitude that pass by" do not bid the supplicant "hold his peace," at all events they will not keep quiet for his sake; and it is next to impossible to pray as one ought and would in the midst of the conversation that goes on. A room, therefore, for this purpose (and it would be best in connection with the Chaplain's office), is an absolute necessity.

I am informed that the plan has been adopted at not a few stations in India, with the best results.

There ought also to be, for the like purpose, a room in the hospital, where the convalescents in whom sickness has begun to work the "repentance not to be repented of" might be in quiet, where the Chaplain could see those whom he wished to take "apart from the multitude," and where on Sundays he could hold his service.

Next, the Chaplains should have the power of marrying and burying; the want of which takes very much from their being looked on by the men as their parish priests. Of course a garrison cemetery would thus be needed.

Every facility should be given for their holding services whenever they will. There are often petty difficulties thrown in the way, such as the refusal of gas for week-day evening services, or when it is needed before the regulation hour.

And especially, Ash Wednesday and Holy Thursday should be made, as well as Good Friday and Christmas Day, parade services.

And because so much more may be done with the young than with adults, there ought not to be such impediments put in the Chaplain's way, when he desires to give religious instruction, as is the case now. By the existing regulations, one hour twice a week is all that is allowed him. Of course that time is bestowed on the children, for whom it is none too much. But there is no provision made for the boys in the Band and Drums; and yet it is of the greatest importance that they should not be neglected.

In one station, by the kind co-operation of the officers who had charge of the school, I used to have these lads for three-quarters of an hour twice a week; and the result of this was, that I presented ten of them at two different times for confirmation; several of them became communicants, and one, from whom I constantly hear, is so still. But as soon as this got to the hearing of the Assistant-Adjutant-General of the district, it was peremptorily stopped, and there were several promising boys over whom I thus lost all influence.

Now you cannot have these boys in class with the school children. Every Chaplain knows, and most of my hearers who have any experience will at once see, how undesirable it would be. So you must either give up one of the children's days to them, or neglect the lads altogether. And it will generally come to this, for in most stations the morning hours at which religious instruction is given, are just the time for both Band and Drum practice. The Chaplain ought to have power to take these boys, and as many of the younger lads in the regiment or corps as are willing, on two afternoons in the week; and if he had the office which has been spoken of, this might be done without any interruption to the school, by having it cleared for his class.

And with this I close my list of hindrances, and recommendations for their removal which it is in the power of Government to effect.

There remains what, in my opinion, is even more important still; the need of a hearty co-operation with the Chaplains on the part of the officers.

Every one knows, in every branch of Church work, how much lay help is needed, how much it can effect. Not only because "the harvest is great, and the labourers few," but because the influence of laymen is so

great. I will not take up your time, nor expend one of my precious minutes, in proving what I am sure you must all admit.

But this which is true* in civil life is very much more so in the army. Soldiers look up to and take their tone from their officers far more than outsiders would believe : far more, I doubt not, than they themselves know or would admit. To such an extent is this true, that one who has experience can tell beforehand what the officers are like, if he knows the men first ; what he may expect to find the regiment, when he knows its officers. It is therefore of the very highest importance for the spread of religion, that the officers should be on terms of cordial relationship with the Chaplain, and that they should show in every way their own respect and value for religion and its ordinances.

I would not, however, be misunderstood. There is no lack of friendliness, and it is quite the exception if he is not kindly welcomed. But it is co-operation that we desiderate, and that is a very different thing, and wherever it exists the benefit is immense. When the men see their officers working heartily with the Chaplain, cordially assisting in all schemes of benevolence, helping him as far as they can in his ministrations, they will listen to him with much more readiness ; he is likely to have far greater influence.

There are many things that officers can do ; they can help in Sunday Schools ; they can attend the Bible and religious instruction classes ; they might, in turn, act as *quasi* churchwardens, and so relieve the Chaplain of the care of the offertory. Those who are musical might help him in the choir by singing themselves, those who are not so by finding out for him men who can. They might do all that well-affected layman would, nay, that they do in every well organised parish.

I am not speaking as a mere theorist : I am not advocating anything chimerical. In my long service I have had experiences of officers of all sorts, and it is from my experience I speak. I have known the effect produced by one in command of a corps who did all I have been recommending ; and I have seen and deplored the evil results which followed on his removal, and when he was succeeded by another who did not take the same view of his duties to the Church.

There is one thing of special moment which officers can and ought to do for this object. They ought to make it a point of attending the garrison chapel both at the parade and at the voluntary services. I do not say that their doing this will make the men do the same, but I do very confidently assert, that if they see their officers seldom or never present, or only just as many as are obliged to be there, and "conspicuous by their absence" from the voluntary services, it leads them, as a matter of course, to the natural inference that it cannot be of much importance whether they go there themselves.

I know very well that one chief reason why many officers absent themselves from the parade service is their dislike to going in uniform. As I have heard this alleged by persons whom I know to be devout, godly-living, regular communicants, and good Churchmen, I am bound to believe that there is something very disagreeable in it. But as they are obliged to exercise the self-denial needful to make them wear it on other days, I cannot see why the Lord's day should be chosen for giving way to self-

indulgence in this matter ; much less, when by so doing they set such a very bad example to the men who look up to them.

With the voluntary services the case is altered. With them, I presume, the reason will be that the service is better done elsewhere. I have no doubt that in many instances it is so ; still I maintain that officers, who have the interests of religion at heart, will sacrifice their likings, for the sake of influencing the men, and strengthening the hands of the Chaplain. Or the reason may be, that the Chaplain is too High Church, or too Low Church, or that his doctrine or ritual are not precisely what they approve of. The same answer applies here. There are not, and are not likely to be, any extreme men among the Chaplains. The points of agreement must immeasurably exceed those wherein there is a difference of opinion. Is it not the duty of every thoughtful, devout, earnest Christian to sink these minor differences, in combining to seek the spiritual good of those who have perhaps little or no religion ? It is sad to see and know of these divisions that exist, it is cruel to introduce them or to perpetuate them, and to do so is surely rather the mark of partisanship than of good Churchmanship in the real sense of the word.

The work of the Chaplains is hard enough, and as everything which shows a disregard for them diminishes their influence, so their hands will be strengthened, and thereby the cause of religion and of the Church promoted, when the men see them helped and supported by their officers.

I know that there are many instances where religiously-minded officers do try to promote religion among the men. But only too often this is, if not in opposition to, certainly not with the sanction of the Chaplain. These free-lances, these spiritual Bashi-Bazouks (as a fellow-Chaplain in the Crimea used to call them), do far less good than they think. As notes not in unison or harmony rather neutralise one another than add to the volume of sound, so these irregular, though well-meant efforts, not going hand in hand with the authorised ministrations of the Chaplains, very often fail to produce the effect which their authors desire, if they do not cast an additional hindrance in our way.

I remember our Lord's " Forbid them not," and therefore I would not, nor do I ever attempt to stop them ; but none the less am I convinced that as union is strength, so disunion, especially in such matters as this, is very weakness, and exposes us more and more to the attacks of ungodliness and infidelity.

I say nothing of missions, because, though I fully recognise their value, they are, in their very essence and nature, fitful and occasional, and my object is to treat of that which is regular and continual.

I have said nothing about drunkenness, because, bad and deplorable as it is, I am thoroughly convinced that it is not drunkenness which is the cause of irreligion, but the want of religion which causes drunkenness.

Only one more hindrance and one more help I would like to name. The first is, I know, a difficult and delicate subject, and one which I am only emboldened to bring before you, because this is a garrison town, and possibly there are many military men among my hearers.

It is a great scandal and stumbling-block to young Christians when they see non-commissioned officers made who have no semblance of religion in them. I am not so unpractical as to advocate the passing over other fitness, and appointing incompetent religious men to these posts because of

their religion ; but if, provided two men were equally fit for the post, the preference were given to the religious man, and if any notable absence of religion were deemed a disqualification, much that is now an offence and a hindrance to the spread of religion would be done away. That men morally and religiously unfit hold places of trust and authority, is too well known to all military men to need proof. I do not venture to suggest how this should be rectified, I only ask them to consider whether something might not be done. As things are, it is very hard to interpret, in our Bible classes, to young soldiers, "Godliness hath the promise of the life that now is, and of that which is to come."

That is the hindrance which I would see removed. The help which I want given, is simple and easy. I want to urge all our brother clergymen, when they know of any of their parishioners enlisting, to write to the Chaplain of the garrison whither they are sent, and acquaint him with the fact ; and this, not only when they are promising lads, but even if they be the contrary. And if they can give any detail of their family or their story, so much the better. There's many a man at first indifferent who has warmed to me because I knew either his neighbourhood, or his parson, or something about his belongings ; and it gives us a handle, this knowledge, for want of which we very often are unable to get hold of a man.

There are many other topics on which I could say much. But my time being so limited, I content myself with those two which I consider to be the chief, and which, so long as they exist, are and will be permanent hindrances to the spread of religion in the army.

I believe that the adoption of the remedies I have proposed, would have an immense effect. The building, wherever needed, a chapel in every garrison, and the giving facilities to the Chaplain for getting at his men in the way that I have mentioned, would at once make our soldiers feel that religion was going to occupy its right place.

And if, coincidentally with this, all officers would help the Chaplain, and sinking their own selfish religionism, would join with him heart and hand in the spread of true religion and promoting good Churchmanship, the beneficial result would be great.

You may do what you like with soldiers, if you treat them kindly and consistently ; and the habits of discipline and self-denial which they are forced to acquire, make an admirable stock on which to graft the higher principles of Christianity.

And when we think what examples our soldiers and sailors many of them now set, and what a difference there would be, if they were in practice as well as profession and name, Christians ; when we reflect how invaluable would be their aid in our missionary work ; how, going hither and thither as they do, they might be not only pioneers of civilisation, but also centres of Christian influence, leavening the heathen and ungodly populations where they are placed, and thus helping to draw them within the fold of Christ, you cannot but admit that the question is not one of limited or narrow interest, but that great issues are intimately connected with it, and that any money, time, labour, and personal self-denial bestowed in making our soldiers and our sailors more religious, God-fearing men, is thoroughly well spent.

THE REV. J. B. HARBORD, M.A., Chaplain R.N., Inspector of Naval Schools.

THE field of Church work on which I am called to comment is very intimately connected with the two other topics with which it is associated at this meeting.

The Royal Navy and the Army exist for one common object, and the action of the Church, therefore, in these sister services must have some common characteristics; and there is much of our work, especially in war-time, which is not only similar but also reciprocal.

Again, the Royal Navy is united, by very many ties, with the rest of our sea-faring population: by the direct attachment of the Naval Reserves, by our squadrons being everywhere the protectors of our commerce, by the common calling and habits of life of the seamen of the Royal Navy and of the Merchant Service, and by the similar location of their homes. There is, therefore, I conceive, much practical advantage to be gained by considering Church work in these two spheres in juxtaposition; especially since the one has an established organisation with its ordained ministers, its sacraments and services, while the other is in a condition frequently described by the phrase—"Spiritual destitution."

The discussion of such special fields by the Church at large, may, I feel, be full of benefit to both. The circumstances of our lives in the navy are generally considered to be exceptional; but they are, in truth, only strongly marked phases of similar situations on shore. As a question may often be best understood by its extreme example, so our shore brethren may derive some advantage from the study of these features in the Naval Church; and, as general principles are of more value than isolated treatment, the clergy and ministering laity of the Naval Church may best learn how to meet their special difficulties by widening, as much as possible, the range of their knowledge of Church action. There is scarcely a topic to be discussed at this Congress which cannot be most strikingly illustrated by the Naval Church, and in which it has not a peculiar interest. To take but a single example. When a clergyman is present on board ship, he exists in the closest contact with his people—living in the same room, for years, with those of his own social standing. This is a very trying ordeal, but it is only an extreme exaggeration of the marked position of the clergy in general and the intimate relations between them and their flocks. It is well adapted to bring home to us all, in the most forcible manner, what is said of "offences," of the necessity of never laying aside the armour of righteousness, of the never-failing charity and habitual Christian courtesy that should govern our intercourse with each other,—in short, of "Spiritual life in its personal and social aspect."

I propose now, first, to give you a very rapid historical sketch of the Naval Church; and, secondly, to refer briefly to its geographical relations with Christianity and heathenism.

I. A survey of the past may read us some practical lessons for the present.

As a recognised department of the National Church, with its own special clergy, the Naval Church would appear to be coeval with the national navy itself. That navy sprang from an ancient corporation which, from

early Saxon times, kept watch and ward over the narrow seas on the south-east coast of our Island. This organisation was continued under the feudal settlement that followed the Norman Conquest, the Barons of the Cinque Ports being held responsible to serve the king with a specified naval force. And they did not furnish this force without providing for the spiritual wants of their seamen. The Daily Expense Book of the Wardrobe of Edward I.,* when he called out the fleet, in 1299-1300, tells us of a regular chaplain attached to the ships, and informs us what were his pay, position, and duties; *Dominus Robertus de Sandwyco* was borne "pro dictis nautis confitendis" . . . "in dictâ flotâ." There were thirty ships in this fleet; and the chaplain's ministrations were, we thus find, considered the common right of all who sailed in his company,—a view of his work which, though certainly in force in the seventeenth century, afterwards fell into abeyance until re-enacted fourteen years ago.†

Henry VIII. placed the navy upon a new footing. He kept permanently a number of royal ships in ordinary, and when his fleet was equipped for war service, under the style of "the king's army at sea," the manning of the ships was effected by a contract with his Lord High Admiral. A definite scale of pay was agreed upon for the executive officers and men; but no special mention is made of chaplains, and if a priest served afloat, he was entitled only to the daily pay of a seamen, and was attached, probably, to the admiral's retinue.

Subsequently, we find that the naval chaplain received, in addition to a seaman's pay, a groat a month deducted from the wages of every man on board his ship. When this "immemorial custom" originated cannot, perhaps, be defined; but we may safely place its beginning, I think, not later than the Armada. There is evidence that, at that date, the *chirurgéons*‡ were similarly remunerated with half a groat, and there would appear to be some connection between these voluntary payments. Apart from its connection with the Chest at Chatham, there is much interest attached to this mode of paying for the services of clergymen afloat, which continued in force as late as 1812. It indicates a spontaneous movement on the part of our seamen, in the infancy of our standing navy, to provide themselves with the ministrations of the Church; and it places the chaplain strongly in the true light of pastor, by right, of the whole ship's company—a view which in later times was obscured.

The Naval Church in the reign of Elizabeth took a strongly patriotic and Puritan cast from the circumstance of the navy being the instrument of deliverance, at the same time, from Spain and Rome, and the personal experience our seamen had of the Inquisition on the Maine, especially our West Country seamen. The records we have of the church afloat during the first years following the Reformation prove what importance, at that time, was attached to the frequent administration of the holy communion, what diligence there was in preaching God's Word, and how "serving God daily" was the custom. The memory of these things encouraged much the effects of Naval Church revivers of the present generation.

* *Liber Quotidianus Contrarotulatoris Garderobæ*, Anno R.R. Ed. I. Vic. Oct. Printed by the Society of Antiquaries 1787, p. 276.

† See Chaplains' Memorial to the Navy Office 1627. Admiralty Circular, No. 14. N. June 3d, 1862.

‡ This was pointed out to me by Inspector-General Dr. Smart, C.B., of whose historical knowledge of the Service I have thankfully availed myself.

A period followed of general corruption and degeneracy of morals, adorned, however, with instances of conspicuous piety and virtue. The church afloat of the latter days of the Stuarts reflects the state of the Church at large. There is one episode which illustrates this, and on which also I must dwell, because some useful hints may be gathered from it on the question of organisation and direction. When Lord Dartmouth sailed in charge of the expedition to Tangier, he got Dr. Ken, through the intervention of Mr. Pepys, to go with him as chaplain of his flag-ship. In this capacity we find Ken, besides performing the duties of his own ship, exerting his influence to keep out unworthy chaplains from the rest of the squadron.* Subsequently, when Dartmouth was placed in command of the fleet designed to oppose the Prince of Orange, he was anxious that these duties should be similarly cared for, and he endeavoured to induce Dr. Peachell to undertake them. He wrote, urging him to comply with his request on the ground that it was "for the good of the Church of England which is so much concerned." "I think," he adds, "it is of the highest importance to have the ablest and best men I can possibly obtain to go with me, both for the service of God, and the good government of the clergy that are chaplains of the fleet." As I have observed, this incident is very suggestive.

I must pass over the whole of the eighteenth century, and come to the year 1812. At that date the Naval Church was acknowledged to be in a most unsatisfactory state; and the Government, as the fundamental measure towards improvement, took steps to obtain the services of a sufficient number of suitable clergy. An Order in Council† established a regular scale of pay for chaplains, placed them in the position of officers, and, for their proper organisation and control, appointed a Chaplain-General. This office was abolished at the conclusion of the war in 1815, on the plea that the reduced number of chaplains no longer required it. The largest number of chaplains employed between 1812 and 1815 was seventy, including twenty in dockyards and hospitals, and this number dropped to about thirty in 1816. Since that year the Chaplain of Greenwich Hospital has been intermittently styled "Chaplain of the Fleet." I may remark, in passing, that the number of chaplains on active service at the present moment is about ninety.

By a circular letter of the Chaplain-General, the schools for seamen on board ship were commended to the chaplain's care, and he continues to be the responsible officer, under the captain, for the schoolmaster's duties. Such secular work is, I think, of mutual advantage to clergy and laity.‡

The work of the Naval Church, at the period to which we have brought down its history, was sore let and hindered by certain "customs of the service," which, in our very conservative calling, long resisted the most stringent legislation. It is necessary to remember these, if we would not pass a very uncharitable and unjust judgment on those who ministered in the navy at that time.

There were, first, those customs of a social character which, not half a

* See *Life, Journal and Correspondence of Samuel Pepys*, 1841, 2 vols. 8vo. Under date 23d Oct. 1683. Quoted in "*Life of Ken*," by a Layman.

† Dated 4th March 1812.

‡ By Order in Council, 21st April 1702, Chaplains were encouraged to pass at the Trinity House to qualify as instructors in navigation. Similar provisions were inserted in Order in Council of 4th March 1812.

century ago, from a short-sighted expediency, directly fostered vice. I allude, of course, to the organised and unlimited admission of bad characters on board ships of war,* and the view taken of leave which led to an avowed encouragement of improvidence and excess of every kind in the *Neptuni filius*.† Few here can realise what the state of this town of Plymouth was in those days, and I would not revert to it now but for very special reasons. I feel that it illustrates, in the most striking form, how closely the work of the Naval Church is bound up with that of our seaport parishes; nay, when we reflect that the domestic ties of our officers and men permeate every rank of society throughout the country, how deeply the whole Church is concerned in the reformation of manners that has taken place. That reformation was brought about mainly by the influence of the awakened Christian life in our land; and the Naval Church was adorned, at that epoch, by some men whose lives were marked by deep personal piety and by a courageous assertion of their religious convictions.

The second class of obstructive customs, to which I have referred, were connected with the domestic economy of a ship-of-war. The Sunday routine, even within the last fifteen or twenty years, tended to minimise any subjective good that might be effected by the worship of God and the public services of the Church. Hands were turned up at 3.30 A.M., and, while preparations were being made for dinner, were assembled for church wearied in body and ruffled in mind. The custom of daily prayers had become very exceptional, and the celebration of the Holy Communion was almost unknown afloat. About the time of which I am speaking, a very large increase in the number of chaplains was made owing to the breaking out of the Russian war, and the Admiralty was most anxious that they should be enabled to do the work to which they were called. This was greatly aided by regular definite returns on the chaplain's duties. I mention this because the value of such returns can only be appreciated by those who have practically experienced the support they afford and the improvement they quickly help to effect. The due restoration of the Church services on board ship was greatly influenced by the general movement of the Church on shore, at that time, in the introduction of order and beauty into our worship.

The present state of religious observances afloat, I may give you in a few words. A short daily morning service is the general custom in every ship according to the authorised routine.‡ On Sundays, besides the regular morning church, held on board *all* Her Majesty's ships, in upwards of two-thirds of those which bear chaplains, there is now also a voluntary afternoon or evening service, and there is such worship in some ships that have no chaplain. In about two-thirds of the ships bearing chaplains there is a monthly celebration of the Holy Communion, and in the rest it takes place from four to eight times a year, while in a few there is a weekly celebration. "Hymns Ancient and Modern" were supplied to our ships as early as the year 1864, and the "Cambridge Pointed Prayer-Book" is being now introduced. Seamen take much interest in their church music.

* See "Statement of Certain Immoral Practices Prevailing in His Majesty's Navy," 1821. And "An Address to the Officers of His Majesty's Navy by an old Naval Surgeon," 1824.

† See *Juventus Mundi*, p. 251.

‡ Dated 1st August 1861.

In looking at the Navy of to-day, and contrasting its social and religious condition with what it was during the last generation, we cannot pass over our training-ships where our present younger officers and most of our men have been initiated into the service.

I need not tell you how thoroughly religious instruction is given on board the officers' training ship. During the three years ending last Midsummer, about 160 cadets passed out of the "*Britannia*," about 130 of them were confirmed on board, and of these no fewer than 120 became communicants. That this work is not ephemeral was proved in one of the sea-going training ships, the "*Trafalgar*," where the average number of young gentlemen who continued to be communicants was fifty out of seventy-six.

Turning to the seamen's training-ships, I must premise that, at the present time, there are between 3000 and 4000 boys on board these ships. When they enter it is found that a large number of them have had but little instruction since very tender years, and that but very few have been confirmed on shore. During their sojourn on board the "*Impregnable*," "*Implacable*," "*Ganges*," "*St. Vincent*," and "*Boscawen*," their religious education is most systematically superintended by the chaplains; and this intimate connection with the boys has resulted in closer and less formal relations between the clergy and men afloat. Our seamen do not easily forget that season, in particular, when they were individually instructed and counselled by their pastor, nor those two solemn days in their lives, when the bishop confirmed them and when they partook of their first Communion. Eight hundred of our boys are thus confirmed every year, and about two-thirds of these receive the Communion afterwards. I must be allowed here to acknowledge the deep debt of gratitude the Naval Church owes to the bishops of those dioceses in which our training-ships are stationed. There is one feature in particular of the Bishop of Exeter's ministrations which has much strengthened the church afloat. He holds his Confirmations, and addresses the candidates on board their own ships, on their own element. The most solemn rites of our religion, the complement of the Sacrament of Baptism and the other Sacrament, are now received and celebrated on those decks where our ordinary church is rigged and where our daily worship is held.

Our men, we now hope, when they take up their abode on shore after their retirement from the Navy, will do so as enlightened Christians, and good Churchmen, and become unobtrusive influential missionaries in the parishes of our land or in the colonies where they may settle.

In concluding this brief historical sketch, I think we shall feel the truth of Macaulay's remark, that "No man who is correctly informed as to the past, will be disposed to take a morose or desponding view of the present."

II. I have but short space left to touch upon the Naval Church in its external local associations.

1. The circumstance of the Church Congress meeting at a port filled with naval layman, and where no fewer than eight naval chaplains are permanently stationed, besides the number who are constantly fitting out and paying off here, would seem adapted to press upon the thoughts of ourselves, the parochial clergy, and all active Churchmen, how we may best co-operate with each other, so as to advance, by our united efforts, the welfare of those people whose homes are here, but whose best years are spent on the ocean.

2. Again, the sight of our ships leaving the Sound for every distant station reminds us that the intercourse of the Naval Church is world-wide—with those who belong to our Communion abroad, with other Christian Churches, and with every form of heathen worship. We are beginning to realise that to spread the kingdom of Christ over the world is a solemn responsibility and surpassing privilege in which, by our peculiar circumstances, the Naval Church should claim a special and no small share.

There are three connections in which we may look for the action of a missionary spirit making itself felt,—(1) in the thought of the Naval Church for our dispersed brethren in the merchant service; (2) in aiding those of our own Church in far-off corners of the earth, and in acts of inter-communion with other Christian bodies; (3) in obtaining knowledge of heathen systems of religion with which we come in contact, and watching for openings which may be turned to account by the regular missionary.

First, The Royal Navy and the Merchant Service now stand in very different relations to each other from what they did when Captain Marryat wrote his "Newton Foster." Men now no longer pass from one service to the other, and it is one of the problems of the day, with our rulers, to establish some practical connection between the two of which the country may avail itself in time of need. And the Naval Church also desires that there should exist a spiritual connection, that the blessings she enjoys should not be confined to the white ensign, but that all English seamen should feel when abroad that they have a parish church in sight—I mean a church with free and open seats—when in company with a man-of-war. How we may best make our influence felt in this sphere is a question which has of late occupied the anxious attention of the Naval Church Society.

Secondly, Through the medium of the navy, it is that the English Church is most brought into contact with other forms of Christianity, and I would put it to the Naval Church, before this great Congress, whether we have not a representative character to sustain, and a post of honour to fill of which we should be very jealous. Our influence here may be illustrated by a single case. From the time when Vancouver in H.M.S. "Discovery" told Kamehameha of the one true God, and promised on his return to England to get our king to send them out a teacher of the true religion, the royal family of Hawaii have cherished a strong attachment to the English Church. This attachment, as it originated with, was kept alive for many years mainly by association with the Church in the navy, till "the waiting Isles" received the Bishop of Honolulu.

Thirdly, The intercourse of the Naval Church with heathen countries gives us special opportunities for doing something towards the great work of the conversion of the world to Christianity. Doubtless, the most powerful weapon we can wield here is, that our people should present to the heathen the impressive eloquence of a pure and merciful life, as the embodiment of our holy religion; but there are also other direct services we can perform. We may bring home information and we may carry out aid. For example, the great and venerable religions of the East cannot be dealt with by our missionaries without we have a deep

knowledge of them ; and thus to elucidate the Buddhism of China and Japan, and investigate that side of such mysterious systems of thought which touches Christianity, is to furnish the most rational weapons for the effective preaching of the Gospel.* How the Naval Church may best aid in the great work of evangelising the dark places of the world, is at the present time a question which has exercised the thoughts of many, especially since the blood of one of the best and bravest of her sons has been sown on the same strand with that of a martyred missionary bishop.†

We believe that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea ;" but this is not yet, and in the meantime the prayer of the Naval Church is—"Show Thy servants Thy work, and their children Thy glory."

THE REV. C. E. R. ROBINSON, M.A., Vicar of St. John's,
Torquay, Hon. Canon of Rochester.

THE subject of my paper is the work of the Church among our seafaring population, not included in the Royal Navy.

All true mission work must proceed on the conviction that there is good in every man. This good can only be drawn out by sympathy in the teacher ; and this sympathy is based on individual knowledge and influence. As it is with error, so it is with the erring. If you wish to defeat error, you must acquaint yourself with it ; sift it carefully, find out the truth that is mixed with it, accept that truth, honour it, teach it pure and unmixed with the error. Now, you are conquering the error by means of the truth. So, if you wish to save sinful men from their sins, you must approach individual men, approach them with sympathy, find out the good that is in them ; love it, honour it ; love them for it, honour them for it. Do not give them that talk about love that makes them put their tongue into their cheek, and laugh aside at you. But love them honestly for what is good in them. You who are trying to turn men to God, may be regular in your religious duties ; private prayer, study of God's Word, church going, and devout reception of Holy Communion. One of the men you are trying to turn may perhaps never pray, never read his Bible, never go to church, never dream of going to Holy Communion, yet he may far surpass you in some one point of goodness. For instance, while I was at Liverpool a month ago, there was a seaman who was brought before the magistrates for stabbing another man in a drunken brawl. . . . Yet that man the very day before had been wrecked, and after he had escaped plunged in again into the water to save a woman and child who were drowning, *and saved them*. There was a life so noble in its natural religion as to touch the heroic ; yet he violated the simplest element revealed—Thou shalt not kill. If you are trying to turn that man to God, and lead him to prayer, and eventually to a consistently devout

* I refer to the works of the Rev. Samuel Beal, Chaplain R.N., "A Translation of the Pratimoksha and the Amithaba Sūtra ;" "Travels of Fah Hien and Sung-Yun ;" "A Catena of Buddhist Scriptures from the Chinese ;" "The Romantic History of Sakya Buddha," &c.

† Bishop Patteson and Commodore Goodenough. "Semen est sanguis Christianorum."—*Tertullian*. "Est sanguis martyrum seminarium ecclesianum."—*Jerome*.

life, you are much more likely to succeed if you first find out the good in him, humbly recognise this superiority to you in that one point, and then, with your heart full of true sympathy, show him the more excellent way of life.

But further, there are many lives which are still stronger illustrations of this principle; lives debased in their outer form without any apparent redeeming quality, lives which show no good point even to the most longing eye, but yet have the *possibility of good* in them. Well! then, here the lover of men must sympathise with the *possibility of good*. He must recognise the God-like element in every man. If he can only get at the individual man, and find that which is lovable in him; if he can sympathise with it; sympathise with its struggle against the bad; have faith in Christ that He will draw him out of the bondage of corruption into the glorious liberty of the children of God, then that lover of men has found the key to that man's life; and if he perseveres he will doubtless draw him heavenwards, so that he may be saved through Christ for ever. But the assertion of this principle (with which all must sympathise) only makes us sad when we put it side by side with the facts of life.

Our masts are now in many places collected together in such forests, that it is quite impossible for the clergy of the waterside parishes to attempt to minister to individuals. In other cases, such as the fishing villages with which this diocese is surrounded, we find a population *sui generis* living in the midst of another population of different habits and ways of thinking; and in these cases it is often most desirable to have a mission chapel with services specially adapted to them, and a Missionary Curate, who, by devoting all his time to them, will come to know each individual among them. Here again, the living being perhaps poor, it is impossible for the vicar unaided to grapple with the difficulty.

Altogether, what with our vast docks, our harbours, our estuaries, our tidal rivers, our fishing villages, any one who has looked at all into the subject will tell you, that the spiritual needs of the water (if I may so put it) have so entirely outstripped the spiritual provision at the waterside, that the good old plan of the parson knowing every man, and of the house-going parson making the church-going people, is simply impossible. The case is therefore urgent, and must be pressed as a crying want on the conscience of the Church. And yet it is only one out of many wants which need to be pressed on the conscience of the Church; and may be classed all together under the head of missions.

There ought to be some action taken by our Church as a Church in the matter of missions—and this question of our seafaring population ought to be a special branch. The reason why it ought to be a special branch is this:—

The work done by our missionaries abroad is often effaced by the lives lived by our sailors. For instance, we send out bishops, and clergy, and Bibles, and thus we teach. But England is practically sending forth sailors to pollute the people we are teaching. Surely it is the old story of Penelope's web. We work by day, and we undo our work by night. Then we work again with a division of the diocese,—another bishop and more clergy,—and then we undo our work once more with more untaught sailors. We are now employing a great many foreigners as sailors in our ships. These men learn English in our forecastles, but I think you

would be astonished if you knew how much of that English is a jargon of oaths and profanity.

Many of you, I doubt not, are very proud of our English language. The language of Shakespeare, Milton, and the English Version. What a glorious tongue it is! What do you think of engaging hundreds of foreigners to do the work of our country, and teaching them the language of which you are so proud in this fearful fashion, and then sending them forth as English sailors to speak a revised version of the English tongue? There's a sarcasm for you. But you deserve it. And these are men to whom you are personally indebted. There is scarcely anything you eat, or drink, or wear, or use, for which you are not indebted to sailors in some form or another.

The work of evangelising our sailors is surely then a most important branch of our mission work. And all our mission work ought to be grasped by our Church as a Church. In the American Church, it is done by a board of missions. One cannot always safely transplant an institution which is successful in one church bodily into another church after it is full grown. These things must grow if they are to have any vitality.

But while we are feeling our way to the proper method of dealing with this question, souls must not die. We must catch up the first means that comes to hand, and, of course, in this case, voluntary societies are our resort. The case is urgent; there is nothing else to be done. More clergymen are wanted; and we must use the agency of societies to raise the money for their stipends.

But while we yield to the pressure of immediate necessity, and thankfully accept the help of societies, one principle must ever be stated on the forefront of our plans. We must not, in our zeal for souls, break the old Church order of our land. We must have *allegiance to a bishop* in things spiritual, *not to a society*. It would be nothing less than a calamity, if, through our zeal, the good old Church order of our land were to be undermined and sapped, and our spiritual affairs directed by independent committees. A society ought to be the hand held out to help the bishop and the clergy to do their work—a hand held out to *help with money* and with other *appliances*—not a hand held out to govern or control.

Let us dwell a little in detail on the manner in which a society ought to help in this matter of the seafaring population. By the old Church law of our land every crew of a vessel is deemed to be within the parish of which she is lying. When the number of seafaring persons thus collected is so great as to be beyond the power of the clergyman, help should be given by providing the stipend of a waterside curate. The initiative should be left to the vicar of the parish. The new clergyman should be his curate, and if a chapel is built it should be his mission chapel. There ought to be no *imperium in imperio*.

The effect of thus supporting an overwhelmed waterside clergyman by giving him a stipend for a curate, and helping him loyally and lovingly, is generally to send new life-blood coursing through the parish. The waterside mission chapel reacts on the Church. The Church itself becomes fuller, the communicants increase in number. Moreover, when the missionary curate works on board a ship, in dock, or in harbour, or in a roadstead, the congregation of the parish to which he is a curate is drawn out in sympathy with him and his work. They pray for him, they pray for

his work, and whenever the storm shakes the church roof, you hear the hymn rising—

“ Oh ! hear us when we cry to Thee
For those in peril on the sea.”

And all this is twice blessed. It blesses him that gives, and him that takes.

The time is short, and I therefore venture to sum up what I have said in two or three sentences :—1. All mission work must be a ministry to individuals. 2. The needs of the water have so outstripped the provision of the waterside that we must have help. 3. The help given by societies must be according to the old Church order. 4. But the Church must help, and till we can act as a Church we must have societies. I entreat you, therefore, every one of you, to join yourself on to one or other of the societies which promote the welfare of our seafaring population.

I thank God I am allowed to raise my voice at a Church Congress, to press this duty on the conscience of the Church. *For God's sake, do not forget our sailors and fishermen.*

ADDRESSES.

COLONEL WILMOT BROOKE.

THE subject on the paper this afternoon is like a large tree with three boughs, and I can only attempt to take up a small branch of one bough. I will consider what an officer in the army may do, by individual effort, to serve God in the profession to which he belongs. I am not going into the subject of organisation for Church work in the army. Valuable and important as it is, it will not be my subject to-day. I will only say, especially as I see so goodly a number of soldiers and sailors in the gallery, that it must be remembered that however excellent the organisation may be, it will be of little use unless the members of that organisation be loyal and true. A soldier, for instance, may belong to a gallant regiment, but his services will be of little worth in the day of battle if he be not individually an earnest and faithful subject of his sovereign. In speaking of what officers may do in the army, I have no desire to throw any slight upon the work of ministers of the Gospel ; on the contrary, I consider that the cause of the great Head of the Church is best served when chaplains and laymen can, and will, cordially co-operate. I will endeavour to enter on my subject in the spirit so wisely recommended by your Lordship yesterday, and strive to be moderate and practical. I will take the case of an officer who desires to show forth his Master's praise not only with his lips but in his life. What can he do with this object in view ? His efforts may be classed under two heads—he will seek to be an instrument in God's hands for bringing others to serve Him, and also for helping and encouraging such as are enlisted in this service, although he cannot always tell how his efforts are to be used by his heavenly Master. To one having such objects in view, nothing is of more importance than personal consistency of Christian walk. I have been told again and again by soldiers that they have been won to serve God, not so much by the words of pious comrades, as by watching their conduct and life. An officer in India, whose heart had undergone a change, told me that the first thing which attracted him towards real Christianity, was not attending to the words of a pious brother officer, but watching narrowly his life and remarking his consistency. But now about occasions and means of usefulness. I recollect once visiting an officer, a friend of mine, who was the adjutant of his regiment. He took me into a spare barrack-room before parade, where he read prayers daily for his men. He said to me, “ We have family worship at my own house, and I do not see why these men should not

have a similar advantage." Shortly after that I was sent round the Cape to India with some troops, and, emboldened by my friend's example, I carried on a short service between decks each morning, after which we practised chants and hymns for the Sunday service. There was a fair attendance, and I have reason to hope that the effort was not a useless one. Another means of spiritual usefulness is Sunday School teaching; no Christian officer ought to neglect it. What a Sunday School is to the child in barracks, the Bible-class is to the adult. I myself have received too much good from Bible-classes not to value them deeply as means of grace. As I speak I cannot help thinking of a Bible-class at Tientsin, during the Chinese War of 1860, presided over by the principal chaplain of the force, at which I used to meet the late lamented Captain Goodenough. I mention him as a specimen of a Christian hero, strengthened for the day of trial by such a means of grace. Then with reference to hospital visitation,—if the way is open for such an officer as I describe to spend part of his time in reading the Scriptures and praying with the sick, he will gladly avail himself of this open door of usefulness. But it must not be forgotten that it is the duty of every officer occasionally to visit the men under his immediate command who are sick in hospital. If he does that as a matter of duty, may he not take the opportunity of saying a passing word about the highest things of all? Do not let us despise a "passing word," for we never know what fruits it may bear. An officer in the barrack-yard of an English garrison heard a young soldier calling out to a comrade, and taking God's name in vain. The officer, who came from the opposite side of the square to that which the swearer faced, was unperceived until he drew near to him, when he quietly said, "May God forgive you for taking His name in vain." This unpremeditated word had been forgotten by its speaker, when, long afterwards, a letter from the service companies of his regiment abroad informed him that the soldier in question had become a regular attendant at religious ordinances, and had traced his first serious impressions to hearing this officer pray for him when he took his Maker's name in vain.

The President's bell warns me that I must leave much unsaid that I had hoped to say. I will conclude by asking you to remember that as workers for Christ, whether officers in the army or not, we must ever be waiting on our Master for guidance and grace, weak in ourselves but strong in Him, if we desire to be made a blessing to others.

ADMIRAL BAILLIE HAMILTON.

I HAVE been asked to speak to you with reference to the Church in the navy, following my brother officer of the sister-service, who has been speaking of the Church in the army. There are so many valuable points in Mr. Harbord's paper, that I hardly know which are the most striking in it, but I hope the chaplains in the navy will forgive me, if I say that there is one thing which more than other occurs to me on listening to Mr. Harbord's admirable paper, and that is—that it presents to us a section of the Church—a body of clergymen of the established Church of England, reckoning amongst its members some of the most devoted ministers of that Church, and yet, that this body is virtually without a head; a Church without Church organisation, without ecclesiastical order or control, and without synodical action of any constituted kind. I know it may be said that the Church in the navy has its own formulary, and that it is to be found in the first Article of War and the Queen's Regulations; but the life and growth of a Church does not depend on its formularies, but in its actings for God, and in the fundamental character of its administration. I want to know why the Church in the navy should be working under such difficulties, and without that presidency and supervision which is the privilege and right of every other section of the Church of England. Why not, it is said, revive the office of Chaplain-General of the Navy, which, as Mr. Harbord tells us, was abolished at the conclusion of the war in 1815. On that point I would beg and quote the words of one who, without bearing the actual title, was long in charge of the duties of its office—duties which he honourably and faithfully fulfilled—respected by the navy, and one of its most devoted

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chaplains, and who I am glad to say still lives,—the hard-working vicar of a distant Parish. Speaking of his position as Chaplain of Greenwich Hospital (corresponding in all respects with that of Chaplain-General of the Navy), he said, “I was but *primus inter pares*; a position (more especially in the Church) that never yet carried with it the weight of a supreme authority.” The office of Chaplain-General, as I have said, has been abolished, and already it is asked, Why not revive it? but I think I may say I am glad that it has not been revived, as opportunity thus exists of instituting a presidency of a higher order.* The necessity of proper supervision of the naval chaplains has long occupied the minds of many distinguished Churchmen. It is now thirty years ago that the then Bishop of London—Bishop Blomfield—(a name carrying with it love and respect wherever it is known) called upon me at the Admiralty. The bishop told me, that the peculiar position of the chaplains in the navy had long weighed on his mind, and he thought that there ought to be some episcopal supervision over that body. He said to me, “Burdened as I am with the heavy duties and responsibilities of this great metropolis, I am yet willing to take that charge upon myself; do you think the Admiralty will consider favourably my offer?” I can only tell you that it was not considered by the Admiralty authorities as opportune, and the bishop’s offer was declined, but I need not say how much the times have changed since then. We heard last night a good deal about the great advantages that would occur from the increase of the episcopate; let me hope that a wish for episcopal superintendence of the Naval Church may not be considered as altogether utopian. This country, in addition to her navy, has a great seafaring population, which has been alluded to at length by Canon Robinson, and will, no doubt, be spoken to by Commander Dawson. I say that a presidency and authority which will be a supreme one is necessary to make those people what they ought to be; and I say that this question deserves the consideration not only of individuals like myself, but of the whole Church. There are in the Royal Navy 54,400 men, officers, seamen, marines, and boys. For religious ministration to this force, we have, as Mr. Harbord has stated, seventy chaplains afloat, and twenty for the different naval establishments on shore; whilst at the same time, about two-thirds of our ships being small vessels, are necessarily without chaplains. But what about our seafaring population which, if time permitted, I am bound to speak for? It numbers upwards of 295,000 persons: add that to our navy and see what the result is, and I ask you whether that is not a section of the Christian Church of this country demanding some attention. I am happy to observe that the Convocation of Canterbury has already given some consideration to the matter, and a joint committee of the two Houses has been appointed to report on the subject, presided over by the Bishop of Winchester. The Church, I trust, will recollect what has been said here to-day. Do not let my brother officers think that episcopal supervision in matters regarding the religious duties of the navy would affect their authority; I am persuaded that such presidency would be agreeable to the chaplains themselves, and I don’t think it would be an innovation which would interfere with the service. I was brought up in that service, and have long been connected with it, and I should be the last man to propose anything that I thought would interfere with the strict discipline of the navy; but I feel that the Admiralty would be helped by ecclesiastical supervision of the chaplains; such supervision would save us from very much trouble. Can any one suppose that those unhappy differences, alike injurious to discipline and to religion which have arisen of late, would not have been avoided if we had had a wise, a temperate, and a judicious bishop at the head of the chaplains, one to whom the

* Since the delivery of the above speech on the 4th of October, the following Gazette Notice appeared in the *Times* of the 1st of November. At the Court at Balmoral, the 23d day of October 1876, Her Majesty was pleased to approve that the officer selected for the appointment of Chaplain of Greenwich Hospital, being relieved from all duty at the school, should, in addition to his clerical duties at Greenwich Hospital, have the responsibility of advising the Lords Commissioners of the Admiralty as to the selection, &c., of candidates to fill the position of Chaplain in Her Majesty’s Fleet, and that he should be styled “Chaplain of the Fleet,” and be granted a salary of £650 per annum, inclusive of his half-pay, with £2, 2s. per week for lodging allowance.

chaplains would pay a due deference on the one hand, and who would act as assessor, in cases of religious dispute, to the Board of Admiralty on the other. It was Archdeacon Denison, I think, who spoke of the episcopate being the mainspring of the Church, whilst Canon Ashwell observed that the superintendence of the bishop elicits enthusiasm in the ranks of the clergy, and as far as the clergy in the navy are concerned, I believe they will hail the proposition with pleasure. I only hope that the Church at large, as well as those who care for the navy, the seamen, and the large class of people connected with shipping, will do all they can in promoting legislation in this direction. One word now about the mercantile seamen. From a return for 1875, the number of deaths in the mercantile marine was 5393, of which 3263 were by drowning, and two-thirds of them by drowning when vessels were wrecked. A large number of these men come from our training ships, where they are instructed to a certain extent in the truths of religion. We hear of well authenticated instances where a person recovered from drowning has been conscious at the moment of seeming dissolution of every act and incident of his life, all crowded together, yet each distinct. There are some such supreme moments in the life of most, and how often in the death of many. And may it not often be the case in the death of the drowning seaman? Remember, it is in the fulness of life and vigour that the sailor so dies; it is not with mind and faculties enfeebled and attenuated by disease or protracted illness, that he then faces death; the tension of mind and soul is at its height, and who can say, but that in such an hour a word taught at a mother's knee, or some long-forgotten prayer of the ordained services of a Church, that had recognised him as her own when a boy, recurring to his mind, might bring a hope to the struggling sailor, which an eternity shall realise. We have listened to a plea (most eloquent and just) for an increase of the episcopate; and although it may sound like a play upon words, I too am hoping for a new See, a bishop of the Sea, a *maritime episcopate*, to include not the navy only, but the entire maritime population of this country, a charge not unworthy the highest religious care. We are apt to speak of a sea-girt Isle and its security, but that seeming strength would be our weakness but for those who battle with that sea. It is for these men I have been asked to speak. Let, then, the Church but recognise it as one of her duties to plead for the spiritual interests of the seafaring population of this country, and the laity will not be indifferent to her appeal.

COMMANDER WM. DAWSON, R.N.

THE Missions to Seamen Society endeavours to convey the ministrations of the Church to seamen—1. in the merchant service, 2. in the Royal Navy, and 3. the fishermen, &c., around our shores. But I intended to confine my remarks exclusively to the foreign-going merchant seamen.

There are about 250,000 British merchant seamen scattered in some 36,000 ships over the whole world, acting, however unconsciously, as missionaries, always itinerating, and ever preaching by their lives to new nations, being literally "living epistles known and read of all men." These, the advanced guard of the Church in propagating the gospel in foreign parts, spend half their lives on the high seas, and the other half in sea-port parishes at home, or abroad.

The National Church has duties towards the national seamen. It has to train these 250,000 missionaries. Most merchant seamen are baptized members of the National Church. Many of them have been brought up in its schools. True, they are not and cannot be either householders or pewholders. They must therefore be lifelong "strangers" in the House of God, and they are too often "strangers" to the House of God. They have been too much neglected by the National Church, and their moral and spiritual condition is frequently most deplorable.

The life on shipboard, the sailors' home, is of great importance. A prayerless ship is an abomination. In every vessel of the Royal Navy (and two-thirds of them do not carry chaplains), united prayer is held every day, with the very best effect. But in

the British Mercantile Marine, Divine worship on the Lord's Day is the exception rather than the rule. The Church of England has immense advantages in catering for seamen. Nonconformity, with its extempore system, demanding the living voice of the minister ever present to the ear, is unable to follow up the seaman's life over the trackless ocean; and though it has made noble and widely-extended efforts on his behalf, the prevailing desecration of the Lord's Day on shipboard, and the low spiritual condition of foreign-going merchant seamen is undeniable. Whereas, if the National Church would but rise to its duties towards merchant seamen, it has in its Prayer-book a most efficient substitute for the presence of the clergy, a valuable home-reminder, prayers for almost every variety of circumstance in health, sickness, and death, as well as special petitions for the use of those at sea. It only requires that laymen should be taught its value and how to make use of it. It was a 'foremast merchant seaman, taught of God, who gave me the best lesson I ever received on the spiritual force and value of the Book of Common Prayer. To arrange for Divine worship on board every British merchant ship, is the first duty of the National Church towards our national seamen. Sailors feel that—

'Tis something that we kneel and pray
With loved ones near and far away;
One Lord, one faith, one hope, one care,
One form of words, one common prayer.

Then, in foreign and colonial ports, merchant seamen should be personally invited to attend Divine service, either in churches on shore or on board the ships of war at the anchorage. A kindly word is doubly welcome when far from home, a stranger in a strange land. The Missions to Seamen has a chaplain for Singapore roadstead, and readers for the shipping at Lisbon and Malta.

But the home ports must be the great base of all operations—(a) in the roadsteads where fleets are windbound or "waiting for orders;" (b) in the docks and in the lodging-houses in waterside parishes; (c) and in the inland homes of sailors.

The Church's ministrations are conveyed by the Missions to Seamen to the fleets in twelve roadsteads around our stormy shores, viz.: Kingroad off Bristol, Penarth off Cardiff, Milford Haven, Falmouth Roads, Plymouth Sound, Portland Roads, The Solent, The Downs, Great Yarmouth, The Tyne, Passage off Waterford, and Cork River, besides the three ports abroad.

What specially concerns this Congress is the ever-changing inhabitants of the docks and lodging-houses in our parishes. An island Church ought not to be afflicted with ecclesiastical hydrophobia. The shipping are in parishes. If a box of gold were labelled for the parish in which it might happen to be found, and were dropped into the water alongside these ships, there would be no difficulty in finding out what parish it was in. But, if the shipping in docks and harbours be not legally in parishes, the adjoining parish clergyman need not fear being hailed by any Saul of Tarsus, should he venture on the water. The parochial system ought to be made responsible for the moving population within its borders, whether floating in ships or staying in its lodging-houses. Many mercantile seaport parishes are rising to their responsibilities towards seafarers, and where they do so rise, no working men in the kingdom are found so willing to enter their churches, or to more heartily enjoy good, hearty, spirit-stirring services, than the homeless sailor. In twenty seaports, besides the twelve roadsteads at home and three abroad, the parochial clergy receive the aid of additional curates or Scripture readers, or both, from the Missions to Seamen Society. Where the parochial machinery is most complete, the plan adopted is:—

1. Ship-to-ship visitation, specially immediately before the several services.
2. Lodging-house visitation weekly, specially on Saturday and Sunday, to bring the newly-arrived sailors to church.
3. A welcome at the church doors, and to be shown into the best vacant seats, and supplied with Prayer Books and Hymn Books, with the "places" marked in them.

4. Cheerful and hearty services, with lots of singing.

As sailors are ever arriving and sailing, the parish is, in short, in a chronic state of parochial mission.

It is estimated that the parish church of St. Paul's, Dock Street, London, E., was attended by 7000 different seamen during the year 1875, about 70 seamen attending each Sunday Service. Yet the vicar has 8000 resident parishioners to attend to.

The parish church of St. Luke's, Victoria Docks, London, had about fifty to sixty seafarers at each Sunday service last year; whilst sixty-five of the ships leaving that parish had Sunday services at sea organised on board. Yet there are 8500 residents.

The parish of Swansea has a special Sailors' Church belonging to the Missions to Seamen. It is very small, but it is full of sailors enjoying very hearty services. Some 400 seamen, now on the high seas, have communicated at that church. And the weekly offertory, exclusively from seagoing men and their families, amounted to £84, 7s. 10d. last year. Of course, it is a free and open church.

At Cardiff, we have only a ship for a church. But the services are very cheerful. There were 8000 attendances of seamen at 114 church services, and 2000 attendances at 106 room services last year. Sixty seamen communicated. And twenty-seven ships had services on board when at sea.

Where seaport churches fail to attract seamen, it will be found that they do not send out to the ships and lodging-houses to bring them in; that they do not welcome them at the doors; that they have dull, heartless, joyless services; or that the best seats are appropriated to the residents.

Mission rooms have generally failed to attract sailors in any adequate numbers, because sailors are men of superior intelligence, who prefer, if they go anywhere, to have the regular built parson, the whole unutilised service, a beautiful building, and the Church's services at their best. A seaboard vicar truly says: "Sailors prefer being in a mixed and rather large congregation, and avoiding anything like special services, designed for them as a distinct class."

We all are but cold suitors; let us move
Where it is warmest,
Leave thy six and seven; pray with the most;
For where most pray, is heaven.

Why should not all mercantile seaport churches swarm with sailors? Seaport parishes keep "free and open" public houses and brothels, which deprave and debauch the sailor. Seaport parishes are too often a curse rather than a blessing to sailors. Merchant seamen enter these parishes sober, healthy, respectable men, but they too often leave them drunken and diseased, instead of refreshed and strengthened for the work of God before them. The Archbishop of York, speaking of the Missions to Seamen Society, well said: "How can it be supposed that any foreign mission will prosper, so long as you wholly neglect the Christian condition of the sailor at home? So long as you let every ship go out carrying with it moral corruption to heathen nations, they will necessarily judge of us by what they see. We send people from our seaports, where they have lived in drunkenness and immorality, to other seaports where they expect to pursue the same course, and where they create worse ruin than they left behind them. I therefore say to every person who takes an interest in foreign missions, that this home mission work seems to me to be its necessary complement. Without some such agency, the work of foreign missions must fail, and fail almost deservedly."

The experience gained by the 48 Hon.-Chaplains, and by the 49 Mission Chaplains and Scripture Readers of the Missions to Seamen, justifies the proposition for a general extension of this branch of the Church's labour.

(a.) Let all sea-coast dioceses take conventional charge of living souls within three miles of their shores; and let them ask the waterside clergy how many sea-going men attend church? how many communicate? and how many ships leaving their parishes hold Divine service when at sea?

(b.) Let all waterside parishes be extended conventionally over the neighbouring waters; ships and lodging-houses be their speciality: free and open churches be a *sine qua non* in them; extra clergy and lay helpers be engaged; and a chronic state of parochial mission be established.

(c.) Let the *Special Service of Intercession for those at sea* be used once a week in every seaport church; and in inland churches whenever it blows.

(d.) Let the several dioceses strengthen the hands of seaboard incumbents by providing the ways and means, to enable the Missions to Seamen Society to furnish them with additional curates and readers.

(e.) Let the work of Missions to seamen and passengers be pleaded in every pulpit in these islands once a year. Sunday, the 22d of October, when the 107th Psalm will be read, has been specially suggested as the National Seamen's Sunday for this year when the duties of the Church towards her sailor sons might be considered. Upwards of 3000 churches have contributed offertories for Missions to seamen, and this seems a very practical mode of helping seaport parishes to rise to their solemn responsibilities, worthy the imitation of other members of this Church Congress.

DISCUSSION.

MR. MARK KNOWLES.

THOSE who have already addressed you from this platform this afternoon, have been gentlemen directly connected with the army or navy, but I claim to be heard from another standpoint. I have, during the greater portion of my life, been engaged in trade, but for the last three years I have devoted myself to mission work in common with the Church of England Temperance Society, and during that period I have been brought into contact with soldiers and sailors frequently, so I claim some knowledge of what ought to be done to improve the work of the Church in the army and navy. I cannot help feeling that a great deal that Archdeacon Denison said upon the action of the various governments in their miserable chipping and cheese-paring policy, during the last twenty years, to reduce the national expenditure a few pounds, is true, and it has fallen mainly on those who can least bear it. It has reduced the cost of all the spiritual agency in the army and navy, and, as a result, a frightful amount of crime has sprung from these two services. The present Government is said to be a good sound conservative one, and the "professed friend of the Church, but it has never been strong enough to work a religious reform, so far as the army and navy are concerned. I venture to say that the army and navy will do well to have a bishop on their own account, and I believe that a large sum of money expended in establishing a bishopric, or two bishoprics if you like, would be well spent. If the connection between Church and State is worth maintaining, why should not its good effects be directed to the army and navy? You have in the army and navy a paternal system of government. The men are clothed, housed, and fed, by the authorities, and why should there not be a supply of spiritual food as complete as that for their bodily wants? Why should they be made an exception, and made to feel that they are not a part of the nation in the matter of its religious life? It is a reflection on our nation that something has not already been done in this work. We must feel this, that we lose a vast amount of money by this cheese-paring policy. We are making criminals and then putting ourselves to great cost to punish them. If instead of this we gave soldiers and sailors a fair chance of fighting a stand-up battle against irreligion and all that demoralises and degrades them, in a very few years the two services, instead of being a source of continual annoyance and trouble to those in authority, would become a fine body of intelligent, hard working, and Christian-minded men, working in the interests of the great National Church, and returning home at the end of their terms of service, each to his parish, a centre of influence worth a dozen of those undenominational religionists floating about through the air like a

thin web, and rightly denominated unattached Christians, but a positive nuisance to the country. Nevertheless, what do we find if we go to Aldershot or Liverpool? what is the result of voluntary work? The teaching proceeds on the idea that such things as Baptism, and the Sacrament of the Lord's Supper, are not at all essential, and these people, preaching a creed which is absolutely fatal to the end they have in view themselves, fail to attract the soldier or the sailor, because of this palpable defect. Why should this be so? If this great English nation does take an interest in the army and navy, why should not those in authority come to the front and no longer depend upon voluntary effort alone? The radical demagogues tell us that the Church is a National Church using National money, and persist in saying that the country is still taxed to support it. Let us make them do what they say they are doing, if it can be done in no other way, and pay an additional tax to make spiritual provision for the soldiers and sailors. Soldiers and sailors are accustomed to go upon authority, and they do not think much of that which is merely permitted, but when they find the work taken up by one in authority, they will give it their attention and respect. Looking at it in that light, what do we find? At the South Camp Church, Aldershot, in 1872, the greatest number of Easter Communicants was 42, but during the last few years there has been some real Church work in the camp, with sound Church teaching, and what has been the result? Why, last Easter-day 205 soldiers communicated. To Churchmen the true test of spiritual life is the number of Churchmen who come regularly to God's Holy Table. You may talk about services being attended, but I venture to say that Church work must ever be measured by the attendance at the Lord's Table; therefore I measure this work in that way, and with a more extended service in operation greater success will follow. I urge you, therefore, to make this question of spiritual supplies for the army and navy an election cry, and when conservative members, with their cheese-paring policy, come to you for your suffrages, put these questions to them: "Now, what are you prepared to do for our soldiers and sailors when you get into the House of Commons? Will you give them a bishop and more chaplains, and will you do something to make them feel that they are men and brothers." May I give one word of advice to the clergy who occasionally preach to soldiers? A friend of mine said to me the other day, "I remember seeing the faces of a chapel full of men fall when the text was given out 'Fight the good fight of faith.' Their looks seemed to say 'we have heard that text for the last 20 years from stranger after stranger who has visited us.'" Cannot you clergymen forget sometimes that they are soldiers, and remember they are Englishmen. Talk to them as men, and let them forget that they are soldiers, make them feel that a soldier is bone of our bone, and flesh of our flesh, direct his attention more to Him who is the Prince of Peace, tell him more of the glories of the Church triumphant and a little less of the Church militant. You will, with the blessing of God, have the satisfaction of finding the soldier is more likely to be attracted by the bands of love than you imagine.

EARL NELSON.

I HAVE no objection to a bishop for the army or navy, or, indeed, to a bishop for each service—in fact, at Liverpool I specially advocated it; at the same time, if we are to really do effectual Church-work in the army and navy and amongst the waterside population, we must be very careful that we treat them as the Church treats them—as an essential part of our Church of England, and not as a church within a church. I am afraid that we are too much inclined to treat them as a church within a church. Young men get into some scrape and go into the army or to sea to get out of it, and in many cases the clergyman has felt glad to get rid of them, and too frequently thinks no more about them. The parochial clergyman ought to write to the chaplain about the young men going from his parish, so that home influences may be brought to bear upon him. In my own parish, when a soldier returns home on leave in his uniform, he is generally proud and pleased to attend his parish church, and see old faces and friends, and more might be done in bringing home recollections to bear upon him when he is away from home. The parochial clergy

are too often inclined to give the chaplains the cold shoulder, as if they belonged to another section of the Church altogether. When an army chaplain comes into a district he ought to help in the services, and bring many of his soldiers to a service at the parish church. If we have a bishop for the army or a bishop for the navy, I hope he will not be put in an inferior position, but that he will be put on an equal footing with the other bishops of the Church. I do not see why an energetic, active chaplain should not occasionally have his services recognised by an appointment and some post of dignity in the Home Church. It is necessary to have chapels in barracks, and that the men should formally go to some services in them; but it will be good for the soldiers to come at times to the parish church in a less formal way. There must be great formality at the chapel where the officers and men meet together with their official distinctions at the waterside mission. As Canon Robinson suggested—the people coming into harbour should be looked on as a part of the parish, and additional curates should be provided by the diocese to make up for the spiritual necessities thus brought upon seaside parishes.

The REV. JOHN SCARTH, Vicar of Holy Trinity, Milton, next
Gravesend; Honorary Secretary to the St. Andrew's
Waterside Church Mission.

I WILL briefly refer to the duty of the Church to our sailors in foreign parts. The sailors ought to be helped when abroad as well as when at home. By the action of the Government many of the consular chaplains have lost their stipends, but if the Church acts rightly, she will take care that these consular chaplains be maintained and supported. They should be assisted at least by some missionary society, for the sailors' sake. The Bishop of Gibraltar asked me to look out for a suitable chaplain for Sulina, Smyrna, and other ports in the Levant, as the St. Andrew's Waterside Mission was already helping the chaplains at Genoa, Leghorn, Naples, Corfu, &c. This sort of work must be done by some definite society, for it is no use generalising, saying, "The Church must help." It is as necessary for individuals to help as it is for mission work to be carried on, as Canon Robinson said, to individual men. So I appeal to every one who cares for sailors to do something on their behalf.

There is one point that is essential for mission work among sailors; there must be no doubt as to the course we steer. The Church of England at home may be looked upon as a ship at anchor. She shows one light to define her position; she is in safety, and will run no one down; but when she begins to move she must carry other lights, then when she moves in the darkness, in her missionary character, her course is clearly defined, there need be no fear of collision. The danger is when one light on one side only is shown, and only those on that side are allowed to know the way she steers; all others may be in danger of being run down. Missions that profess to represent the Church should show all the lights and hide none; then two can work in safety even in the same channel. If we desire to benefit the sailors we must work together; it is always a pleasure to find unanimity in a good cause.

As the "Society for Missions to Seamen" have given out their papers so lavishly to-day, I have not, on the part of St. Andrew's Waterside Mission, distributed any, lest by doing so, I might appear to act in opposition, when my desire is that we should act cordially together.

GENERAL SIR PERCY DOUGLAS, Bart.

I AM induced to appear before this audience in order to afford the testimony of an old officer, to the great and happy change which has taken place in regard to the religious aspect in the army. I have now been nearly fifty-seven years in H. M. service, and of these about fifty years on full pay, and I should, indeed, have been blind and deaf to what was going

on around me, if I could not form a fairly correct opinion of the undeniable change which has taken place for the better in all ranks of the army. In the audience I see before me, the clergy seem to form a considerable majority. You, reverend gentlemen, have a very great personal interest in the matter under discussion, for no class furnishes greater numbers, comparatively, of candidates for commissions in the army. The martial spirit of our race is very pronounced amongst your sons. Well! I am happy to be enabled to congratulate you, as I congratulate myself upon the better example and the better influences which will surround our sons, and the men of all ranks in the service, than those which prevailed when I joined the army. I have a young son about entering the service, the Royal Artillery, I hope. Well! I rejoice to know that though he will have like temptations as myself to encounter, to wean him from his course as a Christian gentleman, that he will, on the other hand, have the aid and the protection of a happier example, and of more Christian associations, than surrounded my early youth in the army. With regard to the action of the Church in the army, I would notice what fell from the reader of the first paper, stating that he, a military chaplain, was prevented by orders from the Adjutant-General from imparting occasional religious instruction to the soldiers under his spiritual charge; I was astonished to hear this statement. I have been, not very long since in a wide command, and I certainly never experienced anything of this sort. I can only say, that if I had been ordered to restrain any chaplain from affording religious instruction to the men, provided they were not of a controversial and proselytising character, for this would have produced discord instead of peace, my conscience might have applied the thumb-screw, but it could not have made me disobey an order, but I think that if my convictions were then what they are now, and I do not think they have changed, I should have requested permission to resign my command under circumstances so repugnant to my convictions, and so little creditable to the military administration. But I feel assured there is some great misconception in regard to this case; I will make inquiry upon the subject; and if it ever happened, which I doubt, I will move heaven and earth that such a thing shall not occur again.

With regard to the observations of the gallant admiral who preceded me, in relation to the appointment of a bishop for the oversight of the naval chaplains, I would observe that we have a bishop as Chaplain-General of the army, and perhaps this would suffice for the navy. My Lord, I believe I know how to command soldiers, but a painful event convinced me that I was not able to command clergymen, and I requested the bishop to take the oversight of the officiating not *commissioned* chaplains in my command. The bishop most kindly assented, and my orders were most cheerfully complied with; but if any officiating chaplain had disobeyed the bishop, I should have sent him home immediately.

As to the British soldier himself, if he have one distinctive characteristic, it is his loyalty to his sovereign, and his devotion to, and readiness to follow, his officers in all things—on to the breach or into the cricket field, on the road to death, and into the straight path which leads to life eternal. Hence the force and the unspeakable value of good example from the superiors. Soldiers are a most hopeful class, they are most impressionable for good. Kindness of demeanour, justice and firmness in command, and the exhibition of the life of a Christian gentleman on the part of the officers, will lead vast numbers of these in the right way. The Rev. Canon Robinson in his paper laid down, with great emphasis, that men must be dealt with individually in religious matters. I fully agree with him, but the chaplains are not in sufficient numbers to do this. There is, however, an organisation or society, not strictly a Church one, which does much to assist the chaplains. I mean the Army Scripture Readers' Society, whose agents are placed under the orders of the chaplains. The Church has omitted to take up this branch of her legitimate work, and the before-mentioned association has stepped in and has done a great work amongst the soldiers. But there is still ample room for the Church to enter upon this work, and to supplement the efforts of the original society. I should like to see a good organisation by the Church of Scripture Readers for the army, but all controversies must be avoided in the army, constituted as it is. I believe that such a society would strengthen the hands of the chaplains,

would confer vast benefits upon the soldiers, and that such a work would be sanctioned by the military authorities. The chaplains or others might point out many old soldiers, good Christian men, who, upon leaving the service, would, with a little good instruction, be well fitted for this work; and they would be most valuable aids to the chaplains from their knowledge of the soldier and his habits. This is a matter which deeply concerns the country at large. Under our present system of short service, great numbers of men will be returned into civil life out of one rank, and it is of the utmost moment that these men should have had such training under the colours as shall make them a blessing, and not the reverse, to society.

WEDNESDAY EVENING, 4th OCTOBER.

The RIGHT REV. THE PRESIDENT took the Chair at ten minutes past Seven.

CENTRAL AFRICA; IN RELATION TO MISSION WORK,
SLAVE TRADE, AND COMMERCE.

PAPERS.

RIGHT HONOURABLE SIR BARTLE FRERE, Bart.*

I PROPOSE to lay before the Church Congress a short account of the recent development of Christian Missions on the East Coast of Africa, and to indicate the mode in which they are likely to be affected by the plan for an International Association for the Exploration and Civilisation of Central Africa, which His Majesty the King of the Belgians has lately placed before a Conference of Geographers and others which he summoned at Brussels in September last.

The King's Speech at the opening of the Conference has been already published at length in the English newspapers, together with a sketch of the discussions at the sittings of the Conference and the resolutions arrived at. It is therefore only necessary here to note briefly the main features of the King's plan, as they may affect missions.

Central Africa has for ages been almost closed and lost to the rest of the world, except as a nursery and hunting-ground for slaves. Admirably adapted by nature for producing and exporting almost every kind of tropical or subtropical raw produce, and for consuming in large quantities the products and manufactures of the rest of the world, Central Africa has for three centuries exported little except slaves, every one of whom has been proved in the clearest manner to be procured at the cost of many other human lives, while the process of hunting for them keeps the whole country in a state of perpetual insecurity and barbarism.

The annual loss of life has been repeatedly proved to be some hundred times greater than the slaughter in Bulgaria which has so recently shocked the whole civilised world. No one who has any instinct of humanity can refuse to aid in putting a stop to such a horrible waste of human life and of the good gifts of the Almighty.

* In the unavoidable absence of Sir Bartle Frere, the paper was read by the Secretary, the Rev. C. T. Wilkinson.

But how is this to be effected?

Governments and diplomatists have done, and are doing, their part, but they can achieve little without the aid of explorers and enterprising travellers to penetrate regions where mistrust of every man's neighbour has hitherto barred the road to all but the armed bands of slave-hunting men-stealers. Naturalists and men of science must follow the explorer to ascertain and report the natural riches of the country; missionaries must follow to teach and civilise; and men of commerce to trade and assist the development of lawful industry.

All men of these classes who are interested in Central Africa are awakening to the importance of opening roads and forming stations which shall be centres of security and civilisation. But all are at present working separately, often going ineffectually over the same ground, and losing time, energy, and money, in repetitions of the same labours, yielding comparatively small results.

The King's idea is, by means of an international association, to unite all these efforts as far as they have common objects in view, to make known to all classes interested in the great work of exploring and civilising Africa the scattered items of information which now escape notice in separate transactions and reports, to concert united action where united action is necessary or practicable, and to aid in laying before the governments and communities of the civilised world such requisites of their great task as can only be supplied by national or diplomatic effort.

One of the first wants is, of course, to open roads and to establish stations—*stations hospitaliers et scientifiques*, as they were termed in the King's address—which may serve as points of refuge for the weak and needy, as bases of further operations for the explorer and the man of science, as resting places for the traveller and missionary, and as centres of commerce.

All experience shows that the establishment of such stations is not only practicable, but that it is the only way in which the objects I have enumerated can be effectually promoted.

The discussions of the Congress threw much unexpected light on this part of the King's project. Amongst the travellers who had attended His Majesty's summons were such men as Drs. Nachtigal, Schweinfurt, and Rohlf, from Berlin; Lux, from Austria; and above all our own countrymen, Grant and Cameron, who are both among the few living travellers who have succeeded in passing from sea to sea—Cameron from east to west, Grant from south-east to north—across the great continent. All these explorers gave vivid descriptions of the obstacles which had barred their progress, and of the mode in which such obstacles might in future be overcome, and there was a general consensus of opinion that few things could conduce more to open out Central Africa than the careful selection of routes to be traversed, and the establishment of stations, well selected, on such routes, as bases of further exploration.

A general sketch of such routes from E. to W. and from N. to S. through the centre of Africa was laid before the Congress; but it was determined to leave it to separate national committees to follow up this work, and to find the means of executing it.

Let me now say a few words as to how this scheme would affect the missions on the East Coast of Africa.

Sir Fowell Buxton laid before the Conference a list of the settlements or missions now being formed in equatorial Africa, and I can testify that even those who had paid most close attention to the subject were surprised at the great recent development of missionary enterprise which was thus brought to their notice.

I will briefly recapitulate some of the facts noticed in Sir Fowell Buxton's address.

It must be borne in mind that the Portuguese, who so long held possession of this eastern coast of Africa, if they ever established any missions, in our sense of the word, left no trace of their labours,—except the ruins of some churches at the great ports on the coast—and that forty years ago there was not a solitary Christian congregation or minister of the Christian religion to be found between Socotra and Cape Delgado—the present northern frontier of the Portuguese possessions. Along this coast, extending for 1500 miles in a direct line, such Christianity as may have once existed had entirely disappeared, and the only notable foreign commerce which existed was that in slaves.

I. The Church Missionary Society was the first to establish an active mission on this coast—at Mombasa—a position wisely selected by Drs. Krapf and Rebmann in 1844.

For many years this mission continued at Mombasa and at Kissiudni, about sixteen miles inland, with little external increase or development, but it was far from being inoperative; for several natives were taught and baptized. The missionaries made many friends among the Waniko tribes, and, above all, Dr. Rebmann accumulated vast stores of philological research which will be invaluable to all future missionaries and promoters of civilisation in that region.

During the last three years this mission has been greatly strengthened and extended by the Church Missionary Society. The Rev. William Price—who at the Church Missionary Station at Nassick, near Bombay, trained the "Nassick Boys" who so nobly brought home Livingstone's body—has lately transplanted to Mombasa a considerable colony of liberated slaves found in slave dhows, captured by our cruisers, and made over to his care for education at Nassick. These children have been carefully trained by him in various industrial arts as well as in the Christian religion. This establishment at Mombasa promises to become a most valuable base of operations on the northern part of the negro coast, towards the mountain ranges of Killimanjaro and Keenia, and the northern Lake Country about the Victoria Nyanza.

The outlay at Mombasa during the last two years has amounted to £7600, and the staff of the mission consists of two ordained missionaries, one layman, Commander Russell, R.N., one medical man, and a schoolmaster, all Europeans, besides several native Christians, educated at Nassick, whence almost the whole of the staff of the Rev. Mr. Price's Negro Industrial School have been moved. If this establishment prospers, as it promises to do, it may prove a great centre of civilisation and Christianity whence missions may radiate into the interior. One such branch has been already projected by the Christian Missionary Society, who propose to establish a mission in the country of Uganda and Karague between the Lakes Victoria and Albert. A special fund has been collected for this purpose, amounting to £13,000, and as

a first step inland from Mombasa, it is proposed to establish a settlement in the high lands of Usagara, the first region which rises above the low and unhealthy tracts near the coast on the route which is at present most frequently used from the Sea to Lake Tanganika.

II. The Universities Mission under Bishop Steere is one result of the effect produced on our Church by Livingstone's first great journey. It was mainly supported by the English and Irish Universities, and its establishment was entrusted to Bishop Mackenzie. After his lamented death its head-quarters were removed from the Zambezi valley to Zanzibar, where, under Bishop Tozer, Dr. (now Bishop) Steere established industrial schools and a farm to give occupation and instruction to slave children rescued by our cruisers, and where Dr. Steere has collected and in part printed, by the hands of educated negro Christians who were once slaves, a most valuable series of elementary, educational, and devotional works in the native dialects of East Africa, translations of portions of the Scriptures and Liturgy, grammars, vocabularies, school-books, &c., all of the utmost practical value to missionaries, travellers, and educated natives. Dr. Steere is building a church on the site of the former slave-market, and has at Zanzibar itself—

1. An hospital.
2. At Mbweni, four miles from the town, an agricultural settlement of adult free slaves, and a school for girls and infants.
3. At Kingani, a mile and a half from Zanzibar, a boys' school and a printing press.
4. A station at Magila on the mainland to the north-west of Zanzibar, and about forty miles in a direct line from the coast.

The European staff of the Universities Mission consists of the bishop (Dr. Steere), four ordained missionaries, two schoolmasters, a master printer and master carpenter, and two ladies who superintend the schools.

Bishop Steere proposes to establish another station on the mainland, to the north or north-east of Lake Nyassa; and his journey of exploration from Lindi, a port between Kileva and the river Robuma, in the early part of this year, has been published as an occasional paper of the Central African Mission, and forms an important contribution to the missionary literature of this region. The bishop's plan, of which his journey proved the great practical advantages, is in fact a realisation of one of Livingstone's great ideas. Further information regarding the mission and the bishop's plans may be obtained from the secretary at the office of the Society for the Propagation of the Gospel, in Delahay Street, Westminster.

III. Next in order of date, in establishment on this coast, is the French Roman Catholic Mission, a large and well organised institution under Père Horner and several priests, lay brethren, and sisters of charity.

At Bagamoys this admirably organised mission has a large farm of several hundred acres, schools for girls and boys, an hospital and accommodation for travellers, who are always most kindly and liberally entertained by the brethren. They proposed, when I visited them in 1873, to establish a station some miles inland clear of the coast swamps, and about a stage or two on the great road to the interior. But I have not yet heard whether their intention has been carried out.

IV. Livingstonia, at the south end of Lake Nyassa, has been established

within the last two years by the Free Church of Scotland, which raised a fund of more than ten thousand pounds for the purpose. It is under the superintendence of the Rev. Dr. Stewart and Mr. Young, R.N., both friends and former companions of Livingstone, and possessing great African experience. They have two ordained missionaries and eight lay assistants, agriculturists, engineers, weavers, carpenters, and a seaman who assists Mr. Young in the management of the small steamer which they brought up the rivers Zambezi and Shire, carried in pieces round the Falls on the latter river, and with which they have circumnavigated Lake Nyassa. They find the lake to extend nearly a hundred miles further north than was supposed, and that it fully answers in every respect Livingstone's description, as capable of becoming either a great facility for carrying on the slave trade, or an important means of checking it. The mere presence of the English steamer on its waters is stated to have already produced a great effect.

V. The Established Church of Scotland has already taken steps for placing a mission on the shores of the Lake Nyassa, in close proximity to their brethren of the Free Church. They have raised a fund of nearly five thousand pounds, and despatched Mr. Henderson, in company with the Free Church expedition, to choose a site for their future settlement. An ordained missionary and five or six artisans are about to follow.

VI. The London Missionary Society, which originally sent out Dr. Livingstone and Moffat, has determined to establish a mission, and has collected a special fund of nearly £8000 for the purpose. They have deputed the Rev. Mr. Price, a grandson of Dr. Moffat's, and possessed of considerable missionary experience on the Cape frontier, to visit the Zanzibar coast, and prepare for receiving a party of six or eight members of the mission, who will leave England early in the spring to join him. The party is to consist of Lieutenant S. G. Smith, R.N., two ordained missionaries, one of them educated as a medical man, two engineers, a carpenter and a blacksmith. Mr. Price has much experience in travelling with bullock-waggons, by means of which most of the exploring expeditions in Southern Africa have been made. The country between the sea and the lakes is (much of it) well suited for the transit of carriages during the dry season, and the swamps and belts of forest are capable of being passed by any energetic trader who can direct the labour of his followers in clearing a road. It is impossible to exaggerate the value of wheeled carriages in such a country. It will go far to obviate the necessity for porters carrying loads on their heads and shoulders, which is one great incitement to slave hunting, as such porters at present afford the only means for carrying the ivory to the coast. There can be little doubt that if carts or waggons can be introduced, and tracks cleared to afford them passage, the civilising effect on the country between the ocean and the Lake District will be great and immediate.

The Tsetse fly has hitherto been one great obstacle to the use of wheeled carriages, or even pack cattle in Eastern Africa; but Dr. Kirk, the Consul-General of Zanzibar, long since showed that this fly is extremely local, and that vast tracts are to be found which are generally free from it; that the places most infested by it can often be avoided by experienced guides; that the fly disappears when the country is cleared and forsaken by the great game; and that altogether the Tsetse

is not such a formidable hindrance to the use of pack or draught cattle as was once supposed.

Mr. Price has already trained cattle at Zanzibar to draw a rough cart, with which he has made an experimental journey of nearly 100 miles on the mainland; and Bishop Steere, whose experience makes him a great authority on the subject, is said to have expressed an opinion that Mr. Price has already achieved an important success.

VII. The Free Wesleyan Church has for several years had a mission established at Ribè, sixteen miles north-west of Mombasa, near the border country between the negro races and the Gala and Sumali tribes. This mission is well placed for extension to the north of the lake region. The missionaries have already added greatly to our knowledge of those regions by the exploring tours of the Rev. Mr. Wakefield and the late Rev. Charles New, whose lamented death last year cut short a most promising and valuable career.

It will be seen from the above details—

First, That there has been during the past three years a great impulse given to missionary effort on this coast, the number of societies at work has doubled, the missions of the older societies have more than doubled, and there is evidently in many branches of Christ's Church a warm and apparently abiding interest in the work of evangelising these long-neglected regions.

Secondly, That all the societies at work recognise more or less the importance of industrial and civilising, as well as pure missionary influences. In this they only follow the example of the early Church, in converting the barbarian nations outside the ancient civilisation of the Roman and Greek empires.

Thirdly, It is clear that every one of these societies may derive most important aid from such a plan as His Majesty the King of the Belgians has recently devised for an international organisation for exploring and civilising Central Africa. Some of these societies have in part anticipated the King's plan of establishing *stations hospitaliers et scientifiques*, and more than one traveller has already found a base for his explorations at the hospitable missionary establishment on the coast. Such travellers, as well as the missionaries, may benefit enormously by the establishment of international stations at intervals of two or three days' journey inland from the coast. Chains of such posts have been already suggested by Mr. William Mackinnon at the Brussels Conference; and from the speech of his friend, Mr. Stevenson, at the recent meeting of the British Association for the Advancement of Science at Glasgow, there seems every hope that a part at least of the scheme indicated by Mr. Mackinnon may be executed by the enterprising countrymen and townsmen of Livingstone. The scheme comprises a chain of posts from some port south of Kilwa to the northern end of Lake Nyassa, and thence to the southern extremity of Lake Tanganika. A second line would connect Ugigi with Bagamoyo or some neighbouring port.

A glance at the map will show that these lines would be most valuable and helpful to four of the six missions already established on the coast; at the same time they are among the most important routes for commerce with the lake country. They would be supported by Dr. Kirk as important checks on the land-born slave trade, and they were selected

by Lieutenant Cameron as most promising for aiding to complete the unfinished work of himself and Dr. Livingstone, by enabling future travellers to solve the great geographical problems regarding the lake country west of Tanganika, and the vast basin of the Congo.

The work is one in which commercial men seeking new routes and objects of traffic, scientific men and geographers exploring unvisited regions, philanthropists desiring to civilise Africa by abolishing slavery and the slave trade, and, above all, missionaries bearing the gospel of peace to the barbarous millions of Central Africa, are all deeply interested, and there is no branch of the Church on which the work has greater claims than on our own National Church.

The brief details already given will show how actively other Churches are entering on this vast and almost untouched field of labour. It behoves us not to be behindhand. I have endeavoured to describe what an admirable commencement has already been made by our great societies and by the Universities Mission. In some respects the Central African Mission as now organised by Bishop Steere, and the Church Missionary Society Mission at Mombasa as now conducted by the Rev. William Price, seem to me, as far as a layman can judge, better adapted to secure great and permanent success, and to be more in accordance with the early usages of the Christian Church in dealing with uncivilised heathen races than any I have seen. The want of men which, until lately, has been so keenly felt, has I am told been supplied, at least in part, by the personal exertions of Bishop Steere and the Church Missionary Society. But there is still a very serious want of funds, especially for the Universities Mission, and believing as I do that it is not only organised on sound Church principles, but that it is directed by one of the most self-denying, able, and successful missionaries I have ever met with, I would earnestly commend to my fellow-churchmen in this Congress a careful study of Bishop Steere's labours, with a view to giving active practical support to him and his fellow-missionaries. Churchmen can hardly be content to let a mission, which is so peculiarly the work of our great English and Irish Universities, languish for want of anything we can supply, or depend, as it has so much till lately, on the support of a single diocese.

At the same time let us not neglect the great work of the Church Missionary Society at Mombasa, under the Rev. William Price, to whose devotion and success during a long life of missionary labour in India I can bear the testimony of an eye-witness. He has carried to his task in Africa, experience as varied and matured as that of any missionary in his old field of labour in India; and the Church may, I believe, safely trust to the guidance of such men in the great work of conveying to the uncivilised millions of Central Africa the truths of the gospel as they have been taught in our own Church, since a similar work was first commenced under very similar difficulties on our own then barbarous shores, by the missionaries who had learnt the glad tidings of salvation at the feet of the apostles.

REV. W. SALTER PRICE, C.M.S., late Missionary of
Eastern Africa.

It is scarcely three years ago that the eyes of England and of the civilised world opened to the fact, that the interior of the vast continent of Africa was not, as our school maps had almost led us to suppose, a boundless plateau of sandy desert and dreary swamp, but a country of hills and valleys, possessing some of the finest scenery in the world, and enjoying every gradation of climate—a country, moreover, peopled by teeming millions of human beings, of many tribes, made by the same Creator, and endowed by Him with the same feelings, faculties, and capacities as ourselves; who had hitherto been excluded from the brotherhood of nations, left to die and perish, no man caring for their souls—a people answering more literally than any other I know of, to the description of the prophet Isaiah, “A nation scattered and peeled, a people terrible from their beginning hitherto: a nation meted out and trodden down, whose land the rivers have spoiled.”

It concerns us not now to inquire minutely into the various causes which combined to bring about a better understanding of, and an awakening of interest in, the country and peoples of Africa. No doubt, the thrilling stories of adventure, the graphic description of countries before unvisited and unknown, and especially the harrowing exposure of the desolation caused by the iniquitous traffic in slaves, given to the world in the narratives of the famous explorers, Burton, Speke, and Grant, had much to do in directing attention to the subject; so that when the news came that David Livingstone, the great pioneer missionary and geographical explorer, was dead, and when this was followed by the touching story as to how his little faithful band of negro followers had carried up the bones of their loved master from the depths of Africa, and at the risk of their lives, in spite of many dangers and difficulties, had conveyed them, through a nine months' weary journey, to the coast, so that they might find an honoured resting-place with the brave, and great, and good of his own land; I say when all this became known, it was as if an electric shock had passed from one end of England to another—all eyes were turned to Africa—and every man and woman, in city, town, and hamlet, began to feel somehow or other that he or she was identified with the noble undertaking to which their lamented countryman had consecrated his powers, and to which he had sacrificed his life.

And now what do we see? We see men of different classes and proclivities, and inspired by a variety of motives, actively concerning themselves in the development of Africa and in the welfare of her people—we see geographers more keenly intent than ever upon ascertaining the physical features of the interior, and upon finding a satisfactory solution of the long-vexed question as to the sources of the Nile. We see ethnologists sending out scientific agents to measure men's skulls, and to inquire into and report upon the peculiarities which characterise the various tribes. We see men of commerce awakening to the discovery that there are treasures which have been hid away for ages in the depths of Africa, which, by the expenditure of a little capital and enterprise,

may be brought to light and turned to profit ; whilst philanthropists with laudable perseverance, encouraged by past success, are determined more earnestly than ever to do all they can to heal that "open sore" which is at once a blasting curse upon the country, and a standing reproach and disgrace to the civilised world.

It must be confessed, I think, that this state of things constitutes a very solemn call to the Christian Church to be up and doing, and to go in and possess the land for Christ. And I rejoice to add that that call has met with a noble response. The Churches of Scotland have responded to it, and, with as little delay as possible, have organised a mission on the southern shores of the Lake Nyassa. Bishop Steere of the Universities' Mission, making Zanzibar his head-quarters, has made a tour to the northern extremity of that lake, and has prepared the way for future operations there ; whilst the London Missionary Society are maturing their plans for planting a mission in the far interior, in the region of the Lake Tanganika ; and if I pass over these Christian efforts with a bare mention, it is not because I think lightly of them, or do not cordially sympathise with them, but simply from want of time. On the contrary, I do, from the bottom of my heart, say "God-speed" every effort being made—if honestly made—to publish in the dark places of Central Africa, God's great and only remedy for a sin-stricken world, "Jesus Christ and Him crucified."

To the Church Missionary Society belongs the distinguished honour of having taken the lead, not only in missionary enterprise, but also in geographical discovery in Eastern intertropical Africa. More than thirty years ago, two of the Society's missionaries, Dr. Krapf and Mr. Rebmann, planted the first Protestant mission in that region. Their simple object was to propagate the gospel, and in pursuit of this, they made extensive tours into the interior. This led to the discovery of Kilimanjaro, a mountain covered with perpetual snow, situated nearly on the equator. In addition to this, they made minute inquiries from native travellers as to various routes, and as to the peculiar features of the countries in the interior. From information thus obtained they constructed a map, laying down with an accuracy, marvellous under the circumstances, the position and contour of the lake system. The publication of their discoveries took geographers by surprise, and formed the starting point for all those famous journeys and explorations which have been carried on from then till now.

Two years ago, taking advantage of the newly-awakened interest in Africa, the Church Missionary Society sent out an expedition, in which I had the honour to bear a part, commissioned to revive the old Mombasa Mission, and to establish and organise a colony, where slaves rescued by our Government cruisers, and freed by the consul, might find a home, and be brought under the influence of Christian teaching and discipline. This was scarcely accomplished, when another expedition on a larger scale, was equipped and sent forth to carry the gospel and the arts of civilisation into the very heart of Africa ; to the peoples living on the northern and western shores of the Victoria Nyanza. That expedition is now on its way. It is composed of brave Christian men, but they have a task of difficulty and danger before

them, and I earnestly commend them and their undertaking to the sympathies and prayers of God's people.

It is highly satisfactory, and a cause for thankfulness to Almighty God, that among all the agencies at work for the enlightenment and welfare of Africa, the Christian Missionary occupies the foremost place.

But after all, we are only at the very beginning of a grand undertaking, and now is the time for those who have any practical suggestions to offer, to make them known.

I notice that the subject for this meeting is set down as "Central Africa in relation to Missions, Slavery, and Commerce," and very properly, for these three interests are so closely linked together, that it is impossible to separate them or treat of one apart from the other.

Let us endeavour for a moment to regard the subject from a missionary point of view. How shall we set about the evangelisation of Africa? At once there rises up before us that stupendous obstacle, the institution of slavery, an institution which demoralises both master and slave, which unhinges society, and which indisposes men to receive a gospel which imposes upon every man the duty to love his neighbour even as himself.

The Christian missionary has no fair field for propagation of the gospel in Africa till slavery as a system is abolished. Thank God much has been effected the last two years in this direction. In the first place comes the treaty negotiated by Sir Bartle Frere with the Sultan of Zanzibar, by which fresh and important restrictions were put upon the transport of slaves from the east coast by sea. And this has been followed and eclipsed by a proclamation issued a few months ago by the Sultan of Zanzibar, which goes far beyond the most sanguine expectations; for it makes the fitting out of a slave caravan a criminal act, and aims a death blow at the traffic by the *land* route. It deserves to be known better than it is that we owe this mainly, if not entirely, to the untiring efforts of Dr. Kirk, Her Majesty's Agent and Consul-General at Zanzibar, who has done more, perhaps, than any man living in the cause of slave emancipation. But will the proclamation have the desired effect? Will it be faithfully carried out? Well, so far as the Sultan is concerned, no doubt it is a concession to the feelings and wishes of the people of England, and there is no reason to doubt that he is honestly desirous of giving it full effect; but it must be borne in mind that it is a very unpopular measure with most of His Highness's subjects, who see in it only a sign "that the hope of their gains is gone."

It rests mainly with the Government and people of England to see that the proclamation does not become a dead letter. The Sultan looks to them, and I hope he will not look in vain, to back him up in carrying out the policy so generously inaugurated.

One simple and effective way of doing this is by assisting in developing the legitimate trade of the country. And here let me throw out one or two practical suggestions—(1.) For more than six months in the year, owing to the prevalence of certain winds and currents, intercourse between the various ports is almost entirely suspended, there is no outlet for the products of the country, and the result is stagnation. The remedy for this is *steam*. Let a couple of steamers, adapted for passengers and cargo, be placed on the line; let them run regularly once or twice a

month between Brava and Zanzibar, calling at the intermediate ports of Lamu, Melinde, Takaungu, Mombasa, &c. You will by this means give new life to the industries of the country, and, at the same time, most effectually contribute to the extinction of the slave traffic. One great virtue in this scheme is, that it is pretty sure to pay.

Another way in which you may help forward the work of civilisation, and prepare the way for the spread of the gospel, is by *the construction of roads into the interior*. The almost insuperable difficulties and vexatious delays which beset the traveller in Africa present one of the greatest obstacles to any extensive operations for the welfare of that country.

Some months ago the London Missionary Society sent out an experienced missionary to ascertain the feasibility or otherwise of introducing waggons for the transport of goods, in the place of native porters whose innate laziness and treachery have proved such a frequent cause of trouble and hindrance to the traveller. Mr. Price, the gentleman in question, took a bullock-cart some forty miles into the interior, and he reports favourably of the scheme. I heartily wish it success, but, for my own part (and I have had some experience of rough travelling both in India and Africa), I am convinced that waggon-transport in Africa will be of little use without decent and practicable roads.

An important movement has recently been set on foot, under the presidency of the King of Belgium, which ought not to be passed over. The main object, as I understand, of that movement is to *open up* the continent of Africa, and to assist in one way and another the various efforts which are being made to confer upon it the blessings of Christian light and civilisation. I am not in the secret as to the measures which have been decided upon for securing the objects in view. I only hear that one of them is to establish here and there on the main lines of route stations which shall form commercial centres, and posts of refuge for European travellers. If I may venture to do so, I would like from this place to say one earnest word to the leaders of this and of other similar organisations, and it is this: be very careful as to *the style of men* you send out; sift them well, and find out beforehand whether they have or have not any rooted antipathy to their fellow-creatures, to whom it has pleased God to give a black skin and woolly hair; let them be men who, in all their dealings with the natives, will know how to keep their tempers, and to combine firmness with gentleness—men who will keep faith with them, who will speak the truth and never swerve from it; above all, let them be men of settled Christian character, who, by the honesty of their dealings and the holiness of their lives, will maintain unsullied the good name of the Christian Englishman, and make it possible for other Englishmen to follow in their track.

And now, in conclusion, let me say, that I believe undoubtedly in the possible regeneration of Africa; true, her children have sunk very low, they are in evil case, but not so low that God's arm of mercy cannot reach them, and that Christ's blood cannot save and cleanse them. I have had much to do for many years with these poor outcasts; I have seen them at their very worst, when all that was good had been crushed out of them save the veriest traces of humanity; and I have seen them, under the genial influences of Christian teaching and Christian love, awakening to new life and intelligence, and developing into a well-

ordered community, composed of Christian fathers and Christian mothers and Christian children. I believe a day of good things is dawning for poor, down-trodden Africa, and so, when I see so many agencies at work, I regard them not with any feeling of distrust or jealousy, but with unmixed satisfaction, for they are to me a hopeful sign that "God's time to favour Africa is come; yea, the set time is come."

ADDRESSES.

SIR J. H. KENNAWAY, Bart., M.P.

I THINK we may consider ourselves fortunate, in spite of our disappointment at the non-arrival of Commander Cameron, a man of whom, as Englishmen, we may well be proud. We are fortunate, I say, in having heard two able papers, representing the views of men so well qualified to tell us what has been done in the past, and the road which we ought to travel in the future. For myself, I can lay no claim to your attention as the administrator of a province, the maker of treaties, the traveller, or the missionary; the only reason I can give you, in asking for your indulgence, is my earnest sympathy with this great work, and my great desire that the influence, the power, and the energy of this great country shall be put forth as far as in us lies, to make some reparation, feeble though it may be, for the wrong that Africa has suffered at our hands in times gone by. And in approaching this subject, we may well ask ourselves what it is in that vast continent, over which so many centuries have rolled without leaving any historic trace—what is it that exercises so wondrous a fascination on the interests, energies, and philanthropy of England? Various reasons and causes may be alleged. There is the natural and wondrous phenomena of that mysterious river, the Nile, flowing thousands of miles through arid deserts without a tributary, and without rainfall, and yet by the beneficent order of Providence still affording sufficient water to cover with fertility the land of Egypt. Then there is the attraction of a blank map for the geographer, although that map kindly lent to us by the Royal Geographical Society, you see hanging on my right hand, has become almost obsolete by the discoveries made during the past year. There are also attractions to the man of science, with new avenues of knowledge, new sources of information and power; and besides that, the merchant is thinking of new outlets for his wares, and there are new races on which the missionary may expend all his self-sacrificing energy. All these considerations have acted and are acting upon the race that has colonised America and Australia, which is ever seeking for itself fresh outlets and new worlds to conquer, with a force which it is hardly possible to exaggerate; but although we are proud of our colonising power, I hope we are prouder of the still greater boast that we have grappled and will ever grapple with the evils of the slave trade. When England awoke to a sense of the awful enormities of that traffic, when she by her self-sacrifice—a self-sacrifice at which the world stood amazed—purified herself of all stain or complications with it, she did not stop there, but went still further and expended freely her blood and treasure on the West Coast of Africa in trying to put an end to it there too. Governments changed, and ministers came in and went out of office, but the policy of the country in this respect has never changed, and finding this detestable traffic in full swing on the East Coast of Africa, we brought to bear the same means and efforts to do away with it altogether. By subsidies, by treaties, and by our ships, we have worked in spite of disheartening influences until the result has been obtained so far as we can obtain it by these means. We have heard of the recent proclamation of the Sultan of Zanzibar, but the snake is only scotched, he is not killed; and until we can bring other things to bear upon the matter the evil is not done away with. There are two ways of doing away with the slave trade. One is by influencing public opinion in slave-holding countries, an extremely difficult thing to do. We have reason to believe that the Khedive of Egypt has been honest in his endeavours to put

down the slave trade in his own dominions, but he cannot trust those under him to faithfully carry out his directions.

The other way to which I referred is the dealing with the traffic in countries from where the slaves come, and by the introduction of Christianity, and civilisation alongside Christianity, to cut off the supply of slaves, so that there shall be an end of it altogether. As we have been told to-night, it is necessary for us to look at this question from a comprehensive point of view, and what we have heard of the necessity of the slave trade being grappled with before missionary work can be hoped to be successful, has been confirmed by Sir Samuel Baker, and was the conviction of David Livingstone. Sir Samuel Baker, in writing on this subject, said, that there would be little hope for the missionaries so long as the slave trade existed, and it was for this reason that Livingstone abandoned direct mission work and applied himself to the treatment of that which he regarded as the open sore of the world, and in that battle, and for that cause, he nobly laid down his life. Yes, we must prepare the way for the missionary and the colonist by teaching slave-producing countries that they are really going against their own interests and destroying themselves. The explorer will lead the way of civilisation, and as the natives come more and more into contact with the white man, gradually new light will dawn upon them and two wants will make themselves felt. He, who before was satisfied with the merest natural requirements, will begin to covet things of more value, the use of which he was formerly unacquainted with. This desire will stimulate his powers of production, and the merchant will find a new outlet for his wares, and take a new product in exchange; so little by little the change is effected and the dawn begins to show where it was all darkness before. This is the work which is beginning, and we are encouraged to believe what has been told us by Mr. Price, that there *is* hope for the regeneration of Africa; for have we not proof of its practicability when we look to the West Coast, and see the flourishing settlements that have sprung up almost as if by magic since the slave trade has been abolished in that part of the country? We have, too, the evidence of Bishop Crowther, a native African, a Bishop of our own Church, who tells us that he recently made a journey of twenty days, travelling fifteen or twenty miles a day, and every day had found five or six populous and flourishing villages; and this was in the country through which he was brought to the coast as a slave, and then it was an utterly depopulated waste. We may look at the reports of the governors of those districts, and find that they agree in saying that the influence of the civilisation of these West Coast settlements is felt to the very heart of Africa. We may, too, look with pride at the Native Church now existing in Sierra Leone, which, rising to its own responsibilities, has not only declined to receive further aid, but is paying back £300 a year to the funds of the society to which it owes its existence, and is itself taking up the cares and responsibilities of missionary efforts. Who, then, shall say that we have no encouragement? The Government I am convinced will not be slow to recognise what the country expects of them, for in March last we had in the House of Commons a most satisfactory assurance from the Under-Secretary of State for Foreign Affairs—Mr. Bourke, whose heart is in this work, and who said that England must go back to her previous policy, and every support must be given to the Sultan of Zanzibar; and these efforts are being made at the present time. By a statement made by Sir Fowell Buxton, I know that from £40,000 to £50,000 has been expended already in making settlements and carrying them on, and I consider this some little contribution from England towards the debt she owes to Africa. Well may we Englishmen boast to have made this subject peculiarly our own, and I say this while recognising the travellers and explorers of other nations, for I think we may still claim the foremost place in this matter. But we must remember to the King of the Belgians is due the credit of being the first to recognise the fact that this subject was so great and important, that it is not the work of one nation, but it is the work of all Europe; and every nation should step in, and as far as possible share in the work too. Whether the plan of these scientific stations and these trade routes are possible or not remains to be seen. At all events, I am sure that the greatest good will have been done by public and general attention being called to this subject, and no one who had the honour

of attending the recent Conference on the subject called by the King of the Belgians can forget the earnest interest which His Majesty showed, nor fail to be acted upon by the stimulus which must have been felt by all who obeyed His Majesty's summons. I never saw a man more earnest about anything in my life, and he said, "I only want one franc from each person, and we shall then do the work in a manner worthy of a Christian continent." Mr. Secretary, you have sounded the death-knell of many a speaker, and no doubt will soon sound mine, so I must not trespass longer upon the attention of Congress; but I call on this assembly as representing the Church of England, and through the Church of England the people of England, to sound the death-knell of this accursed institution. Then, if England carries on the work as she has begun it, by God's help we may look forward to a glorious success when will be fulfilled the prophecy of Mr. Pitt, who half a century ago said, "The time will come when some of us shall look upon the reverse of that picture from which we now turn with shame and regret. We may live to see the natives of Africa engaged in the calm occupation of productive industry, and in prosecuting an advantageous and legitimate commerce; we may see the bright beams of science and philosophy breaking in upon the land, and joining their influence to that of pure religion illuminating and radiating the most distant extremities of that vast continent."

The Rev. H. ROWLEY, Organising Secretary S. P. G., for the
Diocese of London, and formerly of the Universities'
Mission to Central Africa.

I QUITE agree with those who think that something more is needed in mission work in Central Africa than a mere promulgation of the Gospel. This need is caused by the fact that the condition of the native races in Central Africa, is widely different from the condition of the native races in Southern and Western Africa who live under the Government of Great Britain. Amongst these order is maintained with a strong hand, oppression is prevented, personal freedom and freedom of intercourse are secured, good laws are justly administered, and commerce with other agencies of a christianised civilisation are gradually but surely raising the standard of their social and industrial life. Here you have a state of things where powerful secular forces are at work on the side of Christianity, and co-operate with the spiritual efforts that are being made for the extension of Christ's kingdom. And the breaking down of bad political systems and bad social habits is as necessary to the progress of Christianity as is the proclamation of the truth itself.

Do not think that I regard Christianity as the mere handmaid of civilisation. I do not. I believe Christianity to be the parent, or the sanctifier of all civilisation that is worth the name; yet in her warfare against the heathen, I do maintain that Christianity cannot dispense with the aid of that civilisation of which she is the parent or the sanctifier.

In Central Africa, by which I suppose is meant that vast region south of the Sahara which has been recently laid open to our view by the enterprise, the heroic enterprise, of such men as the distinguished traveller whom we have just welcomed, there are no forces at work but those which degrade man, and oppose obstacles to the progress of Christ's kingdom. The old barbarous systems of government, which are invariably associated with tyranny and wrong, have full sway; the old heathenism, with all its debasing influences, remains untouched; and that atrocious traffic the slave trade aggravates a thousand-fold the evils that are naturally connected with such a state of things. It is evident, therefore, that mission work in Central Africa must be of a more comprehensive character than where a strong executive and all the elements of a just and a humane civilisation are furthering the cause of Christ.

The sending here or there into this part of the world one or two missionaries unsupported by any secular aids, who have no idea that anything more is required of them than what is conventionally considered to be a preaching of the Gospel, and who aim at

nothing more than the conversion of individuals, will not, I am fully persuaded, do much to advance the Church as the kingdom of God.

The education and training of native children at places far away from the localities of the tribes to which they belong, with the view of ultimately employing them as missionaries to their own people, will not, I fear, fulfil the expectations of the promoters of such work. For the most part these children have been rescued from the slavers; they are completely separated from their old homes and kindred, and as they grow up they become in thought, and feeling, and habit of life, as much strangers to their countrymen as Europeans, and have far less power of influencing them for good. Now and then, it is true, there may be found amongst them one, who by gifts of nature and graces of spirit, is qualified for the work of the ministry, but we shall deceive ourselves if we think that generally they will be in a position to undertake spiritual work amongst their brethren.

The forming of settlements on the coast for freed people will afford opportunities for mission work among such people, which I have no doubt will prove as successful in the East as it has been on the West of Africa.

But far more is required of us than this. If we would accomplish any widespread and permanent good in Central Africa by mission work, we must organise and sustain missions conveniently situated at the head-quarters of the more powerful tribes, and also in positions where they may become cities of refuge for the oppressed; missions which shall be centres of civilisation as well as of religion to the surrounding districts. While setting forth Christianity not as a mere system of precepts and doctrines, but as a spiritual life system, while attracting the attention and enlisting the imagination of the natives by our acts of worship, while doing our utmost for the conversion of individuals, we must also aim at a reformation of the general society. In a word, our missions must be calculated to raise up native Christian nations rather than little societies of model Christians. This is no Utopian scheme, as the conversion of the barbarous races of Europe shows. The missionaries who were instrumental in effecting that conversion took a large-hearted, broad-minded view of their work, and while striving to bring individuals from darkness to light, they spread the Church's net widely, and gathered many in. They made use of the superior knowledge which they possessed to raise the people in the scale of civilisation, by teaching them generally better laws, better habits of life, and better methods of industry. Above all they strove to make Christianity national, and they succeeded. This we must do amongst the independent races of Central Africa. We must strive to make not only native Christian Churches, but native Christian nations.

The Universities' Mission, with which it was my great privilege to be connected during the first four years of its history, was originally intended to do this. Its object was to follow up the discoveries of Dr. Livingstone, and its first station was on the Shiré Highlands. As you all know, our experience was in some respects a sorrowful one, and the position we occupied was abandoned. But our work amongst the natives, so far as it went, was no failure. We did not make any conversions, properly so called, for we were not long enough in the land to do that; but we laid the foundation of a state of things which, had our work been persevered in, would I believe have led to many conversions. Finding the land distracted by war that had been instigated and was being kept up by the slave-traders, we drove the slave-traders out of our district. We released a considerable number of slaves whom we took under our protection, and formed into an independent community, which was gradually being increased by people who came to us of their own accord. We established amongst them a system of work and wages. We encouraged and directed their industry in the hope of substituting a lawful commerce for the slave-trade. We persuaded them to abandon some of their most objectionable customs and observances, and to adopt others more in conformity with our holy religion. As a proof of innocence or guilt, instead of their superstitious ordeals, we introduced trial by jury. As we became acquainted with their language, we made known to them some of the simple truths of the Gospel. It was in this way that we strove to prepare them for becoming a Christian nation. And it is no exaggeration to say that some at least of them did become better and purer under the influence of our teaching and example.

In Central Africa, where the tribes are independent of foreign control, in order to accomplish what I conceive to be the true object of Christian missions, there must be a union of spiritual and secular agencies. Consequently I do not think that the establishment of mere commercial stations will be productive of much real good to the natives. I have no doubt that such ventures are at the present moment dictated by the purest philanthropy; but should they, as commercial enterprises, prove successful, they will soon break away from the control of their promoters; thousands will flock to these centres of profit, and we shall have repeated in Africa the experience of America; the natives will be deprived of their independence, and then probably of their very existence.

If they be rightly dealt with I believe that the possibilities of the Africans on their own soil are not inferior to those of other races. Their civilisation might in some things prove different from our own. Their prominent virtues and vices might be of a character somewhat different from our own. They may differ from us in many things; but making due allowances for peculiarities of race and country, if won to Christ I do not think that their standard of Christianity would be lower than our own. I believe them to be as necessary to us as we are to them: for in many features of their character they are our complement. This, indeed, is as true of all the different races of men as it is of different individuals amongst ourselves. The members of a single English family differ in temperament and capacity, yet this variety of disposition and ability, when all are animated by one spirit, instead of producing discord and disgust, tends to the higher life and greater happiness of the home. So with the various families of men, they are members one of another, and rightly influenced will contribute to the formation of a more perfect humanity.

CAPTAIN CAMERON, R.N., C.B., D.C.L.

THE part of Central Africa through which I travelled is at present entirely virgin field for missionary labour. The races there are in great measure ignorant of the outside world, and abandoned to barbarous and cruel customs. The chief of one of the largest territories, Urua—as large as the whole of Germany, Austria, and Hungary—indulges in the greatest atrocities, mutilating and torturing his people. He does not cultivate the ground at all, but he plunders the villages subject to him on the most frivolous pretexts. These people are very different from the natives of the West Coast in very many respects. They are the pure, unadulterated negro, with no false graft of civilisation on them. The negro on the West Coast has been contaminated by the influence of the slave trade ever since the days of Queen Elizabeth, but the origin of the slave trade on the East Coast is lost in obscurity, though it is known that Arabs went down there in search of slaves as early as the commencement of the Christian era. The question arises, How is the centre of Africa to be approached for the work of the missionary? There are several routes open from the East Coast, but, owing to the policy of annexation pursued by the Khedive, the country cannot be approached from the north except by a very large armed force. The road is also open from the south. How are these different routes to be utilised? It is no use placing missions where they will be cut off from the outside world. The only feasible plan is to begin by establishing a station, say a hundred or two hundred miles from the coast. This would become a basis of operations from which another might be established two hundred miles further on. Working from both sides of the continent in this way four or five stations from each coast would complete a line of communication right across. Offshoots could then be made north and south, and by degrees we should be able to construct an enormous network of stations all over Africa. These stations should be made centres for the instruction of the natives in all the useful arts. The country abounds in minerals; the natives have learnt to work iron and copper, and are, in fact, expert smiths, but with instruction from civilised artisans they would no doubt become very much better workmen than at present. We should try from these stations to teach them what civilised life in its highest form is.

The civilisation of the African, it should be remembered, need never be the same as that of the European. There are different sorts of civilisation fitted for different races of men and different climes; and the great fault of our contact with the African is, that we force a false veneer of civilisation upon him, with many of the vices of a spurious civilisation. In working these places, then, we must remember that the African has his peculiarities of temper, of mind, of thought, all very different from those of people at home. They have no education, no literature or history. With the African we have, as it were, to begin life. We have to think of him in many things as being lower than the Briton at the time of the Roman invasion; but for all that, we must remember that the African is a man the same as any white man. He has his feelings, his love of family; he is not to be domineered over and bullied—for he feels these things as acutely as any white man. But the African must be taught what is for his own good; that it is not proper to rule people by indiscriminate murder and burning of villages. The missionary has to go to him as the living exponent of a higher and better life. He has to teach him that his greatest happiness does not consist in drinking the whole day long until he is drunk, and, if he can get enough stuff, to keep drunk for a month. He has to teach the negro that it is not the highest happiness of mankind to indulge in drinking and in smoking "bhang" until, as is the case with the chiefs of some tribes, they become perfectly irresponsible for days and weeks together; and under these influences the chiefs often commit the most frightful cruelties on the people under their control. The missionary who goes to Africa needs to go there having taken in thoroughly what the magnitude of the work is, and prepared to devote himself entirely to that one work. It is no good for a man to go there thinking of turning back; he must stick to it either until forced to return by circumstances over which he has no control, or until he dies at his post—and there is no more noble post for a man to die at. It is necessary to exercise very great care in the selection of men as missionaries. These men have to go among wild, untutored savages, like the heaven-descended prophets of old, prepared to challenge the closest comparison of every act of their lives with the standard of their own teaching and that of the Bible. They must also be men of great linguistic ability. A missionary to Africa must be able to attain the language of the natives in order to teach them properly. The African language is so entirely different in construction, inflexions, and grammar from the English language, that the latter is extremely difficult for them. Although they may learn to talk English, it is difficult for them to get a true appreciation of ideas from it. Fortunately, with regard to this matter, from Zanzibar on the East Coast to the strip of coast south of the Kongo on the West, the languages spoken by the natives belong to one great family, called by a great geographer the Kisuahili, the language of Zanzibar. Any one having a competent knowledge of this language would find it comparatively easy to acquire any of the languages of the part of Africa to which I am referring. For my own part, the Kisuahili has carried me from one coast to the other. These languages are so engrained into the ways of thought of the Africans of that part, that it is imperative we should labour to teach them in their own, and not in a foreign tongue.

One great result we hope to attain from the construction of highways into the interior of Africa is the wiping out of that great blot on the human race—the slave trade. At the same time, the work of doing away with slavery in Central Africa is not one to be done in five or ten years, or in a generation. Let it be sufficient for us that they commenced the work, even if it is reserved for our grandchildren or great-grandchildren to see its accomplishment. But if we do not see immediate results, let us not be disheartened. Such an enormous revolution in the whole African manner of thought is not to be accomplished in a short time. It is only to be accomplished by the patient, unremitting toil of generations. The idea of slavery is so thoroughly engrained in the African nature, that if it could be swept away to-morrow, the slaves set free would be complaining because they could not own slaves themselves. They have to be educated out of the idea that human beings of whom they get possession by war or robbery are mere chattels, to be bought and sold. Of course, a great deal of the actual traffic in slaves

arises from the way in which the trade with the interior is carried on. The Arabs go there for ivory; in some parts, it is true, they go simply for slaves, but the great trade is in ivory, and if there were proper roads and proper means of transport the Arabs would gladly enough relieve themselves of the trouble of buying slaves. Sometimes the slaves run away; and, of course, they are always disinclined to work. All this is so much loss of capital, and many of the merchants have assured me that if they could possibly do without them they would buy no more slaves except for domestic service. As to this domestic slave question, they have an idea that many men can afford to buy a slave who cannot afford to hire a servant. They fail to see the force of the argument, that one servant would do the work of half a dozen slaves. Wherever slave labour is employed there is always an enormous waste of labour, and it would be far better for the country if the energies of its people were utilised in some profitable form instead of being wasted in that way. In some places the natives themselves traffic in slaves, and the price of everything is regulated by the number of slaves it would fetch. In Nyangwè, for instance, a town on the Lualaba, a slave is worth four goats, and a canoe is worth five slaves; a slave is supposed to be equal to a sovereign, a goat to five shillings, and so on. Slaves, in fact, are the standard of currency among the natives, and this fact alone shows how deeply it is engrained in the African nature.

The products of Central Africa are of inexhaustible richness, and varied in character; there are both vegetable and mineral products that would well repay the trader. In my opinion, no stations could be formed to open up Africa without the commercial element instantly taking advantage of them. It is, therefore, to be hoped that missionary enterprise will not look upon the commercial element as something in the way. Wherever large bodies of men go, there must be a certain amount of evil; and our task should be to render the evil as little as possible. Trade must be opened in Central Africa; it will be opened sooner or later, and people who go there as missionaries should make use of that trade, instead of setting themselves in antagonism to it. When a few stations have been opened up we might have commercial and mission stations working side by side. If they are properly organised, the commercial element might do no harm; but if that element is ignored or set aside, it will be sure to put itself in antagonism to mission labours, and do incalculable injury. On the other hand, it would be to the interest of the commercial element to work in harmony with the missionary. The more civilised the natives become, the greater consumers of European produce they would also become; and, therefore, the commercial world should do all in its power to assist the missionary in civilising Africa. Great portions of the coast of Africa are at present closed by Portuguese rule. The Portuguese have their stations by which they maintain nominal possession of large lines of coast, and they even claim large tracts of the interior. Mozambique has been in their hands since the days of Vasco de Gama; but though they never found out the Nyanza, they now want to say it is theirs. By a suicidal system of differential duties on foreign goods they have contrived to drive away trade from their territories. Zanzibar, which, under the Portuguese, had scarcely any trade with the interior, now absorbs all that used to go through Mozambique. Arabian ideas of customs and trade are certainly not up to those of the nineteenth century; and yet the Mahometan rulers of Zanzibar are in advance of the Christian governors of Mozambique. If we could open the country, *via* Benguela to the interior, a road a hundred miles long would reach a high plateau, varying from 5000 feet to 6000 feet above the level of the sea, perfectly healthy, where any European might live, and cultivate all the productions of southern Europe. But instead of this beautiful country being a centre from which to spread Christianity and civilisation, it is now one of the strongholds of the slave trade. Slaves cannot be exported to the East Coast in such numbers as they used to be; yet they are still exported to the West Coast. People do not know exactly where they are sent to, but I have no doubt that many of them find their way to the Brazils.

I saw recently in the "Times" that there had been a "row" about the Royal mails taking slaves, who were disguised "servants," from port to port; and I have no doubt

that many are carried at the present day from the West Coast of Africa to the Brazil. A Portuguese caravan, with which I came down from the interior, collected in eighteen months about 1500 slaves, and these, I suppose, did not represent more than twenty per cent. of the population destroyed. The slave trade is, therefore, going on now as it was when slaves were carried over across the Atlantic—still carried on in the interior of Africa, chiefly in the Portuguese capital. England has put herself in the forefront in relation to this great question, and she must not be satisfied until the time has arrived when a slave is not to be sold in any part of the world. We should stop] the slave trade by sea and by land. A scheme has been mooted for forming stations between Lake Nyassa (on which there are steamers already running) and the south end of an adjoining lake and other parts. By this means a great cordon could be formed, so that slaves should not be taken to the East Coast. In the interior of the Portuguese territory the traffic is still carried on, and it is not easy to see how to stop it; but I think that if steamers were set running upon the upper waters of the Zambezi, with stations on the different rapids, it might act as a means of preventing the further carrying on of the traffic. On the Kongo river we might place steamers which could carry cargoes, and also act as a water police, and might possibly cut off all the country to the north of the Kongo from communication with the trade districts, and we might also reach other lakes by the construction of a canal of thirty miles to the head of the Zambezi. In fact, with complete water communication, the means of getting from one lake to another, and with an active river police and steam launches, we might stop the whole of the trade there. But if we open a country to traders, there must be some consular authority to check and govern them. These river steamers would afford the consuls the power of enforcing their authority, and would also aid in furthering the purely philanthropic efforts made by individuals. Africa in its heart has a system of water communication, which, if utilised, would be little, if at all, inferior to the system of water communication in North America, which at one time was supposed to be nothing but a great desert, but which has since proved to be full of rivers. By means of this water communication we could penetrate to the furthest point reached by Dr. Schweinfurth, who travelled down from the north; and we should come across the people who had been carrying desolation into the dominions lately annexed by the officers of the Khedive. I think that the time has come when something should be done as regards this matter, and the only question is, as to how it should be done. Whatever we do, we should make up our minds to stick to it, and not to give it up because of any temporary rebuffs we may experience, whatever they may be. In the first place, we should establish our trunk line stations across Africa, and from them we should carry out a network of stations across the whole country. In Africa there are elephants without number, but they are never utilised for carriage, although if they were, the present difficulties that exist regarding portage would go for nothing. Elephants are now wantonly shot in order to procure their ivory, or else for the sake of their flesh. I consider that, with the use of the elephants, the introduction of the water system, and a line of light railways across the country, Africa would be opened up. The climate is not half so bad as it is represented to be. If we give it a fair chance it is all right, but it should be understood that people travelling in Africa have not with them such appliances as organised expeditions have. When one gets wet by night, has to travel without food, and to go on marching when ill with fever without halting, then one does not give the climate a fair chance; but with proper medicine, food, and shelter, such as we should have in a well-organised expedition, the climate of Central Africa would be found to be far better than that of British India; and although it could not be seen at once, yet, if fair and honest work were done in Africa, places now unknown would in a few years become the centres of the future civilisation of the negroes.

The Rev. R. C. BILLING.

I TAKE it to be, my Lord, a happy omen for the Church of England that the question of Christian Missions has been placed by the committee in so prominent a place in the order of the proceeding of this year's Congress. Few would regret if a spark of the fervour we sometimes so lavishly expend on our domestic brawls were reserved henceforth for the great enterprise of preaching Christ among the heathen. It is a matter for congratulation that this meeting is so largely attended. I should be sorry to think we were attracted by our interest in the person or statements of a successful diplomatist merely, or had come together to do honour to a bold and intrepid traveller, and were not actuated by an earnest desire to obey the last statute our blessed Lord enacted ere He left this earth, and the first He issued after He had assumed the sceptre, "Go ye into all the world, and preach the Gospel to every creature." I do not think I entirely agree with all that has been said about the mode in which missions are to be conducted. No success can be expected unless we are governed by Christ's idea of missions. His command was, not civilise, but go preach, teach, baptize. It is true that material blessings follow upon a reception of the Gospel, and we may do much to ameliorate the African's present condition; but let us not forget that civilisation in its highest development, as well as paganism in its lowest debasement, have had to yield to the preaching and teaching of the Gospel. To forget this, is a mistake against fact and a mistake against Revelation. The eyes of Christendom are now fixed upon Africa. The past history of our intercourse with that continent must not be forgotten. In it the missionary has played an important part. Livingstone was ever actuated by a missionary spirit. Let us remember his last words spoken in public:—"I go to open the door of Central Africa,—it is probable I may die there, but take care that door is not closed." It was the missionary's report of what he had seen and learned that stimulated Baker and Speke and Grant to go forth on their travels. It was the missionary Rebmann that clung to Mombasa and refused to see the signal of recall, and who has provided a grammar and dictionary of the language which is spoken along the whole route into the interior, and will thus enable us to present to King Mtesa or his people, with little delay, a translation of the living oracle of God in their own tongue. The invitation of King Mtesa is a most remarkable circumstance, and constitutes a call to the Church in this land we dare not neglect. And how is Christ's Church responding to this call? We have heard of Frere Town. The good missionary whom we listened to with so much pleasure and interest just now is at the head of that settlement. It was named by him after Sir Bartle Frere to whom Africa is so much indebted. "We have," said the missionary, "Free Town on the West Coast, this is an age of progress, we will have 'Frere' Town on the East Coast." There liberated slaves are received, and not only have we the spectacle afforded of a community governed by Christian laws, but we trust it will be found in the day of the Lord that many souls have been saved to the praise of His grace; and more than this, we hope that many agents will be raised up and prepared for the work of evangelising the great continent of Africa. I cannot agree with what has been said about such native agents. When I remember, for instance, what Bishop Crowther and his clergy have done in the Niger district I am disposed to believe that God will do great things in Africa by means of Africa's own sons. But we are doing more. I speak especially of the work of the Church Missionary Society, which, as a faithful handmaid of the Church of England, is endeavouring to answer the invitation that has been sent to us by King Mtesa. An expedition has been sent forth. At the head of it is a gallant naval officer, Lieutenant Smith, who has seen service in the Ashantee war. Lord Palmerston used to say: "If I want a man for a distant and difficult work I always look to the Navy." In Lieutenant Smith we have just the man required for such a post. He and his gallant companions are girding themselves for the enterprise with something of their Master's love and some-

thing of their Master's courage. Two rivers have been attempted, but found not to be navigable for any distance, and now the party, in three divisions, is on its way to the capital of King Mtesa. The King of Karague will be asked to allow a mission party to remain in his territory, but the final destination of the company is to be the capital of King Mtesa. God give them a safe journey and make them ever to realise their safety under His protection! It may be said, Why not make Egypt the base of your operations? In spite of Gordon's pacific intentions, he is the officer of the Khedive, and the annexation of these territories is understood to be the object of the sovereign of Egypt. Would it be of use for us to follow in the train of the conqueror? We are glad to hear that peace prevails in these parts, and that the peace between Gordon and the king, with whom he was at war, has been brought about by King Mtesa's influence. This is a matter to be thankful for, and augurs well for the success of our mission. We may be sure of this, that the future of Central Africa lies behind its eastern shore; and that in the course we have adopted we have but followed the leadings of God's providence. And now the Church of England is called upon to justify her claim to apostolicity, and with apostolic zeal and fervour, and with apostolic doctrine, to go forth and claim Africa for the Lord. The men who have gone forth are men of faith, and will, we doubt not, endeavour to lay the foundation of the Church in the conversion of individual souls, remembering that thus alone can they expect their work to be lasting and really beneficial for Africa. The time has come when we must abandon the guerilla warfare of the past and send forth our reserves into the field. "The time is short." It is drawn up to a point. There must be no more holding back, no more delay. With a faith that nothing staggers—assured of the favour and presence of Almighty God—possessed of a hope that maketh not ashamed, we are to go forth and preach the Gospel to every creature. If we thus lengthen the cords we strengthen the stakes, and as all the ends of the earth hear of the salvation of God—God, even our own God, will give us His blessing.

DISCUSSION.

MR ARTHUR MILLS, M.P.

I WILL but trespass upon your attention for a few moments, as I have no right to say anything more on this question, except such as is founded on my great sympathy with the work of suppressing slavery on the East Coast of Africa. When the Sultan of Zanzibar was in this country, he on one occasion made a remark to me. He said, "Parliament has a great deal to do." I was at the time rather surprised at that remark, and failed to see anything in it; but now I think that there was a good deal of point in that remark, for when Sir John Kennaway brought before the House of Commons a motion that had reference to the slave-trade in East Africa, it was received with far too little interest. Instead of a crowded congregation of interested people like the one I am now addressing, there were hardly more than two dozen members present, and we narrowly escaped the summary process which is technically called a "count out." On that occasion I was reminded of the Sultan's words that Parliament had something to do. We should have done better if we had displayed more sympathy in this work; and the fact that the question has been taken up so enthusiastically by the Congress and other bodies must show Parliament the strong feelings the people of this country have in the suppression of slavery and the promotion of Christian missions in Africa. There are two points worth considering, namely, the establishment of a Vice-Consul at Zanzibar, and the efforts not made too soon to support the Sultan of Zanzibar in his endeavours to abolish slavery; and I can assure you the Government requires very little pressure in the matter. In the papers that have been read, African missions and the cause of commerce have been urged; and I think there is one way in which we can show our sympathy in the matter, and that is by giving it to the Sultan. We have a commercial treaty with the Sultan,

but there are provisions in that treaty which are not favourable to the Sultan, and which, I hope, will be altered. I do not wish to put the commercial aspect of the question too prominently forward, but I agree with some of the speakers that the promotion of commerce must be the most valuable handmaid of the religious work. The treaty of commerce which I have referred to limits the Sultan's power to levy certain dues on shipping, but other countries have also the power to levy other dues, such as for harbours, lights, and piers, that the Sultan has not the power to demand. I have represented this to the Government, for it seems to me to be a point of great importance. It seems that when we have in Africa a potentate like the Sultan of Zanzibar, who is favourably disposed to yield to our wishes in this matter, I think we ought to further his interests, and hold out the right hand of fellowship to him, and thus promote the cause of civilisation in Africa. I do not regard this question as a commercial one simply, and we are not here this evening to promote the cause of commerce, except as it may advance the cause of Christian civilisation. Our object is not to extend an empire founded upon the shifting sands of commercial enterprise, still less to march under a banner "fanned by conquest's crimson wing," but we desire that this country shall be the herald of God's message of love and mercy to a lost and ruined world.

GENERAL SIR PERCY DOUGLAS, Bart.

HAVING been for five years Commander of the Forces in South Africa, and Lieutenant-Governor of the Cape of Good Hope, I naturally take an interest in the work of our Church and of its missions in that continent, and in the subject of this work in Central Africa now under discussion. I hold in my hand a letter, received a few days since, from a most reliable source, which gives information as to a new route from Natal into Central Africa, through highlands possessing a good climate, abundant provisions, and of easy access from the coast. We may hope to see, within the lifetime of some here present, Christian missions stretching north from the Nauwaal and joining hands with those which shall be pushed southwards from the Zambezi, thus promising, in due time, to realise the dream or the prophecy of my great countryman Livingstone, that throughout the whole length of Africa, from the Mediterranean to the South Atlantic, Christian missions shall be established and the Gospel of Christ proclaimed.

I would dwell for a moment on the claims upon our respect and admiration of the great traveller to whose address we have just listened. We all acknowledge that he has accomplished his vast and perilous journey with the traditional courage of his race and of his calling. But his immense work was distinguished by a contrast which must be most gratifying, not only to this large assembly of Churchmen, but to our country at large. Captain Cameron performed his marvellous undertaking with the maximum of courage and success, and with the minimum of suffering to those with whom he came in contact. He has exhibited the national character in its most favourable colours—in its courageous and humane aspects. Captain Cameron's bearing amidst these until then unknown races or tribes will go far to smooth the way of future travellers, and I venture to think that I may take upon myself to express in their name, to you, Captain Cameron, the homage of this great assembly of Churchmen upon the success and character of your great achievement.

With regard to our obligations towards this great continent, I hold that the duty of the Church and of England is co-extensive with her wide rule and with her protected commerce. I think that any one who looks upon this spot in the globe and Great Britain's far-reaching domains, must be blind to the logic of facts who does not recognise that to her is committed, in a far larger sense than to any other country, the Christianisation and civilisation—they both go together—of the heathen world, and of Africa more especially, and that if we will not perform this work, God's grand purposes cannot be impeded by our indifference, nor frustrated by our opposition; but that to other

hands will be entrusted the great and glorious work which is now placed before us. I would remark upon the subject of missions generally, that, while sending them to the heathen is the plain and manifest duty of all Christians, our missions have an especial claim upon our sympathies, as being missions also to the poor wanderers from our own hearths; for such are the centrifugal forces of English life, that our sons are scattered far and wide over the world, so that wherever missions penetrate and settle, thither, by the instincts of gain, the emigrants quickly follow the steps of the missionary, whose work is, alas, often impeded by the evil lives of our poor wanderers, who, but for our missionaries, would be without any of the ministrations of religion.

I have a special interest in the work of our Church in these regions of Africa. Fortunately our duties and our interests do not conflict in this matter. The native tribes are willing to allow us to establish missions among them. Our interests demand that we do all in our power by wise, prudent, and Christian modes of dealing with them to keep clear of the manifest dangers which the peculiar condition of these countries points out; and I can affirm from my own experience that Christian missions execute a most restraining influence over the native mind. Now there are within Natal 300,000 natives, refugees from the cruel rule of the great chief of the Zulus, a fine and warlike race, which occupies, beyond Zululand, and under separate chiefs, a vast region extending northwards towards the Zambezi. If we do not deal wisely and firmly with these tribes, if we fail to bring to bear upon them the influences of Christianity, depend upon it that some terrible conflict of races will ensue, and at England's door must be laid the blame. I would urge, therefore, the extension of our Church into these regions as soon as possible. A large and increasing immigration is pouring into these fine countries, and the English-speaking people are ready to welcome our Church as their Church. As to this route into Central Africa, I have only time to say that it follows the lower spurs of the Drackurbinge range, which turns northwards towards the Zambezi. It is reached from the Nauwaal or from Sofala, in 20° south, in about eight days. These highlands are supplied with all products necessary for man's subsistence; the climate is beautiful, the soil capable of producing all sorts of fruits and cereals. The tribes speak the Zulu language, and are friendly.

What will the Church do in this matter? There never was a time of opportunities when the command, "Let Israel go forward," could be more appropriate. I appeal to you, reverend gentlemen, as our leaders in this great work, to *come forward*. The mandate of old still holds good, that you go forth with neither scrip nor purse; but, on the other hand, the great heart of England will respond to the equally stringent command that we esteem such greatly for their works' sake, and it is a poor way of showing esteem for a man to allow him to starve. It is cruel and wicked to send out missionaries without making due provision for their maintenance.

THE REV. D. T. W. ELSDALE, St. John the Divine, Kennington.

WE are in England still, although we have almost seemed just now to be in Central Africa; but are we to live and die in this little island, or are there any of us who are willing to go to that great continent? This is the practical question for us to consider at this Congress. What does God mean the 2000 people here assembled to do? He means some of you to go to Africa. Will there be 200 ready to go, or 20 or 2? Even one will be enough if He has called that one person—one man, one woman, one priest, one lay person—to the work. All has been done to-night to move that one person. What is it, you must inquire, holds you back from your vocation? Is it the restraints of home, home claims, or home affections? If so, you must put your home *claims* in the hands of your domestic superiors, and let them weigh those claims with the higher demands of God's work. Or is it home *affections* that keep you back, for many are restrained more by a sense of love than of duty? Yet the missionary has that which will satisfy his affections as well as his sense of duty, for the omnipresence of God is in Africa, and those

who go out with the love of God in their souls can make Africa their home as well as England. It is not the vague presence of the Spirit of God. There is also the Body of Christ in the Church of Africa—a Body with many members; for I believe not only in the Holy Catholic Church, but in the communion of saints; this will sustain the solitary missionary—the sense of union with missionary souls who have gone before that are looking down on those who are still in the conflict. Then there is a missionary vocation, but it is not of necessity a perpetual vocation. Let the bishop come back and be a suffragan bishop at home when worn with labour in the missionary field; let the priest come back again and be the secretary of a society; let the layman come back and engage in a secular calling. The Church of England will be but a cruel mother if she send her young strong sons to some evil climate, and when they return, with ruined health, taunt them as deserters.

THE ARCHDEACON OF THE CAPE.

I HAD no thought of intruding myself on the attention of the Congress when I entered this hall this evening; but when I heard the name of Sir Percy Douglas announced—a name familiar to every resident at the Cape as a household word—and heard him urge with so much fervour the cause of South African missions, I felt it would be almost cowardly in me to shrink from giving to the words which fell from him such support as I could. At this late hour I will detain the Congress for only two or three minutes. The magnificent spectacle presented to-night by the vast assembly now crowding the Guildhall—an assembly drawn together by its interest in the future of South Africa—will long live in my memory, and bear encouraging recollection to me in days to come when I shall have gone back to my work. I would fain return one good deed by another, and encourage those whom I see before me, by reminding them that a commencement has already been made of that missionary work of which Sir Percy Douglas has spoken as necessary in the future, if the labours of men like Commander Cameron are not to fall void to the ground. In our own Church in South Africa, we have already a firm base of operations, which I believe will, in God's good time, prove an effectual starting-point for immensely extended efforts, carrying light and blessing to the remotest regions of which Commander Cameron has spoken. Thirty years ago there were but thirteen priests of the English Church in all South Africa. We have now more than half as many bishops. And whatever may be said of bishops—and a good deal has been said about them in this Congress—I can tell you that every bishop in South Africa is the leader of a compact little army, the several dioceses being now firmly welded together in one provincial organisation, which moves together as one body, and which never means to stop where it is, but will throw itself northwards and eastwards as far as possible and as fast as opportunity may be granted. The preceding speaker has said something of the hardship of expecting missionaries necessarily to die at their posts. I can assure this assembly that we have now missionaries in Kaffir land who have been toiling there in patience for nearly thirty years, till the Kaffir language is almost easier to them than their own, and they have learned thoroughly to sympathise with Kaffir modes of thought and the Kaffir character, who have never expected anything else, I'll engage for them, but to die at their posts, and who, I feel sure, will die at their posts, in confidence that God will raise up others when they are gone, to establish what they have founded. Here we have our base of operations—not a thing of the future, nor something yet to be, but a thing of the present, a thing already done—which cannot but be, with God's blessing, the beginning of further successes—a first wave, so to say, of light and truth, yet to be succeeded, please God, by many and many another wave like it, till we shall have swept at last every remotest region of that vast South Central and Central Africa, about which we have heard so much to-night. In this great work may the sympathies of the Church at home never fail us.

THE REV. J. F. MESSENGER.

I AM reminded by what I have heard in this Congress hall to-night of some eloquent words spoken by Edmund Burke towards the close of the last century. In them he figured to himself the guardian angel of one of his contemporary statesman appearing to him in the opening years of that century, and saying, as he pointed to a scarce seen speck on the distant horizon, "Young man, there is America, a country which at present serves for little but to amuse you with tales of savage men and uncouth manners; yet ere your eyes shall close in death, it shall prove itself equal to the whole of that commerce which now attracts the envy of the world!" It seems to me that something of the same kind might now be said of Africa. It would, no doubt, be utopian to suppose that, before the little span of our longest life is closed, the commerce of Africa would equal that which England now enjoys, but it might not be utopian to imagine it growing with such rapid strides as to equal the commerce of England at the close of the last century.

I cannot agree with Mr. Rowley in hoping that no great flow of emigration will set in towards Africa, for in that emigration will be found, I believe, the one only way of effectually extending and establishing Christ's kingdom over that vast continent. We have been told that the true way of evangelising that country is by the conversion of individual souls, but we must not forget that when the apostles were sent out to their world-wide work, they were not expected to do it alone or with unaided powers. They were poor fishermen and handicraftsmen it is true, and their words had to be spoken to the powerful Roman and the wise Greek; but these words commanded attention and won respect, because while they spoke them they had a ready witness to their truth in the miracles they worked. "The Lord confirmed their words with signs following." Our missionaries cannot work miracles, but they equally need some powerful attestation to the truth of their message. It has been well said that "it is the greatest folly to attempt to confront a strong heathenism with a weak Christianity." The heathenism we oppose is strong, and therefore our teaching needs a confirming power; and that God has given us in our marvellous civilisation, which is the admiration of the world. If we fail to use it, we are wilfully cutting off the means He intends us to employ. We ought in doing this great work to take care that civilisation in all cases accompanies, and perhaps, sometimes precedes, missionary efforts.

I venture also to speak a word of warning, and to ask you not to place too much confidence in King Mtesa, or to build too much on his invitation. We cannot have forgotten the thrill of interest and wonder which some years since ran through England when we learned how the King of Burma had sent for Mr. Marks, and not only welcomed him at his court, but had with almost lavish bounty undertaken the erection of a Christian Church, and of spacious Christian schools. We heard how he had placed his own favourite sons under the care of Mr. Marks; how in the triple roof of his dwelling he had secured to him special respect from every Burman, and in how many things he was swayed by his advice. But mark the result. In a few years the king found that the especial object for which he had invited Mr. Marks was not likely to be realised—and then all is changed. Then at once the liberal support of the mission is withdrawn, and it is surrounded with difficulties and dangers. Let us take care that something of the same kind does not happen in King Mtesa's country. A more enduring success will probably be secured by the slow process of working onward from an established Christian base of operations. Such a firm starting-point we have, as Archdeacon Badnall has reminded us, in our South African dioceses; and we may in like manner attack the heathenism of Central Africa from another side by the proposed line of trading stations across the country, only let us take care that we do not proceed too hastily. Let the first be firmly established before we throw out the second; and let the first and every succeeding station be distinctly a Christian station, where the Christian Gospel is set forth in all its beauty and in all its power.

WEDNESDAY AFTERNOON, 4th OCTOBER.

SUBSIDIARY MEETING.

The VENERABLE ARCHDEACON EARLE took the Chair
at Half-past Two.

HOW BEST TO KEEP THE YOUNG FAITHFUL TO THE
CHURCH AFTER LEAVING SCHOOL.

PAPERS.

The REV. D. T. W. ELSDALE, M.A., Vicar of St. John the
Divine, Kennington.

It has been wisely suggested that we should attempt to define the terms of our subject—"Faithful to the Church"—and I anticipate no objection to the definition which I assume for this clause, for it is a Scriptural one—"They continued steadfastly in the doctrine of the apostles, and in the fellowship, and in the breaking of the bread, and in the prayers."

These, then, are the four signs of ecclesiastical fidelity.

1. A dogmatic faith in the creed which we have received from the apostles.

2. A moral life of union with the saints.

3. Regularity in the reception of the Bread of Life in Holy Communion.

4. Strictness of church-going, which would consider attendance at a prayer-meeting in a Dissenting Chapel, or at Mass in a Roman Church in England, equally to be acts of schism.

The writer of the Acts does not here provide for the satisfaction of the Church any *spiritual* tests; these must ever remain between the conscience and God; and, therefore, I need not insist for you upon the necessity of subjective faith and personal love, or conversion of the heart and submission of the will. These are blessed mysteries of the inner life which, while cherished by guides of souls and sustained by the visible means of grace, yet must in all Church people, and especially in the young, be respected with a courteous reserve. While holy Scripture thus has given us an infallible definition of "faithfulness to the Church," conventionality will give us a definition tolerably certain as to "the young." I presume we mean by this persons between the ages of fourteen and twenty-one. Infancy, I suppose, lasts till seven years old, childhood till fourteen, youth expires at twenty-one, while manhood extends from twenty-one years onwards. During these conventional periods we should use such means of religious influence as are most suitable to the respective ages; and I have kept in my memory for many years the pregnant saying of a clergyman who, more than most in his day, attracted the rising generation of Churchmen. "You must influence," he said, "the child through his imagination, the youth through his affections, and the man through his reason." This threefold rule of the Rev. Edward Monro,

by which he being dead yet speaketh, has been to me that by which on psychological principles I have during the years of my ministry sought to guide the souls entrusted to me.

Permit me, then, to analyse it for you, and to expand the central clause—that which bears upon our present purpose. You will have noticed that the age of infancy is passed by in that scheme of influence. He would be a bold spiritual guide who would intrude upon the *mother's* prerogative to be the sole guardian of her newly-baptized babe. Her intuition will best educate the dawning mind. But when the instinct of the infant develops into the intelligence of the child, there come demands upon the strange world around which home influence cannot satisfy. Then the spiritual mother, the Church, should step in and exhibit before those opening eyes all the beauty of holiness. Beauty is that by which alone we can attract the child. It is as useless to plead for love as to argue for truth, since his affections as well as his reason are all undeveloped. I regard a boy as the most selfish monster on the face of the earth. I say a *boy*, for girls seem prematurely to thrust forward those affections which form part of the instinct of a woman's nature. Yes, a boy will cling to you as long as you have animal spirits and sensuous fancies to keep him amused, but when your strength of muscle or of mind flags, he flings you off like a broken toy.

Boys, then, and girls too, in-so-far as they share their brother's selfishness, must be influenced through their vivid imaginations, through things in this world of sense and of fancy which please the eye or ear; and, therefore, it is that I plead in their behalf for all the charms of religion. Give them pictures and stories, give them church architecture and decorations, give them children's services all for themselves—things which teach them through the avenues of the senses. Oh, give boys and girls their wholesome fill of the sweets of the ritual in their childhood, and then they will not surfeit themselves with it when they attain to their youth. I deprecate the race of ritualistic young men and women who flit like butterflies from church to church, from function to function; but I deprecate also the system which has created them—the Sabbatarian system—which has denied to them as children the pleasures of the Lord's House—pleasures which they snatch for themselves as soon as they are free, or before they are free; whereas the child who has been permitted to admire the ceremonies of the Church for their own sake will learn to love them for the Lord's sake. It is very edifying to watch the calm carefulness with which a young man or woman who has grown up in Church practices will continue those practices when all self-consciousness has died away before the consciousness of the presence of God in the glories of His sanctuary. And this is because affection has taken the place of imagination, because the sensible beauty of the creature has been consumed by the fire of the personal love of the Creator. But how attract, how retain these glowing affections? I reply, it must be by *personal influence*. We must keep the young faithful to the Church by Love—love which first will cling around you or me for want of a better object, but which must, if we are loyal to our Master, be disentangled from the roots of our hearts—to be planted firmly in the heart of God—God the only object of affection, as the only ideal of beauty, the only fulfilment of truth, and, therefore, the only satisfaction for the youth as for the child and the man. Loyalty, then, will

lead the winner of souls with his captives of affection to the throne of the King of Love ; but generosity will also bring him to trust them to other spiritual guides, as safer leaders than himself. There is a temptation among us, my reverend brethren, to ministerial jealousy—a temptation not unknown also to you, my brethren of the laity—in dealing with the souls entrusted to you—a temptation to a jealous fondness for those souls, an ungenerous unwillingness to yield up hearts in which we have planted the seeds of grace, to be watered by the strong hands of younger men and women.

As we pass on through the physical stages of life, we should be willing to resign exercise of personal influence not only over individuals, but over whole classes of souls, whose needs are better supplied by a rising generation of teachers, while we ourselves pass on to higher fields of spiritual labour. We, then, who would influence the young must do so by personal affection, by affection exercised with personal generosity and personal loyalty—an affection which wins souls not always *by* itself and never *for* itself.

I rejoice to anticipate with you the earnest stimulus which our hearts will presently receive from papers and addresses which are coming as the result of long experience and deep devotion. I have, by way of introduction, sought to suggest to you the principles on which our care for the young must be founded rather than the practical details through which we work.

Permit me, in conclusion, to offer to your consideration three chief means by which, I venture to think, we can retain our young Church people:—1st, Instruction of a kind which appeals to the heart; 2d, Recreation which develops unselfishness; 3d, Work which affords personal interests.

1st, We must deliberately and definitely instruct the young. Even “after,” as the terms of our subject go, “they have left school,” we must keep them still at school. But this instruction, since the receiving of it is voluntary, so the giving of it must be agreeable—agreeable to the young hearts that are craving for love. Give them, therefore, dogmatic instruction, but with dogma that centres round a person. No system of Christianity will satisfy their affections; it must be the Person of Christ whom the personal teacher presents to his personal disciple. Still we must teach abstract truth, inflaming its coldness by love. We dare not leave the memory of the youth unfurnished with facts and doctrines which the mind of the man will require before he will accept the Gospel intellectually. Indeed, we must anticipate the needs of every age, and this even in the days of an unconverted youth; otherwise, when by God’s grace the will, perhaps late in life, is moved to a true conversion, the soul, unfurnished with Christian knowledge, unaccustomed to Catholic phraseology, will with sincere intent embrace some heresy or schism, and so be lost to the Church, or, if happily retained within her fold, be an unruly and dissatisfied member, only for lack of a theological education.

But, 2d, There is education by means of recreation, as well as by instruction, which Churchmen cannot afford to neglect. Only in this sphere of recreative education the Church must be prepared to fight a stern battle with the world for the reclaiming of all that is pure, all that is holy, from her filthy and profane grasp. In the domain of amusement there can be

no concordat between virtue and indecency ; there must be no compromise in regard to religious recreation any more than in respect to theological truth, no veil of ecclesiastical respectability thrown over the nakedness of vice, in order that she may be received into good society. There should rather be a determined stand made by the Mother of Saints to reclaim on behalf of her younger sons and daughters the spoils of the children of this world.

See Lucifer like lightning fall,
Dashed from his throne of pride ;
While, answering Thy victorious call,
The saints his spoils divide.
This world of Thine, by him usurped too long,
Now opening all her store to heal Thy servants' wrong.

Among divine institutions which Lucifer has usurped too long, there is none that the Church of England more grievously needs to reclaim for the recreation of her children than the theatre—an institution adapted for the development of the character not only of the youth, but of the child and adult ; for the drama sets forth fiction to charm the imaginative, sentiment to purify the affections, and philosophy to satisfy the reason. To scout the science of acting is not only a silly mistake, but a mistake apparently founded on a heresy—the same old Manichean heresy, which speaks out now-a-days through some teetotal orators, who find the principle of evil in alcohol, has for a couple of hundred years preached from Puritan platforms the intrinsic wickedness of the stage. Do not misunderstand me. I could not now enter a London theatre, nor could I recommend any member of my flock to do so. Yet I trust the afternoon may come—though it will not be to-morrow afternoon—when it will be a safe duty for an Anglican parish priest to take his school-children, or the young men and women of his guild, or his older communicants, for religious refreshment to any one of those gay buildings in and around the Strand, which are now (I will not say without two or three honourable exceptions) shameful and shameless exhibitions of vice. Believe me, I am but echoing the opinion of holier and wiser moralists. Our Mother Church will retain no hold upon the affections of the young in their life of recreation until, for their sakes, she undertakes the Herculean task of cleansing the Augean stable of the theatre.

But there is a third way of keeping our young people faithful, without which both instruction and amusement are too selfish to satisfy their hearts. Self-culture and self-recreation are to the young Churchman but means to a benevolent end, which is for the benefit of his neighbour ; they do but make him ready and strong for Church work. And this the parish priest must give him in its concrete and elementary forms, such as a small class at the Sunday school, or a personal care for a few sick folk, or some one ignorant man or woman to teach, or some family in distress to relieve with his own hand—anything to give his affections direct dealing with souls. No abstract organisation, no general system, will satisfy your young Church-worker's heart unless it be organisation which you visibly manage, or a system of which you individually form the centre. Hence it is that Church societies and guilds, with all their rigid bonds, fall to pieces for want of a personal heart to localise them ; whereas I knew of a class of lads in a parish untrammelled by such ecclesiastical

machinery, who are held together by a young man not much superior to themselves in age or station, and when I asked him if he could explain the secret of his influence, he thought it was, "Because I sit down with them like an elder brother, and take an interest in each of them." *An interest in each of them.* This is the simple secret—"an interest in each of them"—a discerning interest that can judge of character, and consider what each young disciple is fit for in the world and in the Church—an active interest that will help each soul to fulfil its vocation according to the circumstances which God has assigned to each—a sympathetic interest that must throw itself into the daily life of the hearts of the young, and claim to be their confidant in their businesses, in their pleasures, and in their courtships—aye, in their courtships; for if a would-be friend of young men and maidens be prudish, he or she will lose their confidence, and so the opportunity of guiding their souls through natural loves to that love which is above nature. Oh, let us watch for them, those young hearts which have rejected us and God when the false world was fair and promising—watch and wait for them till their hour of disappointed affections; then, if ever, they will be eager to repose in the heart of God when their own heart is restless. The greatest theologian of the Western Church was won to the faith not by abstract reasoning, but by personal influence—by love rather than by truth. St. Augustine was converted by St. Ambrose, whom, he says, "I began to love, not as a teacher of the faith, but as a man who was kind to me."

The REV. J. F. KITTO, M.A., Rector of Whitechapel.

I AM thankful that we are invited to consider a subject of so great practical importance. If we are to make way as a Church in this nation, nay, if we are even to hold our own against the many influences which assail us, we must give far more diligent thought and far more painstaking efforts to this question.

We have been faithful, as a Church, in our duty towards *children*, we have made many praiseworthy efforts to gain a hold over *young men and women*, but we have a little overlooked the perils of that dangerous time when a child first leaves the restraints of home and school, and enters upon the business and the temptations of life. And, of course, it is idle to consider how we are to retain a hold over young men and women, until we have first solved the difficult problem before us this afternoon of keeping them until they become men and women.

Now we must admit that very many of those who are educated in our day schools pass away from our control, and, in towns at least, these often even escape our observation, as soon as their school career is closed.

Consider for a moment what this means. A boy of twelve to fourteen has finished his school life, and goes out into the world to gain his own living. This very fact arouses the sense of independence within him, he is conscious of much of the responsibility of manhood. But his religious convictions are probably unformed, his principles are unsettled, his character is untrained, his temper and his appetites are uncontrolled, and the temptations which surround him appeal in the strongest way to the spirit of freedom which has been newly awakened within him. Thrown into

the companionship of men older than himself, he wants to assert his own importance and independence, it will not do for him to be behind his fellows, and he soon becomes their willing companion in the idle stroll, or at the beer-shop or the low theatre. Home influences which ought to exercise some restraint, are too often exerted in the same direction as outside temptations, and a careless father will himself introduce his son into the company in which his own life has been shipwrecked.

Let us see what help the Church affords, what machinery it employs, to enable young people to bear up against the terrible temptations of this perilous age. They have, of course, the ordinary opportunities of public worship. But too often they have been *made* to go to church as a matter of school discipline until now, and so the first exercise of their newly-acquired freedom is to show that they are no longer *obliged* to attend. And even were it otherwise, how few are the churches in which proper care is given to their warm reception! How can a boy or girl of the age of which we speak summon courage to face the parish beadle or the pew-opener or churchwarden. They know that by these high officials they are regarded as an element of disturbance, they are viewed with suspicion, and so they keep away.

Again there are *night schools* and *evening classes* which young persons may attend. But to seek the help of these, is only to bind themselves again under the same yoke, from which they have so recently been delivered. *Sunday schools*, indeed, might be expected to supply the want, and to a certain extent, no doubt, they do meet it; but too often the alliance between the day and Sunday schools is so close that young people may well be pardoned for not discovering the distinction, and for throwing off the restraints of both alike, because they regard them as part and parcel of the same concern. And yet I believe that in a right use of the plans and of the organisation of the Sunday school lies our hope of a remedy, and I shall endeavour by and by to point out what the Sunday school system may be made to do in order to meet the need.

But before doing so, I wish to suggest that our remedy lies first in a diligent use of the opportunities of the day school itself, when at least we *have* the children, and may make our influence felt upon them. And this in two ways.

1. By giving at least to the elder children more clear and definite instruction in the principles and doctrines of the Church of England. I would not have the day school made the arena for religious controversy, but when we remember the temptations which will entice these children to depart from *God*, and the inducements held out to depart from their allegiance to the Church of England—it seems to me that we dare not allow them to be removed from our care, until we have done our best to set before them those sound principles of Christian practice based upon the doctrines of our Church, which will form their surest safeguard in the approaching hour of temptation. And I cannot but regard this duty as the more urgent, because of the rapid spread amongst us of a limp, weak, flabby molluscous Christianity, which it is the fashion to applaud as undenominational religion, but which, whatever may be its virtues, seems to me but a poor and miserable substitute for the strong, powerful, definite, and dogmatic teaching of our Church.

2. But in the next place we may use the day school in order to secure

over our children a personal influence which shall remain when the restraints of the day school are cast aside. It may not be possible, indeed, for the clergy to know *all* the children in their schools, but even in the largest parishes it might be possible for us to anticipate the approaching separation of these children from our control, by arriving at a closer personal knowledge of those who are likely soon to be removed from us. The elder classes at least might be taught to occupy a somewhat different position with reference to their clergy and their church. If they are allowed to look upon the clergy only as a part of the day school authority and discipline, or if our efforts be only to instruct and not to win, then, however arduous may be our work, we shall inevitably find that our hold upon our scholars is gone just at the very time when it needs to be most tenacious and most strong.

By a more constant and familiar intercourse with the elder children, by a continual setting forth of the characteristics of true manliness, by a repeated appeal to Christian principles, and to that dignity to which they are already beginning to aspire: by an affectionate interest in their temporal welfare, and in their hopes and fears in setting forth in life, by embracing every opportunity for the recognition of diligence, and, above all, by showing a real care for their eternal welfare, we may do much to awaken in the children that warm personal affection which will attach them to us, and induce them to pay regard to our counsel, and urge them to win our approval, even when the hold of the day school is gone. And here I feel that we of the clergy, who have the charge of large parishes with enormous populations, need to be very cautious that we do not overlook the importance of each individual child. If a whole class were to leave the school, *en masse*, we should at once be startled into alarm, but as each separate defection takes place by itself, we are very ready to console ourselves with the reflection that it is only one. Yes—only one! but one whose example is sure to influence many others—one for whose proper guidance we are certainly responsible. And it is just this continual leakage, too often passing unnoticed, which must be stopped, if we are to retain our hold upon the rising generation. Let us aim, then, at the very least, at securing a private interview with each child, before he leaves our day school care; let us see to it, that not one passes away from our guidance, unless we can give an account for our opportunities with respect to each one, to our conscience and to our God.

II. But when these Church principles have been correctly instilled, and when this retaining influence of a personal affection has been gained by the clergy, how are we to secure that our children shall remain faithful to the Church? Now in the organisation of the Sunday school we have a system which seems to me to be exactly suited to our needs. I know that this suggestion will be met with the objection, that Sunday schools have been tried, and have failed; and I admit the fact, but so often as they have failed, it is because there has been a tendency to work the system according to the hard rigid lines of day school discipline, and because the arrangements have not been sufficiently elastic to allow for a due consideration of the wants and of the weaknesses, if you will, of these elder scholars. But, at any rate, in the plans which I shall venture further to suggest, it will be seen that they are such as may be applied to an independent organisation, if that be thought necessary, plans which must

of course be adopted and followed only so far as they can be made suitable to the very diverse necessities of different parishes, although for my present purpose I shall assume that they are carried out in connection with the Sunday school itself.

There ought, then, to be in the Sunday school a sharp, clear, and distinct separation, easily recognised and appreciated by the scholars, between an upper and a lower division in the school. Admission to the upper and senior division should be made to depend not upon attainments, but solely upon age; and the link between this senior division and the day school should be found in the presence in the Sunday school of those day school children who might be expected soon to leave for the business of life, and who had already been brought under the power of that strong personal influence which I have already attempted to describe. This upper division, then, would embrace all scholars from the age at which they might be expected to leave the day school, until the age at which they may be transferred (probably after confirmation) to the senior or public classes, whether held in the school or elsewhere.

In this upper division it should be assumed that the scholars attend only because they *like* to come, and that, when they cease to care for teacher or for school, they will exercise their freedom and stay away. We must, therefore, be content to relax a good deal the rules and the restraints, though not the order of school, and adopt a freer and more confidential intercourse with our scholars. I know, indeed, how difficult it is to deal with boys and girls of this age, how trying their self-assertion and self-consciousness and self-conceit must always be, and how severely the patience and forbearance of the teacher will be taxed. But if we are to retain these young people, we must learn to be very tender towards their infirmities. Some of us, perhaps, have not yet forgotten the pains which we ourselves suffered, when we wanted to be men, and all the world would persist in regarding us as boys. At such a time very little things will vex and fret. A sharp word, a hasty rebuke, a thoughtless expression will easily offend the budding sense of independence and dignity, and our scholar takes himself off in a huff. But the same weaknesses which render them very sensitive to slights and snubs, make them also as keenly sensitive to thoughtful consideration and kindness.

We can remember, perhaps, the warm sense of gratitude with which, at their age, we regarded those discerning persons who were willing to allow us the position to which we aspired, and to approach us upon equal terms. Let us try, then, to deal with our elder scholars in this way, and appeal to them on the very ground of the position which they desire, and of the consideration which we are willing to show, and urge them no longer to behave like children, but to attain and preserve the dignity and self-respect of manhood. We are told that the secret of Dr. Arnold's success with boys was, that he treated them upon this principle, and by giving them his full confidence, helped to make them worthy of it. Show that *you* respect them, and so teach them to respect themselves. Show them that you will always try to believe the best of them and not the worst, and let them learn to regard you at least as a friend who will sympathise, and not suspect and irritate and wound.

In this upper division again, certain privileges will be allowed which will serve to mark their position and which it will not be difficult to find.

Thus, for instance, they should be dismissed at the end of morning school, and permitted to attend the children's service, or find their own way to Church as they may please. Many, too, may be given a share and place in the working of the school, and these offices of usefulness will be greatly coveted and gladly discharged. To arrange the forms for school or services, to distribute class books and Bibles, to collect the missionary money, to attend to the library, to take charge of smaller children during prayers, or even to inquire after absentees, these are all duties with which they may be safely entrusted, and which will give them a sense of importance and responsibility. People are not likely to desert a cause in behalf of which they have been encouraged diligently to work. And in all this, teach them that they are doing what in them lies to advance God's work. There is no more powerful attraction which you can oppose to the subtle enticements of the world, than the happiness and the responsibility of doing some definite work for God. Thus, again, they may be encouraged to introduce new scholars, and so remove the impediment which a natural bashfulness in seeking admission to a new school often causes.

In short, make them feel that they are of *use*, that they are *wanted*, not merely to be themselves taught, but also to *work* and *help* forward the great cause of God's truth in the world. If they are brought to school simply to be *taught*, then I fear that inducement is not strong enough of itself to hold them, but if you can awaken in them an enthusiasm and a zeal for their cause and their work, they will not easily be loosed from your control.

I pass by much that I have hoped to be able to say upon the character of the teaching which should be given to these elder scholars, and content myself with suggesting—

1. That it should be more of the character of a joint search after God's truth, than of direct instruction.
2. That it should be *doctrinal* and *dogmatic*, that is, that careful attention should be given to the doctrines as distinguished from the historical facts of Christianity, and this especially with a view to the preparation for Confirmation and the Holy Communion.
3. That the teaching should be *spiritual*, and that with direct application to the temptations and difficulties which they may be expected to encounter.
4. That the teaching should be personal and practical, and that opportunity should be found of speaking privately to each upon the wants of his own soul.

I pass by also much that I should like to say upon the arrangement for Bible classes of still older scholars, and their relation to the Sunday school, to the clergy, and to the Church. I pass by also the important point of keeping up an intercourse with old scholars who have left the neighbourhood and the school.

I dismiss also the question of mixed schools, with the single remark, that if I had only two rooms, I would rather give one to the senior, the other to the lower division, than one to boys, and the other to girls, and I urge, in the last place, *the importance of providing* frequent opportunities upon the week-day for social intercourse of the scholars with the clergy, with the teachers, and with one another. This may be had, of course, in the homes of individual teachers; but I cannot but think it is a better plan that every scholar who has ceased to attend day school, and who is still willing to attend the Bible class or Sunday school, should be entitled

to become a member of an association for the distinct purpose of promoting friendliness, and sympathy, and Christian union. Upon the card of membership, it might be well to give a few pastoral hints for the practical guidance of daily life, with, perhaps, a prayer for daily use. This card should admit the holder to the periodical social meetings of the association once a month or more. Such meetings should not be too formal, and need not be very difficult to guide. Tea, lectures, music, recitations, in which members should take part, will serve to make the meeting pleasant and attractive, and each, of course, would include at least a few words of earnest, loving exhortation, and conclude with devotion to God. Such social meetings have a great influence, and are the means of drawing together, and give opportunity for binding together, the various members of different classes and even of different schools. On certain stated occasions, there should be a distinct religious service, with a homely, practical address to the members, intended especially for them, and to which none but members should be admitted.

And I venture to say that to these gatherings young people of both sexes should be admitted. I fear that there is a very general feeling that it is necessary to place some hard and severe restraint upon the very natural desire for opportunities of intercourse between young people. You cannot frown it down or stamp it out, but by attempting this, you may very easily lose your elder scholars. And if this is to go on—and no power that you can exert will stop it—I for one prefer that it should have that sort of guarantee, which complete openness and publicity alone can give. If we have not all forgotten the sweet follies of our youth, we shall be ready to confess that human nature will probably prove too strong for rules framed only for its repression.

It is never wise unduly to weigh down the safety-valve. You may stop the escape of steam, but you run a terrible risk of bursting the boiler.

Now, in what I have said I am quite aware that I have restated old truths and invented nothing new. The Church of England Sunday School Institute, of the committee of which I have the honour to be chairman, has been setting forth these truths for thirty years past, and it may be thought it is quite time for something new.

Now, sir, this is an age for inventing new machinery and new organisation and new plans. Men find the old machinery does not work, and so they set to work to invent new. My own belief is, that what we want is not new machinery, but more steam. The old machinery will go well enough if you supply it with the motive power. And to my mind a great deal of energy is wasted in forming new plans that will not work, which might be more usefully employed in generating more steam.

Heap the fuel of Christian love upon the fire of a warm heart and a tender sympathy, and you will produce such a power as will astonish you in its effects. A quick and active sympathy with the young, rightly directed and diligently exerted, is irresistible.

It was a wise saying of a wise man, the late Bishop Wilberforce, that the office of the Sunday school was to "teach religious truth and to form religious character." The work of the teacher is not only to *instruct*, but to help and to guide, and that especially the elder scholars in our schools. Why should this most important office be tossed half-contemptuously to the younger and inexperienced members of our Church? Is it not worthy

of the most earnest efforts of all? Is it not enough to satisfy the most exalted ambition? Only a day or two ago I was told by a man of mature years, who had himself been a Sunday school teacher and superintendent in a large school, "All the good that is in me I owe, under God, to my Sunday school teacher." Yes, what we want is more of the motive power of Christian love, and if this be wanting no amount of mere machinery will retain the young.

But let this be given, and let all your plans and all your means be directed to the highest and the noblest aims of leading your children to the Lord; let your personal influence, tender and true and strong, be felt; lay your own hand, as it were, upon the shoulder of the young man or woman, and remember that when you have won that one for God, when you have by the Holy Spirit's power caused that soul to be set on fire by love to Christ, then, and then only, will you really have solved the question, How best to keep the young faithful to the Church.

The Rev. J. SIDNEY TYACKE, M.A., Vicar of Helston,
Cornwall.

IN dealing with the question, "How best to keep the young faithful to the Church after leaving school," I would treat it as an entirely personal one.

I would go so far as slightly to alter its form thus—"How shall we best keep the young faithful to the Church after leaving school." Before answering the question directly, I would deal with our own personal position. By "*we*" I do not mean simply one's self or the body of the clergy—but many besides these—many whom, I hope, I am addressing this afternoon—all who have been led to and have undertaken a work so holy, difficult, and important.

I answer my question thus, unhesitatingly—we must be faithful to the Church ourselves, and they must know it and feel it. We must regard Christ's Church as one body in the strictest sense, and our branch of the Church, here in England, as best representing it. There is nothing egotistic, nothing of arrogance or mere self-satisfaction here; it is to be "*faithful*." Whether we will or no, our very position is a decision, a choice, a preference. We believe we hold, and represent, and put forward the truth of Christ, in the form least admixt with human error. "Charity," true Christian Lovingness, may be, I trust should be, very wide—wide enough to embrace, in a loving hope for God's mercy, all who believe in Jesus Christ according to the light vouchsafed—"all," whether the other branches of the Church, Catholic, Orthodox or Roman, the Protestant and Presbyterian Churches, abroad or at home, or that multitudinous and ever-increasing band of Nonconformists or Dissenters by which we are surrounded.

This is one thing. But to say, or allow others to think we believe, that it makes no difference to which we belong, is another—that I venture to say is *unfaithfulness*. Charity does not mean doubt, indecision, or necessarily silence. "We believe, and therefore *speak*" must be sometimes the teacher's motto concerning unpalatable truths. I believe that if *we* desire

to keep the young faithful to the Church, it must be to the Church in and to which they see *us* faithful, whose doctrines we teach, and whose services we value, and whose discipline we maintain. Such, I venture to say, must they be who wish to keep the young faithful to the Church after leaving school. Next, I would try to answer the question, How such persons may hope best to do this. To "keep them after leaving school" implies that we have them in our schools before. So the first essential is a good school, not simply a Sunday school, but a "day school" as it is called, in which *the Church's teaching* is daily brought before the children, under our supervision, superintendence, and co-operation—we must teach the children, and especially the elder ones, for they will soon be leaving us. We should teach them thoroughly, strictly, and with due discipline. We must not be afraid to be thought, or called, hard. I believe every child worth anything will recognise the due co-relation betwixt discipline and love. They learn the lesson early that we are thorough, and whilst they fear to disobey, they do not resent correction. No, for they feel the *heart* in the tones of the voice, they read it in the eye, and we, for our part, know that the holiest book of Divine wisdom has taught us that really discipline (*παιδεία*) is a synonym of "love."

Out of school, love (for this is the key of all) will have freer play, and eyes that were moist with tears just now, will beam and flash back joy and pleasure as they catch your kindly smile, your hearty greeting, and tokens of loving sympathy; you will watch the children's games, sometimes join in them—if of the clergy, you will not forget your children even in the style of your sermons. "There's *our* parson." Young lips will soon frame words like these. *Long before they leave the school* you will have learned the character of their homes and the difficulties coming from thence, their dispositions, temperaments, tempers, failings, and sins. They will admit you within their hearts, they will give you their confidence because they know you *love* them. *They leave the school.* It will be a wrench for you, but you do not lose sight of them. Soon you learn their new difficulties, and your advice is taken as to how to meet them; you are suffered to say a word about their society and companionship. They are not lost to your teaching either; you still have them in *the Sunday school*, and now you invite them to join your mid-week Bible class, and, it may be you meet from time to time in the semi-devotional classes of your *guild* or society.* You get them sometimes to do little things for you, for which their special employ fits them. Sometimes a strain will be felt, for you are obliged for their sakes to blame their conduct, thwart their wishes, and require some sacrifice. This may cause temporary estrangement—but *they know you are right!* and trust you, by and by, they will "put it right" again.

They leave home, perhaps, but your love, your personal interest, personal intercourse, still follows them. Your handwriting is as welcome as it is familiar, and the confidence of the past is maintained and even intensified by the yearning which absence causes. You have also done something for them in their new home, for which they are grateful—you sent a "letter of commendation" with them, and they find through it another heart to care for them, and another church with the same old services, only in a strange land, dearer than before, still open to them—and there's

* *E.g.*, "The Society of Holy Living."

nowhere they feel their hearts softer, than in the church that speaks to them of what they loved "at home."

Think you they will not ask "why" sometimes—when they *feel* this constant care irksome or pleasant? "Why does he take all this trouble about me?" and perhaps he answers himself—"Oh, he likes me!" But then he thinks of somebody else treated in the same way, but whom he thinks nobody likes, and so he says again—"Yes, but he treats So-and-so the same, and I don't think he can like *him*!" So he seeks and finds another reason. "Oh, I know, it is because he is a *clergyman*!" And then by a very simple process of reasoning, he goes on to say: "Well, if this is what the Church expects her clergy to do, people may say what they like, and call me what they please, but *I shall stick to the Church.*" It may be he seems, and is being weaned away from you, and that may be very well, but he is drawing nearer his Master and yours within the Church. Confirmation places before him truths, duties, responsibilities, requirements, as he never saw them before, and he feels they meet his case. He has experienced new temptations, because conscious of personal weakness, and here is the antidote just in time—here is the strength. He learns from your lips, as he would from none beside, the teaching of the Church of Christ. He *sees* as you unfold it the reason of your entertaining the strong views you do—views which he has heard over and over again characterised—until he began to think it must be so—"narrow, bigoted, and prejudiced"—he learns to see that if what you teach is true they are consistent, reasonable, and right. He goes to Confirmation with deepened religious convictions—he goes away from it in the eyes of the world a stricter Churchman. He is invited, because he is earnest and modest and truthful and honest and patient and kind, to attend some other service, or join, at any rate, on "week days," some class-meeting. He refuses, "I belong to the Church," he says, "and I find what I want there." Yes! Communion with his God, and fellow-churchmen too. It may not seem so to you—you may find him disputative, asking strange and heterodox questions, advancing and contending for false doctrine—it disheartens—but look at the explanation. He only wants to meet the arguments, answer the questions, disprove the reasons, find authority for what is brought before him and against him in his workshop or when with other companions, and he knows *you* can and will help him. And when he finds again they cannot answer him, he says, "I *knew* the Church was right, only I did not know what to say!" It may not be always thus, but, alas! far otherwise—and the old scholar and member of your Bible-class and confirmed and once regular communicant, may become all you feared and prayed and strove against, and oh! how heavy the disappointment, how sad the fall, how disgraceful, how injurious the scandal! "This the Church communicant!" Yes, but hush! wait one moment. Listen! "If no one else will come to me, I know *he* will." And he did; and there at the penitent's death-bed heard his confession of how he *had* knelt and prayed to communicate aright—had sought and found forgiveness. Poor sad heart! and was it not faithful to the Church in death?

This surely is the only way to keep them faithful—to *love*! Love, chastened by prayer, consecrated to the Master. Love, interest, affection, self-denial, patience, perseverance, hope, prayer, faith. This surely will keep them faithful; at any rate, it is prompted by the highest motive—

zeal for our Master's cause. We may, we should, leave them humbly in His hands.

"To keep the young faithful to the Church!" What is this to us and them? may I not be allowed to ask. To us it is the consciousness of God's blessing on our heart's purpose, the seal of our ministry—to them it is peace and hope and joy. But more, it is the training of the rising generation of Englishmen as English Churchmen—and what two nobler earthly titles are there? It is the preparing centres of holy light and influences, which in many a home, many a school, many a workshop, many a sphere of varied occupation, shall in their turn have learned and themselves helped to effect this noblest work, "How best to keep the young faithful to the Church after leaving school."

ADDRESSES.

MR. EUGENE STOCK.

I WANT to put before the Congress this one principle of action—not the machinery, but the man. Whether you have old machinery, as Mr. Kitto urges, or new machinery, either will fail if you have not the man to work it; while if you get the right man, you may let him choose his own machinery, and he will work it in his own way. All depends on personal influence. I will give three examples of personal influence well applied, and then make three remarks upon the way to exercise this personal influence. Two of my three cases I will take from the work of ladies. It is more to the influence of women than of men that we must look to retain the young in connection with the Church. The lady I am going to speak of lived in a large rural parish which had been very much neglected, and which swarmed with boys who did nothing but make themselves a nuisance to everybody. She invited them to come to a night-school which she was going to conduct herself. The first night nine came; on the second, thirty-three; on the third and fourth nights the attendance was larger; after that, for eight months, it never fell, below seventy-five. At first none of these boys could read or write, and nineteen of them did not know their right hand from their left. At the end of eight months almost all of them could read the Bible, and every one, without exception, had bought a Bible for himself. The lady further invited any who liked to come on Sunday evening for three-quarters of an hour before the evening service for a Bible reading; and forty on an average came throughout the winter. There is an example of personal influence, carried on with perseverance, and animated by what we can only call "*go*," which is one of the most essential qualities in any one who seeks by personal influence to keep the young in connection with the Church. Now let me mention the work of another lady whose influence was exercised upon a very different class—that of domestic servants, and upon an especially difficult class of them—domestic servants in families where only one servant is kept, or, at the most, two. This was in a large suburban parish, and the lady said to the clergyman, "Will you give me a room in which I can gather young servants together, and try if I can do them good, on Sunday afternoon?" He said, "You can't get them; still if you can manage to get half-a-dozen, I will give you a room." She found by observation that, about twelve o'clock every day, all these drudges came out to scour the door-steps, and she went round at that time and said a kindly word or two to those whom she saw, and invited them to come on Sunday to her own residence. The next Sunday not one of them appeared. She did not, however, despair; but she remained for six weeks expecting them, and continuing to invite such as she saw at the daily scouring. On the seventh Sunday one came, and the class was duly begun with her alone; and on the following Sunday the same girl came again, bringing another with her. In two or

three months' time the sixth arrived; and then the room was given. And now there is a Bible class of between forty and fifty of these young women every Sunday, meeting not in that room, but in a house purchased and fitted up as a Servants' Home by the labours of this lady, and as the result of this work. Now let me give you an example of work done by a man's influence. One of the most approved kinds of machinery in vogue at present for influencing the young is a Youths' Institute for lads from fourteen to twenty years of age. The principle of these institutes is, that a young man needs recreation as well as counsel and education; and therefore they provide games, musical entertainments, and so forth. The Islington Youths' Institute was started many years ago, and for two or three years it was not much of a success; but at length *the man* appeared, and he threw himself heartily into it. For several winters he was never absent from his post, and every evening of the week throughout the winter no engagements tempted him away. He had many invitations to go into society, but declined them all. The number of members rose to 250, and there were always from 50 to 60 waiting for admission. There were three or four classes going on every evening, besides various entertainments; and on Saturday evening my friend held a Bible class, which he conducted himself, and the average attendance of which rose to 160. This was done simply by the power of personal influence. He knew every boy that joined; he knew all about him, about his father and mother, his brothers and sisters, his uncles and aunts; and if any one of them was ill, he knew of it and went to see him. Unfortunately, other fields of labour tempted his vigorous mind, and he worked beyond his strength, until the multiplicity of his labours brought him to a premature grave. In his last illness, when I was visiting him on one occasion, he pointed to a cupboard close by, and said, "In that cupboard are my greatest treasures." He stretched out his hand—his thin and feeble hand—and opened the door, and there I saw piles of letters. "Yes," said he, "all letters from my boys." He corresponded with every one of them, and I am speaking what I personally know when I say that many a boy has he saved from ruin by that earnest and constant exercise of his personal influence. When his body was laid in Highgate Cemetery last year, 1200 people attended his funeral.

Now I will make three remarks on the exercise of this personal influence. The first is, if we wish to influence any class we must make ourselves thoroughly acquainted with the habits of life and thought of that class. This is not so easy as at first sight it may seem to be. It is not an easy thing to put ourselves into their place and see things as they see them. They live in a world of their own quite apart from ours. No doubt the best way to become thoroughly acquainted with them is to win their confidence. Yet let us not omit to employ any incidental methods that may come in our way to make ourselves acquainted with their habits. I had a boy in my Sunday school a few years ago who was a candidate for Confirmation. He was a frank earnest good fellow, not apparently with much personal religious experience, but just one of those to whom the season of Confirmation is so often blessed. He came to me one day and said, "I am very sorry, sir, but after all I can't take the oath"—that was his idea of Confirmation. "George," I said, "I am very sorry for that; what is the meaning of it?" All he replied was, "I am sorry for it, but I can't." He saw I should like to know, and yet I did not wish to be too abrupt. I don't like probing boys too closely. But I said, "I am afraid there must be something in your life which is not consistent with the character of a true Christian, something you will not give up." "Yes," said he, "there is, but it is not my fault; I would gladly give it up, but I can't." An idea struck me. I had just been reading a book called *Some Habits of the Working Classes*, by a Journeyman Engineer; and knowing that George was in a large building yard, I imagined that I had hit the secret. I said, "George have you got to *keep nix*?" The poor fellow's face turned scarlet. "Yes," said he, "I have." I daresay there may be some here who do not know the meaning of "keeping nix." It means keeping watch at the door of the workshop when the overlooker is away, and the men are doing some little jobs of their own, and giving a signal when the overlooker is coming back. The

result of the conversation was that the boy gave up his situation rather than observe the trade custom any longer. The second remark I would make is this :—Whilst we must attempt to influence as much as we can all who come within our reach, I think it is wise to endeavour to influence still more closely an inner circle. I mean this : while there will be a great many who will receive our general instructions and join us in our general plans, we should seek to gather together a few around us who may be imbued with our spirit, upon whom we may impress the stamp of our character and views, or rather I would say, not our views but the Church's view ; and then let those go out to influence others. The highest kind of influence is that which influences those who will again influence others in their turn. I do not mean that this inner circle is to consist of members selected by ourselves. There must be nothing savouring of favouritism. The circle will make itself by a process of natural selection. This was the principle upon which the old Greek philosophers used to gather their disciples round them. I take it this was the principle of the Schools of the Prophets under Samuel and Elisha. In this way the great missionaries of the dark ages, men like St. Cuthbert and St. Columba, worked. In our own day Dr. Arnold is a conspicuous example. I will venture to give a personal reminiscence in illustration of this point. I had myself for some years a Sunday Bible class of forty lads. Besides our Sunday meetings, we occasionally had entertainments, such as a tea-party or a visit to a museum, or an excursion, in which all would join. But beyond all this, I sought to draw the more thoughtful ones more closely round me by various special methods. One winter, for instance, I gave a course of lectures on Church History. Of course they were open to all, but as a matter of fact they were only attended by about a dozen. These, however, formed the inner circle. Where are they now ? One of them is a missionary in India ; another is just going to be a missionary in Africa ; one is preparing for holy orders ; one or two are superintendents of Sunday schools, and I believe most of the others are teachers. I am sure you will pardon this special reference. The last point is, what is to be the end and aim of all this personal influence ? Is it to win the young from debasing associations and evil companions ? Yes, certainly. But that is not all. Is it to make them loyal Churchmen ? Yes, assuredly. But even that is not all. It is that they may be led to consecrate themselves personally to the service of their Saviour. Now we can only do this by being personally consecrated ourselves. By all means let us be bright and cheerful ; by all means let us join in their fun ; but let us not be so—well, funny—as that whenever it really does come to pass that a boy is bowed down in his conscience by the convicting grace of the Holy Ghost, he shall be afraid to come to us with the story. Let us not be such as that he may say, I cannot tell *him*. Let us be such as that we shall be the first to whom he comes with confidence. That will be the way in which we shall not only win them to ourselves but win them to Christ. In the old familiar words, we must not only “allure to brighter words,” but, “lead the way.”

MR. JOHN SHELLY.

We all agree that the teaching of children in our schools ought to be such as to keep them faithful to the Church, yet I suppose we must all be ready to confess that it has failed. Why has it failed ? What are its faults ? How can we improve ? First, I am quite sure that we want to give children plainer teaching about the offices of the Church. People are not likely to be interested in Church services, or to continue to attend the services of the Church, unless they can use their prayer-books readily and intelligently. And remember that the Prayer-book is a difficult book ; to a great many people it is a book in a dead language, and it is always a very difficult book to use for people who are not instructed in its use. The use of it does not come by the light of nature. It must be taught. Well, then, our teaching of it ought to be more practical than it usually is. What wonder is it, for example, if boys and girls run off

to the register-office and get married in the cheapest possible way if they have never been taught the true dignity of marriage as a great mystery or sacrament? Then we must not be afraid to teach our boys and girls, first, why they are Christians and not infidels, and then why they are Churchmen and not Dissenters. This can be done with the most perfect charity towards those who differ from us. If you do not believe in the Church, why on earth do you belong to it? And if you do believe in it, why on earth should you be afraid to teach its doctrine? Then, again, this doctrine must not be taught as a mere collection of historical facts; it must be taught as a present actual and powerful reality. For example, people will teach children that Mary was the mother of Christ. Mary is the mother of Christ, and that makes all the difference between a mere historical fact and a doctrine of present vital importance. The idea of the continuity of the Church should be kept up in their minds. A great many people seem to think that the Church somehow disappeared in a mist at the death of the last of the apostles, and revived some forty or fifty years ago; and considering many of the sermons (not all) which people hear in church, they would be justified in that belief. Then give them plain teaching about the dangers that are likely to assail them, the temptations of dress, temptations of intemperance, temptations of infidelity, the temptations of impurity. There is no need for you to suggest sin, but it is not safe to ignore sin; and if you suspect sin, as you sometimes will, let no false delicacy or shame prevent you from inquiring as tenderly, as kindly as possible, but fearlessly, that you may, if possible, discover it, and help them to overcome it. If you know, and how many of you do know, the comfort of confession, the joy of absolution, do not be afraid to encourage others to receive the same comfort and to share the same joy. Generally (I speak from experience) you will find that with children and with young people the first sin, the first cause of declension, is the neglect of private prayer. Do not take it for granted that your boys and girls say their morning and evening prayers regularly: do not question them formally and in a set manner about it, but if you are in earnest you can find it out and keep them up to the mark. Then as you see them begin to break away from church—I am speaking to the laity rather than to the clergy—find out what has led them away, and try to bring them back. To effect this you must make your church as attractive as possible. Here I speak to the clergy and churchwardens, and to all those who have the power of promoting the attractiveness of the church, whether by its services or arrangements. We have been taught a great deal how to keep children faithful to the Church. I can tell you how to make them unfaithful. Put them in dark galleries or the free seats, whilst they are at the Sunday-school, and do not let them come to church afterwards, unless they are able to pay for a seat. You must keep your church really free. Your young people will be just as much frightened away by hassocks on the floor and books on the bookboard as they will by having to pay sixpence or a shilling. Then they must be encouraged. Naturally, they are timid at taking the first responsibilities of entering as independent persons the church into which they have been taken by the teacher. Watch for them at the door; do not let them meet the vergers or the pew-opener, but take care of them yourselves; give them a hymn book, as they will probably have left theirs at home, and let them at once feel that they are welcome in the house of God, your home and theirs. I know from my own memory, and from what I have heard from others, how great an encouragement and a joy it is to young people to hear special reference made in sermons to their wants, their difficulties, and their temptations. I know when it happens, as it does sometimes happen, that a pariah priest is sure to say something to the young people at the beginning or middle or the end of his sermon, how they watch for it patiently all through. That is their little bit of lesson for the Sunday, and profit for the week. You have been told how important it is to seek out the natural leaders—those who are the born leaders among the boys and girls. They will be your choir boys, or serve before the altar, the leaders of their brothers and sisters to church and to God. When these children whom you have got into guilds, or made useful in your choir or

at your altar, are obliged to leave their early home for some thickly peopled city, where they have no friend to take them in, you can follow them by letter to the priest of the parish in which they are about to settle. And let me tell you that the guilds with which many of you are acquainted have now spread their network so far over the land, that there is a Guilds' Union which can tell you of guilds in almost every important town in England, where you will find those who are willing to take those whom you recommend, and make them feel immediately at home. It is not merely the work of the clergy and Sunday-school teachers to keep the young faithful to the Church. It is eminently the work of masters and mistresses. Masters and employers of labour, whether of errand boys or young clerks, remember your duty to them is not a duty of mere contract to pay them money wages for service done. God has given to you surely a deep and solemn responsibility about the souls of these young people, who are to so great an extent put under your care. Dare you employ them, as I know boys are employed, so as to prevent them ever coming to church or school on Sunday morning? Dare you, mistresses, keep your domestic servants so that they shall never have an opportunity of coming to an early celebration of Holy Communion? Your duty does not end with giving the opportunity. The opportunity is sometimes given in such a manner that the servant dare not avail herself of it. Make them feel that they are your fellow Churchmen or Churchwomen. Make them feel that you sympathise with them in their joys, in their difficulties, their temptations, and their trials; and you will find them better and more faithful servants than ever, and not only so, but you will find a reward in a faithfulness and depth of affection which otherwise you could hardly imagine. Your duty, let me remind you once more, in conclusion, is not merely a duty of contract. It is a duty of personal responsibility, and with you, masters and mistresses, rest in a very great degree the power and responsibility of keeping young persons faithful to the Church.

DISCUSSION.

The REV. PREBENDARY SALMON.

So much that I intended to say has been already anticipated, and that, too, in such beautiful language, and with such great earnestness, that I will only occupy your time for a very few minutes in trying to bring home some of those thoughts which have been set before us. I feel more and more convinced that this afternoon's meeting has hit upon the right note, as it were, throughout the whole of these proceedings, the note which springs from that feeling which unites us in one bond of union as a Church, in fellowship with each other, with work to do, in genuine sympathy and earnest love. There are two things that have been cursorily mentioned this afternoon by one or two speakers that I would try to enforce most earnestly upon all my brother clergy present, the necessity for joining together the elder children of our Sunday schools into a guild, or association, or society; I care not what you call it; but let us have the thing. I have often found that the influence which has been expended on a child and a young person in one parish has been completely lost by the isolation caused by leaving the old home and going to some great city, or some distant land, and being altogether deprived of that hand of sympathy stretched out, and from being without that bond of love which ought to join us altogether wherever we may be throughout the world, as one Church. Those guilds or associations should have a two-fold design; the spiritual life of the children, and the social union of the children. First of all, I would unite them all together for daily prayer in some short form, printed on a card, which they might carry with them into their homes; and, then, I would give them some definite work, and ask them not to pledge themselves to too much, but to make some firm resolution that, God helping them, wherever they go, they will do some little specific act for Christ and His Church. I think that those letters of commendation which have been briefly alluded

to might be much more extended than they are at present. I live in a large parish myself, and constantly have young persons coming into my parish, who are there for two or three months before I know of their existence, because very few of my brother clergy send me any letter of commendation with them. Therefore I hope and trust to see those letters of commendation universally employed, and also to see the guilds or associations for elder children more united than they are at present, so that wherever young persons go, they may be taken at once by the hand by the clergy and lay-helpers of that parish, and join that association which exists in that parish, as a branch of one which should extend throughout the world. I would say this the more strongly because I have lately been in conversation with a friend who has been some time in America. He has visited several of the old members of guilds and associations which he has instituted in his own parish. He has seen some of them in distant parts of America, and he tells me, and I hear the same thing from the outlying settlements in Australia, that these associations have been of the greatest value to them in keeping them in correspondence with the Church at home. Let not those who have very small parishes think that their parishes are hardly large enough for all this organisation; for I maintain that this organisation in both instances may be carried out more thoroughly in small parishes than in large parishes, so that those who can go forth from those small parishes may leave, as it were, the great masses which we in the large parishes find it almost impossible to reach. They should go forth from our villages throughout the land, into our workshops, and our most distant settlements by emigration, and carry with them that form of Church life, and those firm Church principles which ought to be a bond of sympathy throughout the world.

MR. ARTHUR MILLS, M.P.

THE remarks which I have heard on the importance of having children's services struck me so very much, that I wish to say a few words in corroboration of that view, having been myself a Sunday school teacher off and on for several years, and having been obliged to take some interest in education by being a member of that unpopular body, the London School Board. It has been said that the system adopted at our Sunday schools needs reform in many respects. I am not going to find fault with Sunday schools generally, because I am thankful to say in many cases they are great means of good. But I wish to point out the fact that the children generally have two schools on Sunday and two services. When you consider the age of the children, when you consider the length of the services, and how many sermons are unsuitable for children, I think we must have a little sympathy for these poor things. I have seen them in terror of a stick being laid on by their master, and knocking their little toes together during a long sermon which they could not understand. I have watched my own sons when they were taking a very affectionate interest in the services of the church, and I have seen them become gradually irksome to them. I am not saying a single syllable against the appropriateness of the services of the Church for adults, but I say we ought to feed with proper nutriment children of a tender age. Those who are familiar with country parishes will know the "idle corner," where the hobbadehays are to be seen clustering together during divine service. The boys say, "We have had enough of this sort of thing during the years of our school-time, now we'll have a spell of freedom." The long services have had much to do with bringing about this state of things. One cause why the Church loses control over her younger children is that our services and the arrangements of our school are hardly suited to their age and capacity. As a practical suggestion, let me mention this—I have often thought if it were possible that the elder children in the schools, with the help of those volunteers we find I hope in most parishes in sufficient numbers, should take charge of the younger children during the hours of divine service, it would be a great advantage. They should have a suitable service with hymns

and prayers, they might have a harmonium in the schoolroom; and let going to church be a privilege for the few, rather than a penalty for the many. I believe that if some such arrangement would be made for the children, they would find it an enjoyment. Some people will say the fault is with our system of elementary education altogether. They will, perhaps, tell me, "Here you are a member of the London School Board. Why you are the greatest sinners yourselves!" I heard my excellent friend Archdeacon Denison say in the Congress Hall that the state of elementary education was as bad as it was in the days of Julian the apostate. I certainly cannot go quite so far as that, but I remember hearing a description of the education given in a school—under a certain very liberal system of education—the person who described it said, "The children are taught sewing, knitting, cooking, potato-planting, and astronomy, leaving religious matters till they arrive at a mature age, and are able to choose for themselves without prejudice." That is not the system adopted by the London School Board. Thanks to the bounty of one of its members, and also to Lord Sandon, we have passed a bye-law, by which all the children should not only have the Bible read, which amounts to very little, but that they should have such religious education as is suited to the capacities of the children. I hope that principle will be maintained, and extended to all our elementary schools. Then I hope the evil words now spoken of the School Boards will not be justified by the facts, and that in future ages they will be a blessing to the country. In the meantime I hope we shall all do our utmost to have children's services in our parishes, and so teach the children to love the Church.

The REV. A. C. THYNNE, M.A., Prebendary of Exeter,
Rector of Kilkhampton, Cornwall.

I SHOULD not venture to speak on this subject, were it not that while the experience and the interest of our ablest and most energetic men are directed upon the great centres of work and civilisation, the rural districts are apt to be comparatively lost sight of in these discussions; and I am not surprised at it, for many reasons combine to make work for the young in towns, though difficult, still practicable; whereas in the rural districts it seems more like contending against impossibilities than overcoming difficulties. Yet it is very important that we should turn our attention more to rural districts in these days when the Agricultural Labourers' question is agitating the country, for it is to Church teaching that we must look to counteract the evils of an agitation in which the mixture of truth and righteousness increases so vastly the difficulty. For there is truth and righteousness on the side of this question, and yet the manner of conducting it is doing great moral injury to the agricultural labourer, and takes the special form of opposition to the Church, as you may see by the very fact of the hostility shown to the Church on the part of the paid agitators. They seem to know very well that the teaching of the Church will keep the men straight in the path of common-sense and duty; and that it is the only restraining power to prevent them from belonging to those societies which after all only fatten the agitator and ruin the labourer. So their first cry for justice is mingled with abuse of the Church. See the importance, then, of keeping the youth faithful to that Church, and so saving him from this charybdis of agitation. So much then for the importance of these efforts. Now I would say a few words about the difficulties. I dare say some of you have read a book edited by Mr. Legard, called "Ploughing and Sowing." In the preface to that book he makes this remark with regard to farm lads—"They are a most difficult class to reach, to influence, and to retain, but yet not for that to be utterly neglected. Difficulty is not impossibility." Our chief difficulty, I venture to say, lies in our ignorance of the farm lad with whom we have to deal. We think we know him and can fathom him, but we do not. We do not allow for that power of acting possessed by these farm boys, especially in the West Country. I remember an instance of this which happened some time ago. A farmer

was very much exercised in his mind about the rapid disappearance of the horses' oats, and one day he saw a young urchin going into the barn at a time when he had no business to be there. The farmer locked the barn door and quietly walked home, but to his surprise the first person whom he saw when he turned the corner, was the lad he had locked in. He went back to the barn, unlocked it, and there was the bag of oats in such a position that it had evidently been tampered with, upon which he asked the boy what he meant by going into the barn and how he had managed to get out? The boy, putting on an imperturbable face said, "Well, I'll tell 'e the truth, marster; when I heard you turn the key I fainted right thro' the floor." But that is not all. We misunderstand their more tender feelings; for example, we do not always allow for their shyness which prevents a display of affection and gratitude. We are apt to think when we look at the dirty house, the unloving manner, and hear too often the unloving words of the farm labourers, that romance has never had a place in their hearts. Yet I think we should be a little surprised sometimes to hear the very exaggerations of tender sentiment of which some are capable at times. Yes, the power of loving God, or man, or woman, does not need education to call it out. In the sweet words of my dear old friend Robert Hawker, the Poet of Morwenstow, a name not unknown or unloved in Plymouth:

"The poor have hands, and feet, and eyes,
Flesh and a feeling mind;
They breathe the breath of mortal sighs,
They are of human kind.

They weep such tears as others shed,
And now and then they smile;
For sweet to them is that poor bread
They win with honest toil.

The poor men have their wedding day,
And children climb their knee;
They have not many friends; for they
Are in such misery.

They sell their youth, their skill, their pains
For hire in hill and glen;
The very blood within their veins,
It flows for other men."

I might enlarge upon other traits, in the character and circumstances of these farm-lads, such as their fear of great folks, and their dread of interference with their freedom of action. I might speak of the distance at which so many of them live from churches, and schools, which renders it impossible during many months of the year, in this Western climate, for them to come out to classes or night schools; but I have neither time, nor knowledge, to suggest a solution of the difficulty, and I ask those who have greater experience in the matter of dealing with farm-lads to give us some of their greater wisdom, and tell us how we may not only bring them to our schools, when they are young, but how we can possibly influence, during their still immature years, those whose characters it is so hard to decipher. I would add one word more. It must be done through their feelings, but how to gain them! How can a hard-worked clergyman give his time, an absorbing amount of time to this work? How touch their feelings, and gain their confidence? I have only two ideas to contribute. Get them to club together for a dinner or supper four times a year, meet them and amuse them as best you can; and secondly, provide them with sport, be it cricket, rounders, football or skittles. I would say, let him find in you a friend who is willing to lend a hand, even to start a skittle alley for the farm-lads of his parish.

MR. N. H. RUDDOCK.

VENERABLE SIR,—Does it need an apology for a young layman to come forward and address you on this subject; I want to urge what has, I think, not yet been men-

tioned—that the best way of keeping the young faithful to the Church, especially the young of our rural parishes, is by confirming them earlier in life than is the general practice; and by making them communicants. I have been met by the objection that some bishops will not confirm children before they reach a certain age. I have looked up and down my Prayer-book in vain to find authority for any such restriction; what is there required is fitness, and not years. The children of our rural parishes go out to work generally between the ages of thirteen and fourteen years, and often into another parish. Just then they leave the Sunday schools. The old associations have gone, and the new ones too often have a hardening influence upon their lives, and so, as our own noble poet has said:—

“Of their narrowing heart each year,
Heaven less and less will fill;
Less keenly through their grosser ear
The tones of mercy thrill.”

You leave a gap in the lives of our children, just at the time when they can be most influenced for good. Before they leave the parishes where they have been educated, and where they have attended their Sunday school, they should be confirmed and should be made communicants. When they have become communicants in their own parishes for a twelve month or more, they will go out into life with more religion in their hearts, and probably they will remain faithful to the Church, because they will have been taught to regard themselves as full members of the Church, spiritually of age. I am thankful to have heard the duties of masters and mistresses to their own household servants so thoroughly brought home to us. Two years ago I became the master of a house and four young servants. I thought, as many have thought before, that it was no use to try and persuade them to become communicants, because others who were better able had tried and had failed. But one whose advice I valued told me to do my best, and I did it. The result is that three out of those four have become communicants, the fourth has not yet been confirmed. The Church recognises not only the duty and the responsibility, but the authority of masters and mistresses over their servants; as to their children, not only the duty to give them opportunities of worship, but the responsibility of seeing that they are instructed in the doctrines of the Church. It will be of little use, I venture to think, that they have opportunities for Holy Communion, and going to church, as has been urged, until they know better what Holy Communion is, and until they know better what the grace is which is conferred in Confirmation, and how to seek it. When I began to teach my young servants how to go to the Holy Communion, and to ask why they did not go, I found that they did not understand what the Holy Communion was; and not only so, they had no notion whatever how to prepare themselves for it, and also they did not seem to understand the reasons why they should go. Therefore they simply followed the herd, as they always do in the country, and because no one went first, none followed. You cannot get one to lead, but you can teach them all to go together, and take them in a body.

THE REV. C. F. LOWDER, M.A.

So much of what I intended to say has been already so well said that I shall merely take up one or two points. With regard to children's services, I think Mr. Mills seemed to suppose that children's services must be for the most part held in the schoolroom. Now, having held children's services for more than twenty years, first in a mission chapel and then in a consecrated church, I have had the experience of knowing that children's services in church are the greatest blessing to the children of the parish. Adapt everything to their understanding and wants, giving them plenty of hymns and such vivid instruction and teaching as will speak home to their understandings. I only wish I could do what Mr. Elsdale does so successfully—draw

pictures before them ; but if we cannot draw the pictures on the blackboard, we may give them word-pictures, which may bring home our lessons to them, speaking to them plainly, openly, and unreservedly, heart to heart ; teaching them plainly the great dogmatic truth of the Church ; why they are Catholics ; what the Catholic faith is : how they must live up to it, and work it out in their own daily lives ; speaking to them of their fathers and mothers, of their temptations and the life which lies before them ; speaking to them of the great blessings which the Church has in store for them, of their coming confirmation, their first communion, as one of the greatest blessings of their life. I am quite sure that children's services such as these are eminently calculated to draw the affections of the children towards the church, to make them feel that the church is the brightest place in the parish, that it is a place to which they should come when they can at all times, and to which they will come when they have left school. We have disappointments and failures innumerable. I am perhaps picturing a happier state of things than we can realise ; but we must not be discouraged because we are liable to disappointments, but we must present a noble aim and a great ideal to ourselves if we hope to do anything at all. We must aim high in order to hit at all. With respect to another point as to children's services, I am afraid some may not quite enter into what I am going to say, but there are many who will ; and I only ask others to hear me with forbearance. I find that the most attractive, the happiest, the brightest service of all for children is the celebration of the Holy Eucharist, when this service is specially adapted for the presence of children. When the children are supplied with proper hymns and taught to join in the various parts of the service ; when those hymns teach them what that great service means ; to that extent join in the service and the great blessing of worshipping our dear Lord, and in taking their part in offering up the great sacrifice ; thus if they learn what the Holy Communion is, and that by and by it will be their privilege to kneel at the holy altar and receive that blessed Sacrament themselves ; that they are being trained for it, that their confirmation will be the point to which they must first be drawn, and then from confirmation they will be drawn up to Holy Communion ; if all this is taught, then I am quite sure you are laying a good foundation. You are teaching them the great blessing which is in store for them, and they will long for the time when they can come to Holy Communion themselves. Then before they go out into the world, if you get them into guilds, which embrace not only those who are in the habit of frequenting confession and Holy Communion, but those who are preparing for confirmation ; if by and by you get them admitted into the full privileges of these guilds, when they are placed under what we call leaders of the guild or band mistresses, or whatever name you may like to give them ; when they are placed under their influence, when they have an opportunity of going to them, and when those leaders are well chosen, so that they can exert an influence upon them—then I am sure you are doing a great deal. You cannot do everything. It is only God's blessing upon all these means of grace that can give them their fruit ; yet I am sure these are great helps, and I know, by experience, their blessing.

THE REV. DAWSON CAMPBELL, B.A.

I RISE with feelings I might almost say of indignation, because of a few words uttered by the first speaker (unfortunately in the hearing of boys who have helped so well in our singing). He told us that boys were "monsters of selfishness." My own experience does not lead me to agree with that remark. If we look upon boys as already so bad, it surely is no good way of bringing them nearer to ourselves, or attaching them to our Church.

With regard to this afternoon's discussion, I have not heard a suggestion offered in connection with the systematic teaching of the doctrines of our Church. I have heard no one advocate the instruction of our elder boys and girls in the Thirty-nine Articles. I am a member of the Church of England, and surely I cannot have said anything to offend the

feelings of any of her members here assembled, when I advocate the thorough instruction of our youth in her fundamental principles, as in those articles declared.

Children's services have been alluded to ; as one who has had some little experience in the conduct of such services, let me express an opinion that it is quite possible to pay too much regard to numbers. I believe that when you have some 1500 or 2000 children assembled (as is the case in some of our large churches) you do not do as much good as if the number were smaller, and the children received, I might say, the personal attention of the one who addresses them. I would ask my clerical brethren to institute in their parishes a children's service for the younger children, to be held every Sunday morning in the schools; such service if necessary to be conducted by a layman. With regard to those who have left school and are out in the world, much good might be done if homes were provided in our large towns for the young men and women who are engaged in the day in business employments. And you, ladies, you have a power for usefulness; go to the "young ladies" in the shops of your town, call upon them, take an interest in them, and ask them to your homes, and set before them a living Christ. Another point I would suggest is in connection with tea; there is a wonderful social power in a cup of tea. Let us avail ourselves of it. Ask four or five of your young men or young women to meet you socially, say on Sunday before evening service, and another four or five after service. And if, as has been hinted, a young man in the vicar's class should take a fancy to a young woman in the vicar's class, don't let them be ashamed of it; ask the scholar and scholars to meet together at your home, and don't ignore the cup of tea.

THE REV. ROBERT IVES.

THIS summer I was asked to conduct a retreat of one day in a country parish. It was not a retreat attended by ecclesiastics, nor by religious, but attended mostly by servant girls. Upwards of fifty young women chiefly drawn from this class, kept a day's retreat. Most of my clerical brethren know that a retreat involves a certain standard of religious knowledge and spiritual life. Well, how came it to pass that these young people were willing to give up a whole day of their holiday time, at considerable inconvenience, and to keep silence the whole of the day, and take part in the spiritual exercises? Because, for three or four years there had been in the parish a guild; and I bring this forward to show the great importance of guilds in keeping our young people true to the Church. Guilds do a great deal in bringing them and their priests together. They do a great deal to destroy the isolation, alluded to by a previous speaker, when persons go from one town to another; and they afford to the parish priest a very useful machinery for parochial work. The proper time to start a guild is, very frequently, just after a mission. In a mission many a heart is touched with the love of Christ, and wants to do something, but does not know how. Then is the time for the priest to give notice that he intends to form a guild. Another time is after a confirmation. You have taught the candidates to prepare their hearts and consciences as well as their minds. Well, how are you to hold them together? By a guild. Take care not to make your rules too hard. I will read to you a few rules of life, which experience has shown me to be very useful. This is the rule of life for a guild of young men and boys—"The Guild of the Holy Cross."

"1. To say night and morning prayers carefully, and the memorial of the guild every day. 2. To make careful self-examination every evening. 3. To say grace before and after meals. 4. To be present at the celebration of the Blessed Sacrament, at least once a month. 5. To communicate fasting, and to make careful preparation and thanksgiving. 6. To attend no other services in this country, than those of the Church of England. 7. To be ready to assist the clergy of the Church, in any good works for the glory of God and the good of souls. 8. To observe the fasts and festivals of the Church. 9. To be regular at the meetings of the guild." That rule of life has the merit of being simple, and not aiming at too much.

THE REV. PREBENDARY CODD.

oint which I think has not been urged as freely and fully as it ought to in order to maintain a personal hold upon our children, after they hools, and keep them faithful members of the Church, we must look ence of the clergy upon the lambs of their flock, at that particular life, marked out by the Church, when they become candidates parochial experience ranges over a period of twenty-five years; most instances where any of my young men or young women issent or otherwise, on looking back to the period of their have found I had not been able to gain that hold upon their religious convictions, as to induce them to become com- by God's grace I had been able to do, would, I believe, have one character of their future life. We clergy, when our confirmation ad, ought to be very careful that we be not content with mere confirma- as. What we want is, to bring our personal influence to bear upon those young ars of Christ individually, and to see that they be thoroughly taught and grounded in true Church principles, and that their confession is a false step if it does not lead them to communion, and to an active sympathy in Church work and Church life. Let them understand that, as hitherto we have regarded them for the most part in the light of passive recipients of Divine grace in holy baptism, now they are going by their own act to embrace it and make it their own, of which their lives must be the proof. Let us teach them this, and that they cannot hope to have their spiritual life strengthened and developed, without being regular and devout communicants; and then, I am bold to say, we shall find that these young boys and girls of our confirmation and communicant-classes, will become attached and faithful members of the Church in their future years.

THE REV. MAMERTO GUERITZ, M.A., Vicar of Colyton, Devon.

THERE remains so very little to be said upon this subject that all I can do is to try to give the benefit of a little experience I have had on the subject of guilds as a means of keeping the younger members of our Church in communion with the Church. I would specially refer to the endeavour to make the guilds almost co-extensive with the Sunday school, making a very simple rule indeed, just a short prayer for the little children, and then keeping them on in that way with a monthly or a weekly meeting, as amusing and as instructive as possible, until they are old enough to be removed into the next part of the guild in which they will remain we hope for some longer time. The great benefit of the guild seems to be that it embodies those principles which have been laid down as the only true principles on which we can hope to keep our children. First, it involves personal influence, then association, and then work. Personal influence is brought to bear in the guild, not only by the parish priest, but also by those who assist him in the work of their guild. It is impossible to overrate the importance of this, because personal influence is after all the one motive power. Then, in the guild, we have the association of the children and young people together which, giving them the same interests and sympathies, has a subtle effect upon them which binds them one to another, and to the Church. And, thirdly, there is work—giving them any little trifling thing to do is the way to interest them and attach them to the Church. We may liken these three things to three very common things in everyday life; the association together in a guild is the nail which binds our children to the Church; personal influence is the hammer which drives it in; and the work is the clenching of the nail on the other side.

ARCHDEACON EARLE.

I THINK there has been by some speakers undue stress laid upon what is called personal influence. I cannot help feeling that personal influence, whilst it is undoubtedly a great strength to the Church, is very frequently a source of great weakness, that is to say, when persons are led to attach themselves to a person rather than to the Church, and, therefore, I think too much stress has been laid upon it. What I would try to do myself would be not to effect any great work by my own personal influence, but to strengthen the sense of personal responsibility in those with whom I have to do. I do not think there has been a sufficiently distinct line drawn between two very different parts of the work—that is, the work merely of the teacher in the Bible class or the Confirmation class, and the special work of the parish priest in the communicants' class. In the one I think he ought to be absolute and dogmatic, the unquestioned and unquestionable authority; but in the other he ought to be the sympathising shepherd and friend. I do not find that these two very different aspects in that part of our work by which we endeavour to attach our young people to us have been sufficiently distinguished. We must attach our young people from two points of view. There must be the distinct spiritual attachment; secondly, the intellectual attachment; but above all, stronger than the personal attachment, must be the attachment to the Church as a system which represents, we believe, more fully than any other religious system the truth as it is in Jesus.

THURSDAY MORNING, 5th OCTOBER.

The RIGHT REV. THE PRESIDENT took the Chair at 10 o'clock.

HOW TO INCREASE THE NUMBER AND IMPROVE THE
TRAINING OF CANDIDATES FOR HOLY ORDERS.

PAPERS.

The REV. W. SAUMAREZ SMITH, B.D., Principal of St. Aidan's College, Birkenhead, and Examining Chaplain to the Bishop of Norwich.

THE subject which I have the honour of opening before the Congress this morning is both a practical and a pressing one. It is one on which we should consult with a view to action, and not content ourselves with mere complacent theorising; and it is urgent, and demands prompt attention from the whole body of the Church.

My endeavour will be, as concisely and cogently as I can in the space of twenty minutes, to make a few plain suggestions such as may stir thought and feeling in the matter before us. I have not the time to be either elaborate or exhaustive.

The form under which the subject of the supply and training of the clergy comes before us at this Congress, viz., "How to increase the number and to improve the training of the clergy," presupposes and

implies three things; *first*, that to have a strong body of clergy is beneficial; *secondly*, that we now need more clergy; and, *thirdly*, that clerical training needs improvement.

The utility of the clergy, be it remembered, depends upon their competency to fulfil various functions, the discharge of which keeps Church work alive, maintains its organic action, and promotes its orderly development. Indolent clergymen, disloyal clergymen, disorderly clergymen are clearly a hindrance, not a help, to Church work. The clergy we want are not men who will mechanically discharge routine duties without any real lively interest in their work; nor men who with a fanatical mediævalism always seem to be looking back, and to be disabled from looking properly around them or wisely before them; nor men who, bound in a narrow individualism, forget the corporate existence and operation of the Church at large. We want men who, whether their opinions and methods get them the name of High Church, Low Church, or Broad Church, hold fast to those evangelical truths which are at the very heart of the Church's life; men who, while they neglect neither the history of the past nor the exigencies of the present, desire above all things to work earnestly, according to the energy and ability which Christ's Spirit gives, and to "preach Christ, warning every man and teaching every man in all wisdom, that they may present every man perfect in Christ Jesus."

The variety of clerical functions is a point not to be lost sight of. They are (to use a common classification) evangelistic, pastoral, scholastic. The preacher, the parish clergyman, the scholar, are all needed, and many sorts of each. The field of clerical work is, therefore, wide, and in a national Church such as ours is, both in virtue of its historical position and to a great extent, thank God, actually so by its influence and action, this field affords scope for, and ought to attract, much of the moral, intellectual, and religious earnestness of the country. We need in this Church and realm of England intelligent, well-informed, capable clergy throughout our urban and rural districts. I wish to speak to-day, however, with reference rather to the general run of evangelists and pastors than to men of higher mental calibre and scholastic attainments. The "learned clergy"—the "scholars" in the specific sense of the term,—can only be few in comparison with the mass of men of ordinary abilities and attainments. It would be a bad thing for the Church of England to lose her band of scholars and theologians: may they never be wanting! But our subject concerns the whole body of clergy, and I think our attention is naturally directed rather to the way in which the general deficiency in the clerical ranks may be supplied than to the way in which special privileges may be obtained.

I must not attempt to give you many statistics as to the present need of more clergy; and, indeed, as I have already said, this need is implied in the form which our subject has assumed, so that our attention is invited to the cure of an acknowledged deficiency rather than to the proof of it. Let me, however, just remind you that, according to an interesting Report of a committee of the Lower House of Convocation of Canterbury, issued in February of this year, the number of clergy in 1875 showed "an alarming diminution." The Report says—"With the annual increase of churches we need a corresponding addition to the number of those who minister in them; but this want is very far from supplied.

Between 1844 and 1874 more than 2000 additional churches were consecrated; but, nevertheless, upon an average, the number of clergymen annually ordained between 1864 and 1873 was sixty-six below what it had been between 1844 and 1853. In 1874, when the number of ordinations showed a considerable increase over the years immediately preceding, it was ten below the average during the earlier decade just named; whilst last year (1875) the number was only 614, showing an alarming diminution."

Another testimony may be quoted from an "Urgent Appeal," proceeding from the "London Clerical Aid Society," and addressed to "Evangelical Churchmen, for funds to promote the education of suitable young men for the ministry of the Church of England." The committee of this Society begin their appeal thus—"That the number of clergy ordained annually has remained nearly stationary for the last twenty years is a fact which has been so continually set forth by ecclesiastical and other authorities that it may be supposed generally known and admitted." They then refer to "the multiplied agencies of various kinds" in connection with new churches, and numerous mission-rooms, and illustrate the state of matters by a reference to the last Report of the Church Pastoral Aid Society: "It appears that out of a total number of 623 grants for curates, 154, or nearly one-fourth, remained inoperative, chiefly on account of the incumbents being unable to find suitable men. If so, it would appear that there is, at this moment, work needing the services of several hundred clergymen could they be found."

I may add one more statistical fact from my own experience as Principal of a theological college. In the year 1873, 59 applications were made to me for curates; in the year 1874, there were 73; last year, there were 87; and this year, although a quarter of it has yet to run, close upon 80 applications have already been received.

The need, then, is pressing, and it is acknowledged. What can the Church at large do to supply this need?

Let me, first, make one general remark. If as Churchmen we wish to secure a larger band of clergy, we must let practical considerations be paramount. As in general politics the *statesman's* view always modifies, and is wider than the view of the mere *doctrinaire* specialist, although that special view is taken into due account by the statesman, so in the matter of Church organisation and administration we must be prepared to modify pet theories, and, although doing our best to uphold high ideals, we must often let relative expediency decide a matter, where we cannot attain the absolute good to which we aspire. I say this because there are persons who seem to expect that every clergyman must be excellent in all departments of clerical work; and, when they find that "the Christian, the scholar, and the gentleman" are not always so perfectly represented or harmonised as they could wish in an ordained man, they proceed to despair of the Church, or to complain of bishops, or of examining chaplains, or of theological colleges! We want as much earnest Christianity as possible; we want as much intelligence and learning as possible; we want as much social power and pleasantness in the ranks of our clergy as is practicable; but because oftentimes we fall below our ideals and our hopes, do not let us so much murmur or condemn as increase our prayers and efforts for improvement, and make the

best use of all the material we can get and can put into reasonable shape and efficiency.

I ask now, What can Churchmen, lay and clerical, supposing them awake to the need of a larger number of clergy, do to replenish the clerical ranks?

(1.) First, *we can make the clerical profession a less repellent one in the pecuniary point of view.*

It is quite right that the profession of a clergyman should not be a lucrative one. It would be highly inexpedient for the real welfare of the Church if the clerical position came to be looked upon as a source of gain, or as conferring large temporal advantages upon those who held it; but it is not right, it is not expedient, that men, who are expected to give up their lives to a profession in which there is little worldly advantage and, at the same time, much need, on one side, for boldness and independence, and for conciliation and generosity on another, should be hindered by the fear of poverty and the pressure of circumstances from regarding that profession as one which they might enter without imprudence, in the hope of their being spiritually useful to their fellow-men. Of course the highest class of men who are seeking the Christian ministry will be willing to give up more than others, and to think less than others of any worldly prospects; but in a large Church like ours, and in a state of society like that in which we now live, we cannot hope to see all the clergy equally enthusiastic, equally self-denying, equally moved by the highest missionary spirit. We want a number of ordinary workers, while we may rejoice when we find unexpected good done by extraordinary ones.

It becomes then a question especially incumbent upon wealthier Churchmen to consider whether they are doing what they should and might do to support any efforts to provide more adequate remuneration for the clergy. The following objects may be mentioned as those that should be more warmly taken up, not only by a few individuals, but by large and united action on the part of the whole Church:—

- (a) The increase of smaller benefices;
- (b) The provision of parsonage houses;
- (c) The augmentation of curates' stipends after a certain amount of time spent and work done in the service of the Church;
- (d) The establishment of a superannuation fund or some scheme of pensions for the clergy;
- (e) An endeavour to expand existing charitable institutions for the clergy into a recognised church fund, to be apportioned and administered according to diocesan and local exigencies.

If such objects were taken up by the laity of our Church, widely and generously, the clerical profession, without becoming lucrative, might be divested of that fear of poverty and narrowness of means which keeps many of the middle class and of poorer clergymen, if not from allowing, at any rate from inviting, their sons to think of the ministry as a profession.

(2.) Another suggestion I have to make is this—*We should not be afraid to welcome men from every quarter if we can find them work to do, and fit them for the work to be done.*

We have been recently reminded that "a National Church is a national protest for God and for Christ, for goodness and for truth." Now it is

unwise to limit this protest by needlessly narrowing the limits within which we seek for clergy. And yet there is an impression prevalent in some quarters that, when we get beyond the circle of university men, or of gentlemen's sons, the material is necessarily so inferior that it cannot be well fitted for the high uses of a clergyman's position in our Church. Doubtless the breadth of a university education, properly used, and the social prestige and advantages of "gentlemen born" are valuable elements in a clergyman's relation to his people; and I am certainly not one who could wish in the slightest degree to depreciate or be unthankful for these privileges. Let us have among our clergy as many right-minded gentlemen and university men as possible. The more the better. But do not let us blink facts. There is a need for non-university men among our clergy; and there is room and work for many from all classes of society, provided that they can be sufficiently instructed and trained. This being so, let us not add to the disadvantages of such men by treating them unfairly. The mere fact of an ordinary university degree should not be too highly rated, as it sometimes is, so that a less deserving candidate for orders, who is a B.A., is just for this fact preferred to a more deserving man who has not a degree. Why should bishops refuse to entertain applications from "theological college" men, *as such*? or why lay down a regulation that a "theological college" man should not be ordained priest at the usual period? Let each man be treated on his own merits. Let the inferior man, be he B.A. or not, come under the requisite discipline; but let the competent man, even though he be not a B.A., be recognised and honoured.

The fact is that, in this matter of the supply of clergy, the great difficulty lies, not so much in the acceptance of men of differing abilities and qualifications to be candidates for holy orders, as in their proper location. If bishops, patrons, incumbents could see that the inferior men did not occupy posts of duty above their powers, and could secure their services in the places where they might be most advantageously rendered, this difficulty would disappear. We might *ordain freely* if we could *locate strictly*. But in the clerical profession, as in all others, it is not easy to secure the right man in the right place. The more urgently needful is it to widen and improve the training of *all* candidates for orders, in such a manner that when they are ordained they may be deeply conscious of the claims of their profession, and, at the same time, distinctly capable of progressive self-improvement as opportunity and experience open the way.

(3). A third suggestion is this—*We might establish in our dioceses and parishes some more systematic recruiting for the clerical profession than we have hitherto had.*

A judicious increase of the episcopate in our Church would, I doubt not, in this point as in others, stimulate Church feeling and activity. But even, as things now are, more might be done to invite and help forward in their course men who, without special invitation and help, would not see their way to taking holy orders, and the bishops should encourage such efforts.

Let it be a recognised duty on the part of clergymen in our larger parishes to look out for likely men among their lay fellow-workers, or in the congregation generally, and to put the subject of ordination before them for consideration. Then, in cases where it is necessary, let such

men be helped to obtain the required training, either at the university or at some theological college—funds being provided by the well-to-do and wealthier members of the congregation, not as charity to the individual, but as a gift to the Church. Several men have been thus sent to St. Aidan's with very good results.

The society I have already mentioned, the London Clerical Education Aid Society, and another society, called the Ordination Candidates' Exhibition Fund, established, I believe, by Canon Gregory, and strongly commended by Canon Liddon in a letter to the "Guardian" on the 12th of July last, are more general channels through which contributions might be given to the good object of encouraging and aiding such local efforts. We want *men* more than, and before, Churches; let the living agents be forthcoming; buildings will follow in due course.

I have not time to do much more than mention the proposal which has been put forward to make "the diaconate a permanent order in the Church instead of its remaining little more than a stepping-stone to the priesthood," and to let deacons be employed in secular as well as clerical work.

(4.) I am not prepared either to commend or to condemn this proposal. I would only say, that, if the idea were followed up, it would probably be expedient that the age of entering the diaconate should be reduced; that the position of the deacon would be rather a doubtful and difficult one; and that special care would have to be taken with regard to the theological training and examination of the deacons before they were allowed to proceed to what would then be the more distinctly clerical office of the priesthood.

II. And now a word or two—for that is all my time allows me—on the second part of our subject; viz., How to improve the training of our clergy.

Here again I must adhere to my resolve to speak not of the higher, but only of the lower, stratum of the candidates for orders. Our subject seems to me to demand this. In the case of those who have educational advantages from their youth, and in due course go up to one of our universities, it is their own fault if they do not prepare themselves for their profession. With reference to university education for intending clergymen, I will only say that care should be taken to supply opportunities for the specialties of clerical training in addition to all the general culture which is so freely provided. At theological colleges, on the other hand, in the case of those men who do not go up to a university at all, care should be taken to secure some basis of general education.

Speaking now, as having chiefly in view *non-university* men, I will mention three *desiderata* in their clerical training; one referring to the time before ordination, another to the test at ordination, and a third to their training after ordination.

(1.) Many men have moral and religious aptitudes for the profession of a clergyman, who yet need a greater degree of intellectual development than their circumstances have allowed them to attain, before they can be widely efficient as clergymen. And two years at a theological college, which is the ordinary course, do not afford sufficient preparatory training in the general, as distinguished from the professional, aspect. Greater length of training might be secured by private preparation being supplied

to such men before they went to a college; by the establishment of preparatory classes in connection with the college; or by enabling men who need it to stay longer at the college itself.

The establishment of scholarships and prizes to stimulate the studies of theological students is a matter which should not be disregarded by those interested in improving the training of the clergy.

(2.) I pass on to make one suggestion as to the character of the test which should be applied at bishops' examinations of candidates for holy orders. There can, of course, be no doubt at all that the strongest stress must be laid on motives and moral earnestness. But I am speaking now of the intellectual test. The great difficulty which theological teachers, examining chaplains, and bishops must again and again feel is where to fix the *minimum* of requirement at the outset of a clergyman's career, with due regard, on the one hand, to the importance of knowledge in a clergyman, and on the other, to the practical exigencies of church and parish administration. The knowledge of every young candidate for orders must be immature; and his powers of expressing himself often feeble. It is (I speak from experience) an extremely difficult matter to say where the "I wish this man were more (intellectually) fit to become a clergyman," is to pass into the definite sentence, "I say that this man is (intellectually) unfit to become a clergyman." I think we may at least lay down this principle, that the bishop's examination should test *capability* without requiring too uniform a measure of *attainments*. High attainments are desirable; but in the majority of cases, as in other professions, they are not to be looked for, especially at the outset of a man's professional career, before he has learned the precious, though often humiliating, lessons of practical experience. Now I will ask a question which may, at the first hearing, startle some whose ideas of clerical training run in an old, traditional groove: yet it is a question which has been forced on my own observation, and must, I consider, be boldly faced at the present day, in its bearing both on the *quantity* and the *quality* of our clergy. It is this, Is the requirement of Latin and Greek from *every* candidate for the ministry a necessary and wise one? I think not. In most cases, it may be; as a general rule and standard it is certainly good. The possession of a real knowledge of these languages is an essential acquisition for the "theologian," and is much to be desired in every clergyman. But it is not in the power of many men to acquire *such* a knowledge, who are yet by no means unfitted to be excellent evangelists and pastors. They may manage to scrape through a college or a bishop's examination; but, *in their case*, the time and toil spent in acquiring a smattering of Greek and Latin, would have been more profitably spent upon definite study of their Bible in English, upon the deeper consideration of Christian doctrines and Christian evidences, and upon the culture of English composition. Speaking as a teacher, I unhesitatingly say that we should do well to improve the English education of the many, while we neglect not to encourage the comparatively few, who can do so, thoroughly to study Latin, Greek, and Hebrew.

(3.) I must hasten on to touch one part of the subject which I do not think is sufficiently considered; I mean the training of the young clergyman in the earlier years of his ministerial life. Do incumbents sufficiently regard the responsibility which rests upon them in this matter? Are not

curates sometimes treated either as if they wanted no help or guidance from the experience of an older man, or as mere subordinates rather than fellow-workers? Much of the thoughtfulness, patience, tact, which we need in the working clergy of our Church, may be acquired and strengthened by means of the considerateness and care with which a conscientious incumbent will try to develop the capabilities of his curate. On the other hand, there is sometimes reason for complaint in the restlessness and self-will of young curates; and those who have just entered the ministry should remember that they have much to learn, and that their relation to their incumbent is one in which not only should his sympathy be looked for, but his authority and experience recognised and respected.

But, after all, the training of the clergyman after ordination rests mainly on himself. Study, observation, and prayer are needed for every man's self-improvement all his life long. But the clergyman at the outset of his ministerial career should especially watch against the temptations which might lead him to neglect these essential requisites of a useful Christian life and to become indolent, arrogant, or worldly.

My allotted time forbids me to say more. Let me conclude with a thought in which we all shall agree—whatever differences or difficulties we may feel in arranging methods of study, or, in devising plans for recruiting our clerical ranks. All our schemes and external machinery, nay, all our hopes and efforts, are utterly vain without the blessing of the Lord of the Harvest, who alone can send forth the right kind of labourers. Our strength lies in frequent and sustained intercession; and whatever the obstacles may be in building up the temple of Christ, the Word of the Lord remains, at once to humble and to embolden us, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The REV. R. W. RANDALL, M.A., Incumbent of All Saints,
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WE want more clergy, how are we to get them? There is one-half of the subject which we are to consider, and it is that half with which I shall principally deal. And the first thing that I venture to suggest is, that it is a very good sign, and not at all a bad sign, that we want more clergy. It is a bad sign, perhaps, that we do not get more clergy as quickly as we could wish, that the supply is not equal to the demand; but that there should be a large demand, a pressing, an eager, and almost an impatient demand, for more clergy, shows very plainly that the Church is up and at work in earnest. For why do we want more clergy? Is it not because the Church feels more earnestly the nature of her great work, and has a more intense longing to do that work thoroughly and efficiently? The Church—not the laity alone, nor the clergy alone, but the whole body of the Church—has been realising more and more, for many years past, what the varied needs for souls are, and great, noble, and loving efforts have been made to supply those needs. Vast arrears of work had to be made up to supply the deficiencies of long years of inaction. Great exertion had to be made to meet, in any degree, the necessities of a rapidly-increasing population. But we have not been dismayed at the difficulties that faced us.

We have not folded our hands in despair. Something at least has been done. Churches have been built in large numbers; many of the old churches have been enlarged; to these have been added mission churches and school chapels. There has been a very large increase in the numbers of services performed in these churches and chapels. Much as we may have been surprised at the large sums which the return asked for by Lord Hampton has shown to have been spent on churches, I doubt whether a tabulated return of the increase of services performed in the churches would not surprise us more. The old forms of instruction by sermons and catechising of the young have been largely multiplied. New forms of instruction in the shape of addresses to persons of varying classes and ages have been added. And above all, pastoral intercourse with individual souls, both through the visits of the pastor to his people, and the resorting of the people for spiritual guidance to the pastor, has increased, and is daily increasing. And to this greater activity in all the ordinary work of the clergy, must still be added the special efforts that have been made by missions to arouse the careless and to gather in the lost, and the lighting up of a fire of a greater zeal in the clergy by the holding of retreats. It could not but be that all this new work—all this awakening of fresh zeal and earnestness—all these varied efforts to bring the power of Christianity to bear upon the masses of the population of this country, should make a large increase in the number of the clergy absolutely necessary. The pressing need which the Church feels for more men to do her work is one of the best of all proofs that she has set herself in good earnest to do that work. The cry that goes up for help is like the cry of the apostles when the very breaking of the net showed them what a multitude of fishes they had taken. We may well be full of joy and of hope for the Church when we see what God has done through her. This is the bright side of the picture, and it is a very bright one.

But we are bound to look at the other side of the picture. We need help sorely, it is said, and the helpers do not come in; or, at any rate, they do not seem to come in so fast as they did some time back. Certainly they do not come in in such numbers as to meet the constantly increasing needs of the Church. And so we are brought face to face with the question, How are we to increase the number of candidates for holy orders,—in other words, How are we to increase the number of clergy?

And yet there is a previous question which we must ask, What do you mean by clergy? For, if by clergy you mean no more than a set of men who are to hold a certain official position in a religious society, or a kind of spiritual police, or a certain number of men who would perform respectably the duties of agents to a governmental department of public worship, it might not be so very difficult to find such men; though it might be very difficult to find any real use in such a body of men when you had got them together. When Churchmen talk of clergy, they mean something very different from this. When we talk of clergy, we mean those who belong to God in a very special and peculiar way; those who have been called and chosen by Him to be His servants; those who have chosen Him to be their Master; who feel themselves bound to set forth His honour and glory; to make Him known and loved; who have a burning love for Him and for His people. And when we talk of the

clergy of the Church of England we mean those who love that particular part of the Church of God with a very special love, and who are devoted to it with a very special loyalty, and who love its faith, its worship, and its rules of life with all their hearts and souls, who hold the truths which it delivers to them, and reject the errors which it rejects. And this, because they are convinced that in doing so they are faithful subjects of the true Catholic Church, which is the same as being subjects of our Lord, because He is the Head of the Church, and the King of the kingdom of God upon earth. In short, the clergy whom we want to have increased amongst us are such as shall be devoted servants of Jesus Christ, and of His Church.

What, then, will tend to increase the number of such men amongst us? All that tends to place the work of the clergy before them as a high and noble work, the highest and noblest work for the highest of all Masters. All that tends to raise the spiritual character of the work, and the heavenly and spiritual character of the Church in which the work is done: all that stirs enthusiasm for God and His Church, and all that gives free scope for the working of such enthusiasm in its efforts to meet the difficulties that impede the work of the ministry. Nothing short of a great and noble enthusiasm, an unearthly enthusiasm for One far above this world and what this world can offer, will fill the ranks of the ministry. Such an enthusiasm may well be felt for the Church of England as part of the great Catholic Church, with her apostolic descent, her history of a noble past more ancient than the Crown and Constitution of England, with the memory of God's special mercies in reforming and purifying her, with the sense of her great mission, it may be towards the whole of Christendom, and certainly towards our nation committed to her spiritual charge. Such an enthusiasm *has* been felt, and *is* felt for her, as representing the cause of God and His truth in our land. But it will not be felt if she is robbed of her spiritual character, if she is treated as though she were the mere creature of man, if the marks of her inheritance for the past, for which her best sons have so loved her, are rudely torn from her. We cannot afford to do anything that shall cause the Church to be less loved, or which should lower her in the eyes of those who would work for her.

It must be borne in mind that there are not a few things which hinder men from becoming candidates for holy orders at the present day. The difficulties in the way of preparation for holy orders are great. The expense of an university education falls very heavily on parents. The burden of such an education is less likely than of old to be diminished by the aid of scholarships and eleemosynary foundations, because the tendency of recent legislation in throwing such scholarships open to competitive examination has been to make them much more easy of acquisition to those who can afford to pay for previous tuition, than to those who cannot. The rich, who do not need such aid for their children, have been the gainers. The poorer parents have been the losers. This probably shuts out many who, in former times, would have been able to enjoy the benefit of an university education. But even when the university course has been completed, there remains, at least for those who wish to be best trained for their sacred work, a further course of residence and preparation at a theological college, with its additional expense. The expense of education is, therefore, a formidable hindrance in the way of those whose

means are not large. But when the education is completed, the endowments of the Church are so scanty that it becomes more and more impossible for any one in holy orders to live by his profession. The value of benefices has not risen with the increased cost of living. Indeed, the payment of the clergy is so miserably small that more than one-third of the benefices of the Church are under £200 a year.

Two benefices next to my own, in the diocese of Chichester, were endowed one with £55, the other with £45 a year. Can parents afford to let their children go into holy orders with the prospect of their being able to earn no more for their livelihood than this? Is it to be wondered at that there is a deficiency of candidates for a life of poverty? It ought to be added that the life of one in holy orders is not now, as it was once, a life of calm ease and retirement. Our times, and even the public opinion of our day, demand of the clergy hard, constant, and often most exhausting work. The cases of clergy who altogether break down under the strain of such work are not uncommon. We may be thankful for this change in the estimate of what is demanded of a minister of God, but we must not be surprised that many hold back from self-sacrifice, who would have been quite ready to embrace a soothing life of easy usefulness.

But, after all, it may be said, men arise again and again, who are ready to spend and to be spent in their work for God and His Church; who look not to what they can receive, but to what they can give; who think not of what they can gain for themselves, but of what they may gain of glory for God. Most undoubtedly this is true. It is the glory of the Church that she has had many such sons. But what motive has worked in their hearts? Has it not been enthusiasm—enthusiasm for a great cause, a great and noble institution, and still more for One whom they believed to have pledged His presence to them in that institution? And are there not signs that fewer men are moved by such an enthusiasm to offer themselves as candidates for holy orders? and if so, may it not be that, even where there is an earnest, a heartfelt, and a loving enthusiasm for the Church, that enthusiasm is not allowed scope fully and freely to carry out the system of the Church? Are not men held back by the feeling that a loyal and zealous son of the Church of England must be prepared to meet with almost every conceivable discouragement in his work for the Church? If he has himself a great faith in the divine authority of the Church, he may find widely spread around him a disbelief in her spiritual character. If he has a great admiration for her system of faith and worship, he may find his efforts to restore that faith and worship discountenanced, and encouragement not only withheld from him, but given to those who would resist improvement. If he has learnt in the school of our great divines, and prizes the truth which they cherished and defended, he may find that there are no men more open to misrepresentation, and even to oppression, than the representatives of the great school of Catholic theology, the very glory and strength of the Church of England. If, in his love for the Prayer-book of the Church, he tries to make the rules of the Prayer-book the rule for the service in his church, he may find himself running counter to all the strange misinterpretations that, with a very ingenuity of contradictoriness, have been put upon those rules. It may come to be his misfortune to be called lawless and disobedient, because he has set himself more thoroughly to obey the laws which have been

so long broken, that obedience looks like disobedience; and order like disorder. The fire of enthusiasm need burn brightly, strongly, almost fiercely, to withstand the chill of all these discouragements. The circumstances of our day seem to be just the very most unfavourable for obtaining candidates for holy orders. The indifferent are repelled by the demand for work and earnestness; the enthusiastic are discouraged because enthusiasm is too rudely dealt with; the follower of the world cannot make a good bargain out of the Church; the man who has faith in the Church must not be tolerated if he goes beyond the world's ideas of what religion should be: therefore those who offer themselves for holy orders are far fewer than they should be. Those who want to live by a profession do not offer themselves; for beyond the mockery of the name of the thing, there is no living to be got for one in holy orders. Neither do those who seek a quiet life of usefulness look for it in this way, because life is made unquiet, and usefulness ingeniously hindered. Those who love the principles of the English Church hold back, for these principles have long been in the way of being steadily discouraged. Those who believe that the English Church keeps the middle path of truth between Rome and dissent, are not attracted, because it is so much the fashion to make a present to Rome of so much that is ancient and good, and to borrow from dissent so much that is novel and bad. Those who are enthusiastic do not come forward, because enthusiasm is frowned down. We lose the *idle*, if they are a loss, because too much work is demanded. We lose those who *wish to work*, because such work as is to be done must be done in the world's way, and not in the Church's way. We lose the refined and educated, because the prospect of having to withstand an undiscerning opposition has no charm for them. We lose those who are of tougher material, and who might even make martyrs, because we have succeeded to a marvel in robbing the Church of its divine character. Those who are rich in purse and rich in heart stand aloof more than they did, because they are blamed for spending themselves and their means on what they believe to be the true interests of the Church. Those who are poor dare not take up a work which demands such an outlay to ensure its success. Those who have tender consciences as to what they are bound to believe and to do fear to commit themselves, because a layman is at least left free to live as a conscientious Churchman should live, but a clergyman is likely to be taught quickly and sharply what is the meaning of suffering for conscience' sake. And yet those who have no conscience do not find a berth provided for them, because the tone of public opinion is just too high to leave them undisturbed in the neglect of sacred duties.

Here are reasons enough why there should be a scarcity of candidates for holy orders, and the reasons surely suggest some of the remedies. And the remedies are to a very large extent in the hands of the members of the Church Congress. From the little child that is being catechised, up to the president of this Congress, and to our fathers in God, who are rulers of the Church with him, there is something for each of us to do. *Parents* may make it a part of their earliest teaching that the Church is a great, an unearthly, a spiritual society, the kingdom of God on earth, the body of our blessed Lord, the temple in which the Holy Ghost dwells. They may make their children feel that to work for her is to work for God, to do something for that dear Lord who has loved us so dearly. So they

may waken in the tender hearts of their little ones an enthusiasm for the Church. It is in the family that candidates for holy orders should be enrolled, that the highest, the purest, the noblest, the only safe ambition should be awakened, to do, and dare, and suffer something for God in His Church. It is in the family that the best preparation for holy orders is made; that, on which alone all after preparation can be built up. Eunice and Lois prepared St. Timothy, St. Monica gave St. Augustine to the Church. The religion of the family altar leads up to the religion of the altars of God's family, the Church.

But who, indeed, amongst us could not help to kindle, to diffuse, to fan the glow and fire of enthusiasm for the Church? Really to study her Book of Common Prayer,—much more to live out her faith into our life, to keep her rules, would help us to see what we owe to her, and how marvellously God has preserved for us in her the treasures of His truth and grace. Then, surely, as men loved the Church they would provide more generously for the support of her ministers, by diocesan funds for the increase of the miserably small pittances received by so many of her clergy—they would provide for the training of clergy, perhaps, again by some diocesan fund to be used for maintaining poor students at the university; or through the Ordination Candidates Exhibition Fund, or by the endowment of theological colleges to meet the case of those who long to serve the Church, but who ought to have a less expensive, but not a less thorough education than the universities can give. But all this will fail without one thing more. We want money. We must have money. We cannot expect men for the work without money. But money will not give us the men, and the kind of men whom we want are not to be had for money. No! our hands must be free to give, but our hearts must be freer still to love. Enthusiasm for the Church, we want that, but what is it? Enthusiasm for the one Lord in whom all hearts meet; for the one Body into which we have been all baptized by the Holy Ghost. Enthusiasm for unity. Let us be tolerant: let us bear with one another. Let us be free, generous, loving to one another. Let us determine to understand, to appreciate, to know one another,—yes! to honour and to respect a conscientious difference of opinion. Let us discourage factious opposition and litigation. Let us say with one heart and voice, "Perish all contention that goes to sever Christian from Christian." Laity and clergy, let us know but one strife—the strife against sin and evil; but one contention—who shall do most for our Lord. So let us welcome the earnest efforts of all men that mean to serve our Lord in His Church. Let us give the fullest and freest encouragement to all who are making an honest effort to bring home the faith and practice of the Church of England to the hearts and lives of the people of England. Then see whether, clear as to what they are to believe, clear as to what they are to do, clear as to what they are to teach, sure of the support and sympathy of their brother Churchman, certain of the encouragement of their Fathers in God, you will not have men in abundance, even eager to offer themselves, for the glorious work which the Church has to do for her Lord, of knitting man to man, nay, of lifting man above the sorrows, the dangers, the sufferings, the sins of the world, and knitting him to God.

ADDRESS.

The REV. ROBINSON THORNTON, D.D.

WE hear much on all sides of the various difficulties that stand in the way of our obtaining a suitable number of candidates for holy orders. I cordially agree with the view taken by the author of the last paper; for in all my little experience as a resident fellow and tutor at Oxford, the head master of a public school, and the warden and theological professor of a college connected with the disestablished Church of Scotland, I have scarcely met with any difficulty but one, and that is summed up in the word "money." The money difficulty presents itself in two forms, both of them touched on in the paper that has just been read. The first form of the difficulty is the want of prospects. A man shrinks from entering the ministry if he has nothing to look forward to, save that, after twenty years of conscientious labour, he may be dismissed by individual caprice from a paltry curacy. We are twitted by the world with always "looking after the loaves and fishes." The accusation is untrue; the clergy are by no means mercenary, they are eminently self-denying. But I will say this, that there are things which men are not at liberty to give up. They may relinquish, as many do, all thoughts of ease, personal comfort, and distinction, and all hopes of married life, this is their own to give; but there may be others dependent on them, and I contend that a man has no right to say to a widowed mother or an invalid sister, "It is corban, by whatsoever thou mightest be profited by me." The second form which the difficulty assumes is connected with the funds necessary for the maintenance and training of men for holy orders. I endorse all the last eloquent reader said about the abolition of those scholarships at the universities which used to supply a large number of intending ministers of the Church. I do not stand before you as an apologist of the close scholarship system; but I state it as a simple fact, that the alteration in the tenure of scholarships and the mode of gaining them has barred from the priesthood sons of clergy and poor gentlemen who might have been an ornament to the ministry, but find themselves compelled to turn elsewhere. How are we to get over the difficulty? Let me put a case. I have before my mind a young man who has a true vocation from on high, whose heart is with Christ's Church and her work, whose anxiety is to spend and be spent in preaching the gospel. He has been educated at a good school, and is now eighteen years old. His father says to him, "I have given you a good education, but I cannot afford to keep you at study any longer; it would be unfair to your brothers and sisters if I were to do so; you must begin to earn your own living." What is the young man to do? Five years must elapse before he can be ordained, and the question is, how is he to proceed? I say, let him go into some secular occupation; let him become a clerk in a bank, a mercantile house, or a solicitor's office, or adopt any honourable means of maintaining himself. Let him at the same time register his name with some person in authority as an intending candidate for holy orders, if God permit. Let him by that authority be directed how to prosecute his studies at home; how to utilise those spare hours which so many spend in frivolity; and under that guidance let him go on learning as much as he can of those things which it is necessary for the minister of God to know. Having arrived at a certain proficiency in these studies under direction, he must commence his special ministerial education. The question arises, Who is to take charge of those intending clergy? It is a difficulty, but I think it is solved by some words that were uttered the other evening. We were told on high authority that archdeacons had nothing to do. In my ignorance I always supposed they had a great deal to do, and did it very well; none better than the venerable speaker himself. May not the archdeacon with the utmost propriety be the "arch," or ruler, of intending deacons? But if it turns out that what appears a mere trifle to the energetic mind of the Archdeacon of Taunton is hard work to others, and that archdeacons really are fully employed, we must look for some one else. The head of the diocesan college

might do the work, if he had time; if he has not (and he probably would be too much engaged), may I ask of what use are canons?

To return to the point. After a course of study, or, in the case of the university man, after finishing his university course, there must be the special training for holy orders. For this my promising young man will need funds. They may be supplied as they are now being supplied at Carlisle and Lincoln. A resident in London may avail himself for a while of these excellent evening classes lately commenced at King's College; but still some special ministerial education will be needed, and while this is going on, my young man will require to be maintained; not only to have his educational expenses defrayed, but to be kept entirely. There must be a general fund for this purpose. It will not do to have a special society; people are complaining now of the number of Church societies, and these who, like myself, have to solicit subscriptions for one, are often told, "There are so many Church societies already, we cannot think of supporting a new one." I suggest this: why cannot the Additional Curates Society and the Pastoral Aid Society take upon themselves to open a fund for this object, and be trustees of the fund—supplementing their work of paying actual ministers by a provision for a future supply of clergy?

Supposing, then, the money to be forthcoming, what course is the man to pursue? One idea is, that he should spend his time in learning pastoral work in some parish in town or country. I submit that this is not the best plan. The young Churchman between eighteen and twenty-two would have been in communication with his parish priest, and would have learned a great deal under him; and an acquaintance with the rest of the pastoral duty is not to be gained as men acquire a knowledge of pathology, by clinical lectures, but is to be got in the diaconate itself. And here I would urge that the diaconate should not be a mere uncomfortable year, at the expiration of which a man may receive priest's orders, but a reality; and should last three years, unless there were some special cause why the term should be shortened. If I may be allowed to quote myself, I abstained on principle from taking priest's orders till the third Trinity Sunday after I had received the diaconate. Having rejected the idea of learning pastoral work in a parish—a scheme of study which, I fear, in too many instances, would lead to little but a considerable proficiency in croquet and an early engagement,—the question recurs, What is to be done? We must have a training college: a college with all its hallowing influences, where a man can be under a head, and can be associated with other candidates for the ministry. To decide what the course of training ought to be, we must ask, What kind of men we want to produce? First, we do not want a "seminary priest." These are not my words, but the words of one now gone to his rest, one whom I am proud and thankful to be able to call my revered and beloved friend, the late saintly Bishop of Brechin. Neither, again, do we want a mere fussy, worldly-minded, ecclesiastical man of business, with a thin varnish of professional decency. We want something very different from either; and I shall submit to the Congress four points which must be attended to: not that they are all that one would desire, but we have to content ourselves with a minimum. The first and most important is, personal holiness. That cannot be taught: it must be given from above. But it may be fostered, though it cannot be taught; in Holy Communion at least weekly; in frequent devotion; in continual intercourse with a pious and learned head of the college, to whom the student may look for counsel and guidance; in association with his fellows; at morning and evening prayer; and at that last service which crowns the day—I trust no one will be offended if I call it by the old name of Compline—a special night devotion which has reference to the works and trials of the day gone by. In these and such as these the young aspirant to the ministry may hope to gain that growth in holiness so indispensable for the Christian minister. Secondly, it is true of all men, but above all of the priest, "before all things, it is necessary that he hold the Catholic Faith." By the Catholic Faith, I mean not the opinions of this or that school of thought within the pale of our tolerant Church, but the one holy Catholic Apostolic Faith revealed in the

Scriptures and handed down in God's Church to the present day. Therefore, there must be instruction in dogmatic theology, and also in the nature of those assaults on the faith made in past ages by varied heresies, and now in our times in the form of a blatant infidelity. Thirdly, the minister of the Gospel must know his Bible well; and here I cannot consent to give up the Greek Testament. It, and not the translation, is the Word of God, and I cannot consent that a priest be unable to read that Word: indeed, I would that he should be introduced to the threshold at least, if no more, of that sacred tongue in which David sang and Isaiah prophesied for all time. And the priest must know his Prayer-book thoroughly, as well as his Bible. Fourthly, he must be taught to read and to preach: not to write sermons only, but to preach them when written, which is a very different thing; and I believe that three-fourths of those who enter holy orders might, by a little practice in the college chapel, learn to preach *extempore*. I can only say that I have tried the experiment with most satisfactory results. As I have said, the intending clergyman must know Greek, and I plead for a little Hebrew; the Church requires Latin; but there is another language I want him to know well, and that is English. To these four points I must add a little hobby of my own. There are many other branches of knowledge,—music, architecture, natural science,—which are very useful to the priest; but I should like him, if possible, to be introduced to the works of a great thinker—shall I call him secular or religious?—I mean Plato.

[It is not the Platonic philosophy, beautiful as it is, that I should wish him to study; but I know no better guide to method in teaching, in catechising, in dealing with the minds and souls of men, even with one's own soul, than the Socratic dialogue.]

THE REV. DR. E. H. PEROWNE.

IN your opening address, my Lord Bishop, you reminded the Congress that it was exceedingly important that we should be as practical as possible. The subject upon which I have been invited to speak is eminently a practical subject—indeed, if I were disposed to neglect the injunction of your lordship, I should feel it exceedingly difficult to do so, because it is a practical subject far removed both from the arena of controversy and from the range of mere speculation. I feel that we are very fortunate in having the two wants of the Church brought together under one head; we are brought face to face with two great wants, the existence of which I believe to be universally allowed, and to a very great extent felt, both by clergy and laity, and it is quite impossible for a speaker or reader to deal with one of these wants without constantly coming into contact with the other. It is almost impossible to keep the two distinct: at the same time, for the sake of clearness, and because I desire, above all, to be practical, I shall try to adopt the twofold division. Having been for eighteen years tutor of a college in Cambridge, I have had some acquaintance with the great and increasing demand for curates. Not a week passes in the year, not a week has passed for many years, without my receiving applications, sometimes many applications, from clergy in want of curates, and in by far the larger number of instances I have been unable to recommend curates. Here we are in face of a great want. The first reader told us that he has had a large number of applications made to him of the same kind, and no doubt the same testimony would be given by other tutors and heads of colleges. A very remarkable paper appeared in the "Literary Churchman" about three months ago, entitled "Clergy Supply—Where wanted, and How to get it." This article was copied into the pages of the "English Churchman" and "Clerical Journal." It sets before us in a very striking light not only the reality of the want, but its specific nature. After stating that probably between eight and nine millions of the population of England are placed within something fewer than 1300 parishes, the writer goes on to say:—

We have to estimate our spiritual destitution, not by tens of thousands, not by hundreds of thousands, but by millions. Then, remember that these millions are the

active, energetic, toiling millions of our artisans, men accustomed to combination, educated just up to that point which makes them self-confident and self-reliant, open to every gust of political excitement, full of class jealousies towards those above them in the social scale, pandered to by demagogues, and plied incessantly with that infidel literature of which we gave a few specimens some weeks back—and say if we have not here a danger of the first magnitude. The lack of clergy, then, is a tremendous reality, though not quite in the sense in which it is popularly spoken of. There has been no great falling off in the mere numbers, rather the reverse, for, however, the ordinations have fluctuated, they have for years past always exceeded the deaths; but the supply has gone to one place, and the need has grown in another, and this to such an extent that it may not be too much to say that we may have a population in England equal to those of Scotland and Ireland taken together for whom we cannot say that any adequate provision is made either of churches or of clergy.

Then he goes on to show from statistics that the want of clergy is greatest just where the masses of the population are most thickly congregated. The question before this meeting is, How are we to supply this want? We have heard from preceding speakers that the supply must commence in the family. I believe that, and I wish there were more mothers like Hannah who lent her son to the Lord for His service. I wish that in every godly family the father and the mother held up to their boys that the most honourable office to which they can aspire, the most useful as well as the most important, is the office of the ministry of our Church; that there is no position in life to which a young man should look forward to at once with so much humility and desire, as to be an ambassador for Christ, to be brought near to God in the ministry of His sanctuary. Then I say that the same important truth should be kept before the minds of the masters of schools and those engaged in tuition in the universities. I am ashamed to confess that I am often very backward in pressing the claims of the ministry upon young men even when I feel that they are likely to do good service to the Church. We want to keep before men's minds that they may serve God more efficiently if the way is laid open for them to come into the ministry. I naturally look upon the question from a university point of view, and I do not speak with any jealousy of theological colleges; but, as a fact, the universities have almost a prescriptive right to the preparation of the great body of the clergy of the Church of England: and it would be an evil day for England's Church and England's universities when this should cease to be the case; and for this reason—while I believe in many cases the training at a theological college is absolutely necessary (and I have sent pupils of my own to them, and been thankful that I could do so), still I feel that there is this danger—a danger especially great at the present time—that the theological college is apt to run in too narrow a groove in its instruction; in other words, the doctrinal teaching is too apt to be the reflection of a particular school of mind or thought instead of being that broad, that truly Catholic teaching, which, thank God, has long prevailed in my beloved university. I could touch upon many causes of the deficiency in the supply of clergy. I think there is a great deal of worldliness at the root of the backwardness of men to come forward as candidates for holy orders. There are so many openings for a man to enter upon occupations in which he can soon obtain a competency, that parents do not encourage their sons to offer themselves as candidates for holy orders. There are various other causes to which I might refer if time permitted, but there is one which I certainly cannot leave unnoticed—I mean the diversion of our scholarships and exhibitions in the universities from the channels in which they were intended to flow. It is not only the fact that the exhibitions are thrown open to men who want them no more than your lordship does, or than I do; but it is also true that endowments given by Churchmen in order to train men for the ministry of Christ's holy Church in this land are obtained without restriction by men who are not even members of the Church; and, my lord, I do not say this in any spirit of controversy—I regret the fact from the bottom of my heart—but I say whatever is done in the way of raising funds to enable men to be prepared for holy orders, must not go in the shape of endowments, thus tempting a Government or a party to lay the rude hand of spoliation upon moneys intended for the Church. I want very much to see a diocesan fund established—and I

should prefer a diocesan fund to any other fund—in every diocese, for enabling promising young men to obtain a university education, and further for enabling those who have taken the B.A. degree to remain at the universities in order that they may have there that special training for the work of the ministry which is neither desirable, nor do I believe possible, during their undergraduateship. There are a great many men in every diocese and parish who ought to be encouraged, and who are encouraged to go up to the university and prepare for holy orders, but they cannot do it for want of means. Now, if you could only raise in each diocese, according to the requirements (for they are very different in different parts of England), the sum of £400 or £500 a year, you may send up four or five men who would be prepared alike by economical living as by all the other advantages of the place for the ministry of the Church, and if you could add a few more hundred pounds a year you might enable men to remain after taking their degree, in order to make special preparation for the ministry. There are, I know, great dangers in the university as well as great privileges, but I firmly believe, after large experience and thought, that for a student who has passed through the university three years as a godly and Christian man, and who has made good use of all the intellectual advantages of the place, it would be an inestimable advantage—an advantage to be obtained nowhere else and in no other manner—to be enabled to stay for another twelve months at Cambridge, attending lectures and preparing himself directly for his future work. It would not only be a great advantage to himself, but it would be an incalculable benefit to the social and religious tone of the place. I believe there is in England great ignorance of the spiritual advantages attaching to residence at our universities. The best men are very reticent upon these matters, and beyond the circle of the university itself I believe very little is known of the varied and effective agency which is employed for developing spiritual life amongst our students. If you will take the word of one who knows something about it, I do believe that for a Bachelor of Arts to reside at Cambridge (and no doubt the same is true as to Oxford) for three terms after he has taken his degree, would be of large intellectual, moral, and, above all, spiritual advantage. It would fit him more than anything else for the high, holy, and responsible work to which he is looking forward. Why cannot he do this? There are numbers of men upon whom I have urged this course; but they say, “We have spent a sum of money which has been gathered together with great difficulty—spared by a father out of his small income. We have spent all in getting our degree, and we have not the means of staying longer at Cambridge.”

THE REV. G. H. MOBERLY, M.A., Chaplain to the Bishop of Salisbury, Rector of Duntlesborne Rous, Gloucestershire.

It is thought by many that the sources of the supply of the clergy of our Church are drying up: and that we must be more and more dependent for the future upon a lower class than that from which the average of our present clergy comes.

It is undoubted that facts do point in this direction. The opening up of other lines of life to our young men, leads to decrease in the number of candidates for holy orders; curates are difficult to obtain, especially in country parishes, which surely are only by comparison unworthy of care, and the remuneration offered for their aid, and accepted, is twice what it was fifteen years ago. And parallel with these facts are such others, as that a large portion of our young men are being brought within range of the possibility of becoming candidates for holy orders. Such men as certificated school-masters in the country, and tradesmen's sons in our towns, are beginning to aspire towards the clerical life, as one to which they may reasonably look forward.

Is this tendency to be discouraged? I would reply, By no means. We must adhere firmly to certain restrictions which I hope to lay down presently; but within these limits, the more fresh blood we let into the ministry the better. But there are some

who would go further, and say, "Throw the doors to the ministry open, the wider the better; draw your clergy from all ranks alike, we shall gain in earnestness what we lose in learning." Upon such language as this, I would remark—(1.) That the condition of the practical religion in those Continental countries where the supply of clergy is drawn from all ranks alike, is hardly such as to invite our imitation; and, (2.) That the greater number of our own dissenting ministers, who are mainly drawn from the lower classes, though often such as we should wish our clergy to imitate in point of *earnestness*, are hardly such as we should choose to make them resemble in any other point. The Church of England, if she is anything, is an historical Church. It needs a fairly-educated mind to appreciate her superior claim upon the allegiance of Englishmen; hence, I am persuaded, the scanty impression she has made on the mass of Englishmen, especially the uneducated. They cannot appreciate her real claims, but simply compare her earnestness in preaching with that of dissent: and, in this comparison, it is useless to deny that dissent sometimes has the advantage, and, oftener still, seems to have it, through the accident of having for its mouthpiece their own kindred and class. But they cannot see that the earnestness with which we preach is not our only, or our main claim to their allegiance: our real and unassailable strength of claim lies, to those who can appreciate it, in the history of our Church. If then we admit to the ministry men who lack theological learning, the learning which should teach, first themselves, and then others, to discriminate between truth and error, we lose so far our vantage-ground, and are content to rest our Church's claim to her people's allegiance exclusively on our superior earnestness—in which it is only fair to say, that we have not always the advantage.

What, then, is to be done? For if the supply of clergy fails the Church, as it seems to be failing her, and, as some predict, it will fail her more and more, we seem to be driven to find our supply where we can, and to accept, under the stress of circumstances, those for clergy whom we should not accept were the supply more abundant. There are those who tell us that the crisis of disestablishment is near at hand, a crisis which will embarrass us still more in this respect than we already are embarrassed. I cannot say I share their apprehensions. That crisis may be near: but I believe that, if we are true to ourselves, it may be put off for generations. I believe that the panic upon this particular point is exaggerated like other panics. Without wishing to preserve for the clergy the rank of gentlemen for its own sake—although I am fully sensible of the advantage of that rank in dealing with the classes below—I yet would preserve for them what I suppose are in nearly every case its necessary concomitants—a liberal education, and theological training up to a fixed point. It may not always be possible to provide *both* these things: but at all events I would insist upon the latter, as, in ordinary cases, a *sine qua non* for admission to holy orders. There may be cases when a bishop, knowing his man, may rightly insist on ordaining one who is below the average standard of theological learning: but surely such cases ought to be exceptional, and no external pressure should be allowed to lower the standard of their examinations. I consider that that standard has already gone as low as—possibly lower than—prudence in the selection of teachers for the next generation warrants; and that it can go no lower, unless the Church of England comes to acquiesce in a state of things which would be of very serious evil, threatening her very life: namely, a divorce between learning and work. It will be an evil day for the Church of England when she is content to have the rising generation fed by pastors who, for instance, are not capable even of consulting either the Old or New Testaments in their original language, nor of reading, except in a translation, the works of the great Latin Fathers of the Church.

1. But we have not yet come, and are very far from having come, to such a pass as would make it necessary to throw wide the door of the ministry to all classes without social distinction. All that we need do at present is to provide a means of entrance for individuals, who are pressing to come into the ministerial ranks. And, so that we keep these two principles in view which I have been laying down, I for one hold that the

more largely we recruit our ranks with this fresh blood the better. Let us seek for as liberal an education as possible, and even if this in its full extent be not possible, let us not relax our requirements on the special subject of theology.

2. One thing at least, we, who have the wellbeing of the English Church at heart—laity as well as clergy,—can surely do; we can bring up our sons as to the ministry of that Church. Feeling that her wellbeing depends, under God, upon her having a well-manned and earnest ministry, we can bring them up from the first to the expectation of being called, if things take their natural course, to take part in that ministry. I do not mean that we should put pressure upon their natural inclinations; this would obviously be unwise. But I am speaking of the unconscious bias which may be given from the first to the children of homes, whether clerical or lay, where the atmosphere is religious, and when the clergyman's position is recognised as one of equal honour and difficulty. Those among us, I repeat, who believe in the future of the Church of England, cannot serve her better than by creating in their children the same prepossession in favour of a clerical career, which sometimes operates so powerfully in respect of other less sacred callings. Men prepossessed by such influences prove our best clergy. Too often, men under examination for orders betray the lack of such a home-atmosphere. It is not that they have been negligent in their recent preparation, but that the foundation has never been thoroughly laid; and the difference is as apparent as in cases of secular scholarship.

3. And I believe that without going much further down in the social scale, there is ample material for clergy to be found—almost an unworked vein of solid metal. I believe there is in what I may call, without invidiousness, the middle stratum of the middle class much more solid and true Church feeling than is generally suspected. Candidates from this class are to be found in towns rather than in the country, and are just in that rank of life which it is most difficult for a clergyman to deal with, and which is apt to suffer neglect from this circumstance, and from the fact that the main energies of the clergy are directed (rightly enough) to the poor. Witness the popularity of the evening lectures lately started by the dean and chapter of St Paul's. If it be replied that with such men we never could be safe from the danger that a lower motive—that of securing a higher social place—might supplant the higher motives, my answer would be, It might be a danger with some, but not with all, or even with the greater number. I believe that there is more sober attachment to Church principles among this class than is generally suspected, especially by those whose attention has rather been arrested by the equally undeniable fact of the growing scepticism of the very same class.

Facilities, then, for entering the clerical life are all that I think at present needful, and to afford such facilities to young men of slender means is the object of many excellent schemes, which yet might well be multiplied, whether in the shape of cheap diocesan colleges or private exhibition funds. As an example of the latter, I may mention the excellent fund set on foot (and I believe conducted) by Canon Gregory, for giving exhibitions to candidates, who for the most part will work in the diocese of London. Such funds much need, and well deserve, the utmost help we can give them. As to the former class, that of inexpensive diocesan colleges, we have just heard the experience of the Principal of the diocesan college in Chester, and last year's Congress at Stoke was addressed by the Principal of the Lichfield College. But the only scheme I know of which fairly grapples with the difficulty of the failure in the supply of ordination candidates, is that recently set on foot in this latter diocese, that of Lichfield.

There, the Bishop offers to accept any man as a candidate for orders who can bring a personal recommendation from a clergyman of the Church of England, and will submit to a specified examination twice a-year for two years, and afterwards, if passed, enter the Lichfield Theological College for a period which, generally speaking, is less than two years. It is obvious that here is a very wide door opened to men who aspire to holy orders.¹ But the pressure of the want of clergy is more keenly felt in this than in

other dioceses, comprising as it does, the populous Staffordshire coal districts. And this scheme, if successful in Lichfield, may and will no doubt be imitated in other dioceses, not exactly and in every detail, but according to the needs of the different dioceses. And all dioceses are not alike in their needs. In the diocese with which I am connected as examining chaplain, that of Salisbury, we have found as yet no indications of failure in the supply of candidates for holy orders.

But allowing for the different circumstances of particular dioceses, and contemplating for a moment the Church of England as a whole, our difficulty comes to this, How can we admit to holy orders candidates of a less high educational standard, without relaxing our preliminary examination to a perilous extent? or, to put it in other words, Must we still further depress the intellectual standard expected from ordinands, which already rather wants raising than depressing, in view of the possibility of a considerable recruitment from beneath into the clerical ranks?

I have already said that no necessity, however imperious, should in ordinary cases be allowed to justify the relaxation of the intellectual requirements from ordinands. But I would suggest the question whether something could not be done to meet the difficulty by making the time of preparation for priests' orders a longer, more important, and less preoccupied time than is at present the case. As it is, there is no denying that an examination week, in which young men are offering for deacons' or priests' orders, is a most disappointing time to those who conduct the examination. Commonly—though this is now, I rejoice to say, for the most part altered, or in the course of alteration—they gather at the Bishop's palace only a day or two before the most solemn day that either party have yet experienced. During the next few days, with thoughts which fain would dwell upon the solemn occasion to which they are approaching, they are harrassed by the necessity of having to answer, on paper, questions which are to be the only test to decide their fitness for the ordination to which they are looking forward, and that in an amount which even under ordinary circumstances would be extremely trying. Unless a man has acquired the habit of pouring himself rapidly out upon paper within a given time at similar examinations at a university, he rarely does himself justice. And this is, commonly speaking, *all* the acquaintance which the examiners have, or can have, with the men whom they are to recommend for holy orders. Meantime, the responsibility of absolutely refusing one of those men is very great; it is only equalled by the responsibility of letting inadequately instructed men pass into such a sacred calling.

But the benefit of the doubt, if there is any at all, is usually pressed in favour of the candidate, who, therefore, is recommended to be ordained deacon, after he has promised, most probably, that he will come better prepared for his priest's orders a year hence than he is now.

After a year he comes again, and what do we find? His examination is no better, it is a chance if it is so good, for he is not so fresh from reading the books which a year ago he knew something of. He has had no time, he has been overburdened with practical work; he has had three sermons at least, perhaps more, a-week; day and night schools, and necessary parochial visiting, have taken up his whole day. Is it unfair to add that he got through with so little book-learning last time, that he indulges the hope that, under the circumstances, the examiners will be lenient to him again? And then what are the examiners to do? Are they to stop the candidate, to throw upon him the slur of going back to his rector unordained, a slur often very little deserved, but which the world, and the parish where he has been known and liked for a year, would think a great deal of? Or is he to pass his last examination, and to take his place among the priests of our Church, without ever fairly having satisfied those who have recommended him to the Bishop, and who, therefore, are bound by the words of one of their number, that they "have inquired of them, and also examined them, and think them to be . . . apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the benefit of His Church?"

Such difficulties, it seems to me, might at least be lessened if some suggestions of the following sort were carried out.

Let young men enter the diaconate after an examination of the same sort as at present obtains : but let it be distinctly recognised that until they have taken priests' orders they are still *in statu pupillari*. Let the term of their diaconate be lengthened to two years instead of one, in order to give them more time for their preparation : and in order to secure them leisure, let the licence for preaching, which now is given after the first, be withheld by the Bishop in ordinary cases till after the second ordination. Meanwhile let it be recognised that the diaconate is a time of real preparation for the priesthood, during which time the deacons will be guided in their reading by the chaplains who have conducted their previous examination. Let each of them be consigned to the guidance of one of these chaplains : and when the number of deacons is large, let elder clergy in the diocese, not of necessity chaplains, be selected by the bishop to entrust with the care of one or more such deacons. Let a certificate from one of them be necessary to enable a deacon to become a candidate for priests' orders, and to submit himself for a second time to the Bishop's examination.

Let us see, in the first place, what would be the obvious objections raised to such a scheme as this, and then consider whether the benefits ensured by it would not be such as to counterbalance those objections.

The first objection would obviously be, that rectors all over the diocese would complain that they were unable to get half the amount of work, to which they have been accustomed, done by their curates for a period of two years after they came to them : and consequently, that they would in self-defence lower the stipends which they offer to deacons, and raise those which they offer to priests. This would rather embarrass than otherwise, it may be said, the difficulties of the situation ; for already men are crying out at the lack of curates, and this disabling of deacons from doing their accustomed amount of work would only render more curates necessary.

To this objection it may be replied, that it is better that the practical work of a diocese, if necessity be shown for it, should suffer for a time, than that the intellectual standard of the clergy should be permanently depressed. To remedy this serious threatening evil it is necessary that the interests of one class or other should be affected. I believe that things would right themselves after a time, perhaps sooner than might be expected, especially if the influx which we are told to expect into the ranks of the clergy should prove to be large. And let it be added that even should the complication prove more permanent than we expect, this would only prove the necessity of the precaution ; for it would prove to us that something must be done to maintain book-learning as a *sine qua non* for our clergy, if they are not to sink into the position of unlearned workers. Now the rectors are directly interested in the amount of practical work to be got from their curates. They are seldom as much interested in their reading for personal improvement ; in fact it is for the curates' protection against their rectors, and to secure them the leisure requisite for their most necessary self-improvement, that I would have them withheld by the Bishop from some portion of their present work. It may be added that such a scheme as I have proposed, if the supervision were regularly and unintermittently laid over the whole period of two years, would act as a useful check upon a man's own indisposition—at least till the nearness of the next examination begins to make itself felt—to turn briskly from practical work to intellectual improvement.

The other obvious objection to the scheme is of another kind. It may be said that you could not get elder men thus to supplement the work of chaplains by devoting their time to the improvement of the younger clergy. On the contrary, I believe myself that it would be easy for a Bishop, who knew and had the confidence of his clergy, to find such men. They would not need to be many in number, perhaps *three*, or at the most *four* to a moderately sized diocese : they would only need to be scattered about the diocese so as to be easily accessible by their clients.

If it be asked how the work of such supervision is to be carried on, I would reply

that no general rules can be laid down for such supervision. Whether it should be by set lectures, or by examination at intervals upon such work as proved the weakest in the deacon's first examination, or in some other way, is best left to be determined by the circumstances of the special case. What is wanted is to establish a *rapprochement* upon the subject of intellectual work between an older and a younger clergyman. It will often lead to very useful incidental results; such clientship will ripen into friendship, and practical parochial difficulties will be talked over; more easily, I believe, with a quasi-official deriving his authority from the Bishop than with either the rector or the Bishop himself. I do not anticipate that the deacons themselves would generally be averse to their *status pupillaris* than being prolonged for two years after they have entered the diaconate; and some of them, I know, would welcome it.

I believe that some such scheme as this would go some way towards meeting the difficulties I have described. The details might be ever so different, but the ground-plan should be this: to utilise the fact that double orders are necessary for priests of our Church, by throwing the weight of examination upon their entrance to the second orders, and securing for the candidates, while they are deacons, their leisure for self-improvement by withdrawing from them a portion of the work which now is imposed upon them. And it might be that a scheme of this sort if successful for its own more immediate object, would react favourably upon the number of men admitted to holy orders; for it would enable us to relax after a time the strictness of our first examination for deacons, and to admit men into the diaconate who, not yet up to our present standard, yet showed a fair promise of becoming so after two years' additional training; and so it would not only improve the training but also increase the number of candidates for holy orders.

DISCUSSION.

The PRESIDENT.

I WISH to say a few words upon this point, and I shall not take as much time as would ordinarily be occupied by a volunteer speaker. There are just two or three things which I think it somewhat important to say, because I should like very much to hear from the speakers who are to follow what their suggestions are with regard to them. In the first place, I think it of very great importance that, in whatever we do for the procuring of candidates for ordination, we should not aim at lowering in any degree the intellectual standard which is now required; secondly, I should not be unwilling to lower the standard required for a deacon, provided we could secure that the diaconate should be distinctly considered, as I am sorrow to say it is not now sufficiently considered, to be a lower order of the ministry, in which a man has a great deal to learn; but I think it would be most mischievous to the Church of England if her priesthood were less instructed than they are at present. I do not think it would be at all wise for us to do anything, the result of which would be that, as is the case already in some degree, many of our people coming to consult the priest upon different points in the New Testament should find that the priest was quite unable to give any reasonable answer. I think a certain amount of knowledge of the original language of the New Testament is necessary in order to save a priest from saying in such cases what he had much better not say. Therefore, I think that to lower the very low standard which is now required would be an exceedingly great mistake. But I go further. I do not only think that we ought to insist upon as high an intellectual standard as we now require, but we ought also to insist that those who have studied shall have studied a sufficient time, and under such surrounding circumstances as will ensure that their study shall have sunk into their minds and formed their character. I am constantly asked by candidates for orders such a question as this, "If I can pass the examination ought not that to be enough, even supposing I have no more than three months for preparation?"

I always reply that, even looking at the intellectual qualification required, precisely the same amount of knowledge, if it has been acquired through a course of study extending through three or four years, is infinitely more valuable than what has been crammed up hastily in the course of three months. I wish, therefore, in all that we aim at in regard to providing candidates for the priesthood we should bear that clearly in mind. Another thing I wish to add is this—although it is quite true that we ought to do our very best to encourage men as far as we possibly can to enter the ministry from the very highest motives, yet we must be indeed ignorant of the conditions under which any institution, even a divine institution, can do its work in this world, if we forget one of the great principles that we have from our Lord's own authority, that the labourer is worthy of his hire. We do not pay the clergy as well as they ought to be paid. We do not sufficiently provide the funds for their preparation, and unless our zeal will take the form to a very great extent, not merely of giving our relations to such work, but of being ready to do our best to contribute the necessary pecuniary resources for it, I do not think we shall come to any permanent or really useful result. These two things I venture to suggest specially for the consideration of all speakers who are to follow.

MR. F. H. DICKINSON.

PERHAPS it may be asked why I, a layman, deal with what is specially a clerical subject. I can only say, having enjoyed the friendship of Mr. Church and Mr. Pinder, the President of the college at Wells, the subject has never been totally absent from my mind, and, as a trustee of that college, I have had to consider this subject from time to time. The suggestions I wish to make to this great meeting are only very few. In the excellent speech of Dr. Thornton there was a remarkable expression which struck me considerably—"What are our canons made for?" I believe the sole duties performed by them are to assist the Bishop in the laying hands on the men who are ordained priests. They do that as members of the chapter, and the chapter, according to its ancient constitution, is the representative of the clergy of the diocese, and they assist in the laying on of the hands of the presbytery as the representatives of the clergy of the diocese. It seems to me to follow that they ought, therefore, to assist the Bishop also in the examination of the candidates for holy orders. That directly points to a change of system which I cannot but think would be a solution of many of the difficulties with which preceding speakers have dealt. If they are not the representatives of the clergy of the diocese the clergy of the diocese ought, instead, to have their own representatives chosen by them to do the work which the canons do and to assist in the ordination. The idea I venture to put before you is only a development of that which was laid before us by the Lord Bishop of Winchester in his excellent sermon, when he told you how the hopes of the Church of England depended upon bringing together the clergy and the laity; and let me say how delightful it is to find so little difference of opinion expressed among us on this occasion—so different from all former Congresses. If that spirit is permitted by our Lord to exercise its influence over the Church of England, and if it is allowed to have its way in managing our legislative assemblies; and if, further, it can be carried on to a representative assembly of the clergy and laity for all England, such as that which exists in Ireland and the colonies, I believe the hopes his lordship laid before us will be fulfilled. I think the proper development of his lordship's view is that in the diocesan conference, now established in almost every diocese, the clergy should elect a certain number of persons to assist the Bishop in the ordinations, that the choosing of the candidates should not be left entirely to him and his chaplains. That is a question that has been brought before us as to the qualifications of the candidates, that those should be dealt with by the body of the clergy. His lordship has expressed a strong opinion that intellectual qualifications should not be diminished. We do not disagree with that, but we have heard this morning that the number of applications for curates that they have had makes it almost necessary that that standard should be lowered.

We have heard that Latin, Greek, and even Hebrew, should be known, if possible. No one can doubt the importance of that. You have also heard the opinion expressed by one of the speakers that English is more important still, and that the larger matters of learning may be dispensed with. Who are the men who are the most fit to assist the Bishop but those who know all the difficulties of the case—not some young men fresh from the university, who perhaps may be excellent scholars, but men of age who have passed their lives in pastoral work. They are the persons with whom the Bishop can best take counsel. They would be able to show that such and such a young man, though deficient in learning, has other qualities which are far more important; they would be able to meet the difficulties which arise from a supposed favouritism when a man says, "You won't admit me, but you have admitted so and so." I believe the Bishops we have now are the best Bishops the Church of England has ever had. I believe the Church of England, both in respect of Bishops and clergy, stands very high indeed, if not first; but yet the charge of favouritism may be made, and the only way to meet it is to have a body of men to meet those charges of favouritism, so as to prevent any real harm coming from the charge, and to prevent the danger of such things. The suggestion I have made is one already carried out in practice by our sister Church in America, where there is a standing committee in every diocese, similar to a chapter here; and, besides the things I have mentioned, the clergy, who belong to the standing committee of convention, have the opportunity of choosing and hearing from others about the young men who are brought forward for ordination. Some such plan as that might be advantageous in bringing forward a larger number of young men. There are many of whom we have heard who wish to do the Lord's work as clergymen. There are many who might be selected if the clergy generally felt that through their representations they had the power to assist in such selection. A good deal has been said about our differences of opinion. It is quite impossible to get rid of them: it is quite impossible that the time should come when men of free thought will not think differently. There will be different schools of thought among the clergy. One matter pressed upon you has been this—that the consequence of this disagreement is that you have young men snubbed, worried, and bullied in all directions. I have a request to make, in conclusion—that you will all do your best that that kindliness and consideration which Mr. Randall has suggested should be shown to all young clergymen with whom you have to do. If we act together in a brotherly and kindly way, we may hope that as time passes on our differences will diminish. They are not so great as they used to be, and if you will each in your own department do what you can to make most of the points of unity, and as little as possible of the points of difference, this matter will be settled satisfactorily.

BISHOP PERRY.

I wish to bring under the notice of this meeting two points. First, I desire to confirm all that my friend Dr. Perowne has said respecting the advantage of training for the ministry in the university itself, and what he has said in reference to the theological colleges in our various dioceses—that is, in connection with our several cathedrals. I and others feel this so strongly that we have now a plan for establishing theological halls at Cambridge and Oxford; not for the purpose of entering into competition with existing colleges; not halls for the residence of undergraduates, but for that class of persons mentioned by Dr. Perowne who, having taken their degrees and wishing to spend another twelve months in training for the ministry, are unable to do so for want of pecuniary means. Our purpose is to provide an economical residence with assistance in their theological studies for Bachelor of Arts, not withdrawing them from the colleges to which they belong, but simply giving them a boarding house and exercising that domestic discipline which always ought to prevail in such a house. I am most thankful to endorse his remarks in respect to the religious condition of Cambridge at the present time, and the advantages afforded to candi-

dates for holy orders. It is a great privilege that we have such men as Professor Westcott, Lightfoot, Dr. Perowne's brother, and Dr. Swainson as our theological professors and that we have also others who are set apart especially for giving theological instruction to the students; but our professors have themselves expressed a desire that they should be further assisted in this matter, and it is our purpose if we can do so, to give that assistance. If it be asked what is to be the character of these theological halls, I will answer at once that it is the purpose of those who found them to preserve the students from what they consider erroneous doctrine on one side and on the other in the Church of England, and at the same time it is my own earnest wish, and I believe the earnest wish of all associated with me, that they should not be governed in a narrow, exclusive spirit. Our hope is to be able to place them under the management of councils, the names of whose members shall commend them to the universities, and to select as their Principals men who will be thoroughly trusted by the professors, heads of houses, and tutors.

Another point upon which I desire to speak is the means of increasing the number of candidates for holy orders. I wish to mention the system which I was led to adopt, and which I can now thankfully look back upon as having been through the blessing of God very successful, for the preparation of candidates for the ministry in the diocese of Melbourne. If the difficulty of getting clergymen in England is great, how much greater must it be in a colony like that of Victoria at the other side of the world, and peopled by men who have all gone over to improve their condition in the world. Long since I began to despair of obtaining from England clergymen such as we desire to be in the colony, not third or fourth rate men (those will not do for Australia) but earnest, energetic, and devoted servants of God, in at all the number that we need. Hence it became necessary for me to take steps for supplying the want within the colony itself; and now the majority of the clergy in Victoria are those who were ordained by me and trained under my direction. My plan was this. When a young man, or one in middle age, expressed to me a desire to enter the ministry, I told him that he must first be employed as a *reader*. The title was derived from a chapter in Burn's "Ecclesiastical Law," which tells us that there was a body of persons employed in the Church under that name at the time of the Reformation, and describes the regulations in use concerning them, upon which those made by me were grounded. Candidates for this office were first examined by one of my chaplains, and if approved, were, upon the nomination of an archdeacon or parochial clergyman, licensed to act as *readers*. Archdeacons in Victoria had the charge of large districts, in which it is their business to establish, as far as they can, services of the Church of England, and to superintend all deacons and readers who are not under any parochial clergyman. The parochial clergy again have all limited spheres, but often so large as to require for the carrying on of distant services lay assistants; and beyond their appointed limits there are frequently districts wholly destitute of the ministry, for which they are expected to make, under the sanction of the Bishop, the best provision that they can. These readers, then, being thus each placed under an archdeacon or a parochial clergyman, had the privilege of attending a portion of an examination for orders every half-year, and, if approved at two of these examinations and recommended by the archdeacon or clergyman under whom they were placed, were sent for a twelvemonth, usually with an exhibition for the payment of their expenses, to Moore College, an endowed theological college in New South Wales. Having passed the prescribed examinations there, and received a satisfactory certificate from the Principal, they were examined as candidates for holy orders, and upon approval admitted to the diaconate. I may add that my rule was to require all deacons, except under special circumstances, to come for examination every half year, so that before they were admitted to the priesthood, they must have passed through two examinations, and if any had not made adequate progress during the first twelve months of their diaconate, they had to remain another six months or longer before they were ordained priests. I found this system answer exceedingly well. There are now a number of clergymen in Melbourne, some of whom have come from England, and others who have been ordained by myself. The parishes in Victoria are not under private or general episcopal patronage,

but the incumbents are elected by boards of advowson ; and many of the clergymen whom I thus ordained are not less likely to be chosen for important positions than their brethren who have come from England. I am glad to learn that your lordship has adopted some plan of the kind, and that my friend and brother, the Bishop of Lichfield, bringing his colonial experience to bear upon his English diocese, has instituted very nearly the same system in his diocese. I am thus encouraged to offer these remarks for the consideration of my other right rev. brethren.

MR. THOMAS LAYMAN, of Saint Alban's, Holborn.

WE want more clergy, and his lordship has requested any one who thinks he can make a suggestion to suggest how that want may be supplied. In all humility I venture to comply with his lordship's request ; and clearly I must be right when I tell you that the first element in supplying more clergy must be in removing the difficulties in the way of their becoming clergymen at all. It is first necessary to bring them to be clergymen rather than to remove any difficulties in their after-work. The first and main difficulty that presses upon the best men who wish to become clergymen is, that they cannot reconcile to their own consciences the claims of Christ's Church with obedience to the law of the State. The first virtue in a Christian priest must be obedience to the powers that be. How can he teach his flock to obey him if he does not set an example of perfect obedience to those who are above him either in the Church or the State ? I know that young, bright, and intellectual men, men burning with a desire to serve Christ in their own beloved Church, feel that there is a real difficulty on this very point. They must obey their Master, Christ, and they want to obey the law of the land in which they live, and they cannot reconcile these two claims to their own satisfaction. ("No, no.") Permit me to tell you who say No perhaps you are right ; perhaps they could reconcile these difficulties but they fail to do so, and, therefore, they go where the difficulty will not press upon them. These cries of "No, no," induce me to think that some of you do not believe in the existence of this difficulty. Bear with me when I tell you that the difficulty presses upon every priest here present. He never celebrates the divine office without coming into contact with the law laid down by the highest authority. That law has declared that no addition to the rubrics can be allowed in the performance of divine service ; therefore every hymn sung during the performance of the services, being an addition, is unlawful. Nay more, the very highest authority has said that it is an addition. I heard the Lord Chancellor himself declare it to be so—that the singing of one hymn, which does not take more than a few seconds, is unlawful. I know that the priest who was called in question on this very point was condemned because he allowed the congregation to sing that hymn, and he was suspended because that hymn was sung. I will not give the name. I will throw no discord into this meeting. Those who want to know his name need only come to me for it. I will tell you what the hymn was which it is unlawful by the State law of this realm to sing during divine service—"O Lamb of God, that takest away the sins of the world, have mercy upon us." For allowing the singing of that hymn this priest was suspended. If a conscientious priest who has sworn at his ordination that he will obey the laws of this Church and realm, thinks fit to surround the celebration of the holy communion with some acts of reverence to show that he verily and truly believes that which he teaches them, the same State law has not only declared that act to be unlawful, but has put on record, in print which you cannot mistake, precisely the directions how far that priest may go, and if he goes an iota farther he may be punished for it. The words which the Court used are substantially these—I am not quoting verbally, but I am sure I am not misrepresenting the sense—that the attitude assumed by this priest was an attitude of reverence, and the Court, assuming that that attitude implied adoration of that Divine Presence in which I hope we all believe, suspended that priest for three months for assuming that attitude. The Court condemned, not the act itself, but the motive, namely—"rever-

ence and adoration ;" thereby assuming spiritual jurisdiction in its highest form. Can we wonder that high-minded English gentlemen decline to place themselves under such jurisdiction.

The REV. JOHN SWORD, of New York.

It may seem presumptuous for an American to stand before this Congress, to say anything about the education of priests, but I thought it might not be amiss if I were to tell you simply how we do it in America. We have seminaries, but I trust we have not "seminary priests ;" we dislike them as much in America as you do in England. Our seminaries do not take the boys from school and train them for priests, but they have the young men from college just as you are doing here, only they keep them longer. The general rule is, that a young man shall graduate at a secular college, and then go into a seminary and pursue strictly theological studies for three years. The advantage of his education being first in a secular college is, that he comes into contact with men who are studying to be lawyers, doctors, engineers, or to be engaged in literary pursuits. Therefore he has a certain breadth of education. A seminary education alone must necessarily be a narrow one : but the young man comes out of his college with a certain breadth of education, and then he commences his special studies in the seminary. We have a number of these seminaries throughout the country, generally diocesan, but we have one which belongs to the whole Church—the General Theological Seminary. The largest of our seminaries is on the Plains in the West. At first it was entirely in the wilderness, depending on daily supplies for sustenance. Then there is the Berkeley Divinity School in Connecticut, and the General Seminary, the largest, which is in New York. You will smile, perhaps, at the smallness of the numbers ; we generally have from seventy to eighty. The curriculum pursued there is very much the same as that described by the first speaker this morning. We study the Greek Testament thoroughly. Almost every part of it is studied critically, grammatically, and exegetically ; and, alas for us ! there we study Hebrew. Three hours a day for five days in the week for three years we are at Hebrew. But then, perhaps, we are glad of it when we are through. I hope I may be ! There are some special difficulties with which you have to meet here. One is with regard to the young men who wish to prepare for the Church, who have not means. That is not a difficulty with us. It is true we do not have as many young men who prepare for the Church as you do—but I think the English Church has far more wealth than our Church, and in America if a man receives from God a vocation for the holy priesthood, he may feel sure he will attain his end although he has not one cent in his pocket at that time. He will, perhaps, have to lead a hard and severe life, but if he is in earnest, he will not care for the hardness and severity of the life ; and if he is not in earnest, the Church is better off without him. One of the speakers referred to young men who could not pass their secular college going to business. It is quite a usual thing for us. A young man who does not see his way at once, goes to work and works hard during the day and studies at night. The Bishop is supposed to superintend his education, but his parish priest really does it. He passes his examination and is admitted to the seminary.

But there are also Church colleges, where they can go and be admitted without any expense whatever to themselves—but I think myself that these Church colleges are not things to be encouraged, because they are really seminaries. The young men in them are preparing only for holy orders, and there is certainly a narrower training there than where persons intended for all professions meet together. There are universities also, which make an allowance to each student, giving what is called a scholarship. There is nothing unpleasant in a young man receiving that, because they all get it, with very few exceptions, and a young man in America, after he is twenty-one years old, is

ashamed to ask his father for anything more to support him. The value of this scholarship is £50. Then the question is, How do we supply the rest? In New York it is done in this way—we all work. On Sundays you find the whole seminary is empty—they go out, some 30, some 50, some 100 miles, to places where there are no churches, endeavouring to gather the people together. For that they may get £30, £40, or £50 from the people who may be interested in the work, and thus they manage to support themselves. The money given by the society pays their expenses in the seminary, for their meals at commons, for their gas and coal; but for their own personal expenses—that which they spend upon themselves, their clothes and other expenses, they provide by their own efforts. Then also I think there is a great advantage in this system which we pursue—it gives the candidates for orders a certain practical power. The study of theology by itself is a hard trial, but when you combine it with active work—when you apply what you have learnt to the souls of men and women, then you realise the grandeur of the work.

The EARL OF DEVON.

I FEEL myself at a considerable disadvantage in following the interesting speech which we have just heard, a speech deriving weight from its being the practical experience of a reverend gentleman belonging to a sister Church, in which he has placed before us, with a degree of detail which must have interested all, the mode of training adopted in that communion; but I am anxious only for a few moments to refer to a more practical point connected with our Church. First, I am anxious to express my deep sense of the national importance of increasing the number of our clergy and providing for their adequate training. We have had eloquent testimony borne by the clergy of our Church as to the necessity of attention to both points. I am anxious to follow my friend Mr. Dickinson in the expression of opinion that it is no less a layman's than a clergyman's question. Two points are raised by the subject, and the papers, and speeches—one is, how to increase the number of candidates for orders, and the second is, how to train them. With regard to increasing the number of candidates for orders, I think there was remarkable force in the opinion expressed, I think by my excellent friend who read the second paper to-day, as to the great importance of early domestic training—early domestic determination, so to say, of a tendency towards taking holy orders in after life. I believe there was great truth in what he said as to mothers and fathers, gradually pointing to the admission to holy orders, as an admission to the highest functions which man can fulfil, followed of course by religious training. Perhaps, as an illustration of the importance attached in early life to the determination of that particular tendency, I may mention that it is my lot to be connected with a district in the south-west of Ireland, almost exclusively a Roman Catholic district, and I have been told on good authority, that it is no uncommon thing for a farmer to put by from early years a certain sum every year, to provide for the education of one of his sons as a priest. The other point to which the papers referred is, as to the improvement of our means of training candidates for orders. Now here I confess, speaking with much deference to the right reverend prelate, whom we have heard with so much satisfaction to-day, I attach a greater importance than he seems to do to the maintenance of our separate theological colleges, following upon training either at schools or universities. I do so on this ground, because I believe that the different colleges for training for orders in different dioceses, give a more systematic and regular opportunity of personal intercourse between the teacher and the pupil, than is often afforded in institutions of a larger character, and I look upon that personal intercourse as even more important than the mere intellectual training. But it is said with truth, that such a training often places the education for orders beyond the reach of many members of our community, and there is no doubt that is the truth. I for one should exceedingly rejoice if admission to orders were more easily accessible, so far as means are concerned, to persons from

different classes of society, under proper sanctions and regulations. There are modes in which facilities for education might be adequately given—and when a man is admitted to orders, greater inducements might be held out to him. With regard to the latter point, I would beg to express my concurrence in the opinion often expressed, that it is more important to improve the condition of the poor incumbent than that of the poor curate. The curate has something to look forward to. He has no parochial burdens to bear. I will only point to the means of helping the incumbent. I will just recall to your minds the existence and increasing prosperity of the sustentation fund originated by Lord Lorne. With regard to cheapening the education for holy orders, I will refer to another fund—a fund supported by Canons Gregory and Liddon, with a view to provide exhibitions in order to enable persons to be trained at different theological colleges or elsewhere. I cannot but hope that one consequence that will result from the improved condition of our endowed schools through the country, will be to establish a claim of connection, by which a man, even from the national school, may be carried up to the grammar school, thence to the university, and thus, if fit for orders, be admitted to that holy function.

THE DEAN OF DURHAM.

My only claim to say a very few words is much the same as that which was addressed to you a few minutes back by the late Bishop of Melbourne. He spoke to you as having been for a long time intimately acquainted with the education of candidates for orders. I am at present with the deepest interest connected with an institution—and I may say that we have received some of our best students from Cornwall and Devon—an institution which in all respects has not answered the intentions of its founders, but I hope will answer their desires—I mean the university of Durham. I endorse all that has fallen from the lips of previous speakers with regard to a good education. No one desires it more than I do, and I agree with what fell from Mr. Smith, but I slightly disagree with what has fallen from some other speaker with regard to the necessity of a knowledge of Greek. I think we are a good deal hampered by insisting upon particular points; and as to that point I will just say I was once talking with Sir George Cornewall Lewis, than whom no one knew better the state of education in France, and he said he believed that in the whole of that country there were not more than six persons who were acquainted with Greek. I believe that not to be far from the fact, and I urge it upon you as a ground for not insisting upon one special point. Why not insist on Hebrew as much as upon Greek? I agree heartily in the wish that theological colleges should be increased throughout the country, because they are simply a necessity, for it is quite impossible, considering the large demands made upon the purse of the two universities now, to have a full supply of candidates for orders from them. I will also press another difficulty upon you, from which, I believe, the pupils at theological colleges often suffer all their lives. You give them a sound theological education, and then you turn them out into the country without what I may call the *imprimatur* which Englishmen have for hundreds of years considered as a guarantee of the culture which marks a gentleman—you turn them out without a university degree. There are numbers of men trained in theological colleges who find the great want they suffer from, when, however learned, they go to their spheres of labour people say, “We do not see the usual M.A. after his name—where does he come from? He surely cannot be quite a gentleman.” I venture to press upon you that you must remove this difficulty in some way—you must come to terms with the universities to take your men for a year or so after their training, and allow them, after that short period and after due examination, to take their degree. With regard to Durham, we are boldly making that attempt, and we shall welcome any of the members of theological colleges who come to us with satisfactory

testimonials of their ability, and from none more than from the excellent college over which Mr. Smith presides, if they will come to us and give us the benefit of their theological knowledge, and if we can offer them the benefit of a degree, we shall be glad to do so. I offer this as a practical contribution to this subject which is eminently a practical and business question.

ARCHDEACON EARLE.

THE supply of men must depend upon the organisation used to obtain them. No one has suggested any organisation for this purpose. Before suggesting new organisations, will it not be wise to use those which already exist. Our Church has in existence an admirable organisation for all her necessities if rightly used, in the parochial, ruridiaconal, archidiaconal, and diocesan system. Have we used those subordinate systems for the purpose of increasing our supply of men? I think not. First, the parochial system, I speak specially to the clergy set over large, intelligent, and influential town congregations, and, I ask, have you made any use of the parochial system ready made to your hand for the purpose of obtaining candidates for holy orders; if not, I affirm without hesitation, that in such parishes as those indicated, your confirmation classes, your communicant classes, your adult classes, are failures, if from the ranks of their catechumens and hearers some candidates for the priesthood do not emerge. The parish priest should be able to influence some of his parish to seek the office in which he ministers; he fails if he does not. We come next to the ruridiaconal system, every rural dean ought to have his eyes open for fit and proper men. At a recent chapter of the deanery to which I belong, we passed the following resolutions bearing on the subject: first, that it should be considered the duty of a rural dean to look out for fit and proper men; secondly, that he should place himself in correspondence with such persons as may be in preparation for holy orders within his deanery, and offer to them assistance, both spiritual and educational, by the loan of necessary books, and by personal advice and guidance; and thirdly, that he should have a discretionary power to invite to the meetings of the chapter all such candidates for the ministry within his deanery. Not long ago as I was going about my archdeaconry—for I do not take the view of my friend, Archdeacon Denison, that it is an archdeacon's "duty to do nothing," if such is *my* duty, I have never attempted to do it—I found a lay assistant preparing for the Bishop's examination with a long list of several books pinned up before him, and, as far as I can remember, nothing but a Prayer-book and Bible before him. I asked, What are you reading? he pointed to the list saying, "These are the subjects which I have to prepare, but I have no books and cannot get any here. I have to read the prophet Amos, for instance, with a certain commentary, but as I have not got it I can only read the text." Of course I sent him necessary books, but where was the rural dean? Where was the theological library which ought to form part of the ruridiaconal system? Every deanery ought to have a library open to all candidates for holy orders and others. One of the first things which I felt it to be my duty to do when I was made rural dean was to found such a library—it has not been without its use. Now, we come to the archdeaconry. Every archdeacon should do his best to increase the number of candidates within his archdeaconry, and he should both seek out and assist fit and proper persons, and also try to influence the wealthy laity within his archdeaconry to give such assistance as may be necessary for their preparation for holy orders. And until we have used these three existing organisations we shall be unwise to discard existing and ancient lines of work for new and untried methods. Lastly, have the Bishops done their best to provide fit and proper men for their dioceses? Why should not every diocesan have a few wise, resident correspondents at the universities, always on the outlook for fit and proper university men, and always ready to give just such advice, guidance, and assistance as might be necessary to turn their thoughts towards the sacred ministry. Many young men

are lost to the ranks of the ministry for want of some such organisation connecting the dioceses with the universities.

One more practical suggestion. We lose a great number of promising men simply because of the unremunerative interval of two or three years which intervenes between the degree and ordination. This unremunerative interregnum debars many young men from seeking holy orders; they cannot get over the two or three years without some salary, and so are forced into some other remunerative occupation; and even to those who can get on through this interval of enforced unremunerative idleness, it is as a rule a period of great temptation, a period in which many deteriorate—many are entirely lost to us; hence arises the question, Why should we not ordain deacons or subdeacons at the age of twenty, finding them occupation and remuneration? Of course they could not be advanced to the priesthood before the present canonical age, but they might be ordained as deacons, and put to a very useful apprenticeship, within the Church—an apprenticeship which would prove to themselves remunerative, to the Church most useful, at the age of twenty. Why, again, do we not use the other end of human maturity more than we do? Why should we not give increased facilities to persons of mature intelligence, ripened experience, devoted piety, accompanied with considerable knowledge, both of men and of theology, who may have passed their earlier years in other professions? There are countless men of from forty to fifty whose services would be invaluable, but who are lost to the ranks of our ministry—no one can exactly say why. I would use both terms of life more freely, ordain earlier and later than we do. One more practical suggestion. We are apt to think that “*training for holy orders*” ceases with ordination. This is a fatal mistake. The few first years of a man’s ministry are the most important part of the *training for holy orders*. Every incumbent with young clergy under him is bound to give instruction in general parochial work, in preaching and reading, and I will bring this very practical part of our subject before you by a very pointed question, which will not, I know, be acceptable to all my hearers; but the question wants asking, and I will ask it without fear. *Is every parish clergyman, quid parish clergyman, a fit person to have to deal with the training of a young deacon? Is every parish, because an extra clergyman is wanted in it, the proper place for the training of a young deacon?* Remember the extreme difficulties of the priesthood. Remember that a priest should be fully instructed in all the mysteries of the Christian life and Church—and if sometimes a Bishop wisely refuses to let such and such a clergyman, or such and such a parish, employ the services of an inexperienced deacon, it is not without cause; he does so in consideration of those very interests which we are all bound to consider—the best interests of the Church of Christ. Lastly, Christian parents, why do you not more readily give us your sons? There is no profession so truly noble as that of the priesthood. If of old the Grecian sage, as he considered the wants and illnesses, the wounds and evils, of the crowded camp around him, exclaimed with truth, “One physician is worth many men,” surely we, as we look forth upon the troubles of the Church and world around us, may truly adapt his words to the priest of the Church of Christ, and say, One true, faithful, ministering priest is, indeed, equivalent to many men. Yes, an active, earnest, faithful priest is the exponent of the noblest work which man can do, and let us not forget, while speaking thus, that in accordance with the unfailing law, *corruptio optimi pessima*, that the most dishonourable life is the life of the priest of sloth and carelessness.

THE REV. R. C. BILLING.

I AGREE entirely with what has been said about the necessity of a liberal education, and I desire, on the other hand, to welcome men from other grades of society than those from which we have, for the most part, recruited our ranks. But I hope we shall not get into a panic. We have seen, I think, the turn of the tide; and I believe there will be a

great increase in the number of suitable men offering themselves for the work of the ministry.

One thing to which I wish to refer is this—why cannot we imitate the example set by the Bishop of Lincoln? The question has been asked more than once, What are the canons doing? Generally the canons are in charge of large and popular parishes which have insufficient endowments, and the canonries have been given to the respective canons to increase their income. It is impossible, under such circumstances, that they can do all their duty. But I should like to see our chapters remodelled, so that the dean and canons should become a real force in the diocese, and engaged in advancing theological learning among candidates for orders and the younger clergy. In the diocese of Lincoln we have a theological professor, Chancellor Benson, engaged in preparing candidates for ordination, men who have not had the advantage of a university training; and there are many bursaries endowed by the laity in connection with this theological school. If we only could appeal to our laity generally, and show them that there is an opportunity of training candidates, they would be prepared I think to come forward with funds. I believe there are very many pulpits from which, in the course of the year, no appeal is made to the young men of the congregation to devote themselves to the ministry of the Church. In consequence of this, very little prayer is put up to the Lord of the harvest that He would send forth labourers into His harvest. And how many parishes are there in which the ember season is not recognised at all? I entirely sympathise with what was said at the commencement of our discussion this morning, that what we want is the outpouring of the Holy Spirit to move the hearts of our young men, and fit them for the ministry of Christ's Church. We require men who are moved by the Holy Ghost to undertake the sacred ministry; men who, out of the fulness of their own experience of Christ's love, can speak of His love to others. We want men who are prepared to endure hardness as good soldiers of Christ, and not men who, though no longer fox-hunters or keen sportsmen, are very frequent visitors of the croquet lawn; men who will not object to work in parishes half a mile from a railway station, or where there is, perhaps, little that is picturesque in scenery, or attractive in the way of what is called *good society*; men who are imbued with the spirit of Christ, and are acquainted with their Bibles. A great deal is to be learnt from the study of the Scriptures in the English version, but I hold that those who have to teach others ought to be acquainted with the Scriptures in the original tongue, and I hope the day is coming when the candidates for holy orders will, as a rule, be examined not only in Greek but in Hebrew.

My lord, I believe, if we have such devoted servants given to us by the great Lord of the harvest Himself, there is a glorious future before the Church of England. I am not prepared to exaggerate all those hindrances referred to to-day. I rejoice, however, to think that the time is, perhaps, presently coming when our outward differences may, to a certain extent, be settled by an authoritative decision; and that we shall all, like law-abiding Englishmen, be prepared to obey that decision. Then we shall have liberty without licence in our dear old Church of England. So long as our pastors are found to be maintainers of the true doctrine of the Gospel as this Church and realm received it at the Reformation, our Church will never be disestablished in the hearts, or disendowed of the affections of the people of England.

THE VEN. ARCHDEACON EMERY.

It seems to me, after all that has been said, that one of the chief difficulties is the money question. I believe there is plenty of religious zeal and religious feeling in the land, which will supply us by God's help with ministers, if we can only provide the means for the men to go to the university or to theological colleges. I do not agree as to the difficulties which Mr. Layman put before us to-day. With respect to increasing the number of candidates—if some diocesan exhibitions were offered, so as to encourage the clergy and laity to look out for eligible candidates, we should soon be provided with a larger number from

every rank in life, especially from the lower and middle classes. The result of missionary studentships seems to confirm this view. In the diocese of Ely we have a missionary student fund, and we advertise that we have certain help to give if we can get proper candidates. A considerable number of candidates have thus been secured for missionary work, and the same might be done for our home work. I do not think enough is made in this matter of national schools, secondary grammar schools, cathedral and choir schools. We want some organisation to look out for suitable candidates, and then if we could only provide fair means, we should, I believe, get a very admirable supply. We have now a good system of diocesan inspection throughout the land. Why should not the attention of our diocesan inspectors be turned to the point—to look out for the most eligible children from the national schools, who by small exhibitions might be sent up to the grammar schools, and so gradually advanced to holy orders? Many of the suggestions made to-day have been very practical, and I feel that there is a determination, with God's help, to provide for what is necessary. The Church of England is under-manned. The number of applications made for curates is oppressive. In a diocese like that of Ely even the want of men is great. With respect to theological colleges and their relations to archdeacons and canons, I can only say, whatever may be the views of others as to the duties of archdeacons, I cannot work harder than I do; but what I want to tell is this, the Bishop has just appointed a canon specially to be the head of a theological college at Ely. I do not, however, want to see theological colleges established in the cathedrals if they are to be party institutions or reflect merely the views of one man. The theological college should be distinctly associated, as far as possible, with the whole cathedral body, the dean, the canons, and other officers. It is desirable, indeed, to have these local institutions, but there will be a great danger to the Church of England if they are made into party institutions. I trust that what has been said to-day will help to an increased supply of clergy, which so much depends upon providing adequate support for their training.

THURSDAY AFTERNOON, 5th OCTOBER.

The VENERABLE ARCHDEACON EARLE took the Chair
at Half-past Two o'clock.

THE BEST MEANS TO BE ADOPTED FOR THE RECOVERY OF CLASSES ALIENATED FROM THE CHURCH; *inter alia*, THE FORMATION OF RELIGIOUS SOCIETIES, CONSISTING OF CLERGY AND LAITY, FOR TRAINING AND SUPPLYING PREACHERS AND CATECHISTS.

PAPERS.

The REV. CANON MONEY.

THERE never was a time when the value of union and the power of co-operation was more strongly realised than at present. It would be very strange, then, if that which is felt to be of the greatest importance in all secular matters, was not also allowed to be important in the higher region of religious faith and practice. Whilst disunion and strife are in our midst, and the bitterness of sectarian feeling is strongly manifested, there are signs, and they are among the most hopeful of our time, of a growing

desire that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." We are still a Christian nation, and the majority are ready to acknowledge that "righteousness exalteth a nation, but sin is a reproach to any people." The duty of reverencing God's Word and showing his allegiance to Christ, which belongs to each individual, cannot in reason be denied to the rulers of our land. It is this which arms them with real authority, and gives them that moral force before which sin and crime sink back abashed. It is this which gives to our country a moral power of counsel, and remonstrance throughout the world, which is at once a glory and a trust. It is this power, this influence, and necessarily the cause of it, which I believe the people of this land are less than ever inclined to part with. But whence, then, is this moral force derived, and how is it conveyed? "I founded," said Napoleon, "an empire upon force, and it fell." Christ founded His upon love, and it stands. He violated the maxim that the physical must be subordinate to the moral, the moral to the spiritual, and man himself to the glory of God. The source of this power and influence is the revealed law of God, and the people of this country have recognised the value of this authority in their determination to keep the Bible in our schools. Is it likely, then, that they will deprive the Government of this influence by taking away the channel through which it is conveyed, the National Church? The Church receiving and conveying those mighty spiritual influences which elevate character, and sanctify conduct.

It is to the past condition of the Church itself that we must first look to account for the alienation of some, and the opposition of others. "If the salt have lost its savour, wherewith shall it be seasoned?" The absence of spirituality in a Church is the absence of life and power. When such is the case the means which God has appointed to effect His gracious purpose become an impediment. So was it with our Church in the last century, when, to use the language of Bishop Wilberforce, "She flung from her bosom that sainted man of God, John Wesley." The life, the fire, the burning zeal which she should have cherished and fanned, she cast away and strove to extinguish. Then, too, the material fabric gave signs of the coldness and neglect which was paralysing everything; and the want of church accommodation, of proper accommodation for the poor, began, with services in which there was no warmth, and pulpits in which there was no Gospel, to alienate many from her fold.

At the same time great changes had been taking place, and the Church had failed to guide and mould them. The old feudal bond was broken, and there was nothing to take its place, no golden link between the upper and the working classes, that might have prevented the jealousy, suspicion, and antagonism which sprang up. If the Church was wanting and in danger of dying of her dignity, the wealthier classes and the employers of labour were wanting in that Christian example, that consideration and sympathy, which might have told with tremendous power upon the fathers and mothers of the last and present generation. We must be fair when speaking of one class and its deficiencies not to hide or extenuate the faults of another. A great opportunity was then lost, and we are reaping to-day the seed which was then so recklessly sown. "A family," it has been said, "is the seminary of the Church, and if children be not well principled there,

all miscarrieth ; a fault in the first concoction is not mended in the second ; if youth be bred ill in the family they prove it in the Church and Commonwealth." Even so late as 1848, Bishop Wilberforce, referring to the widening separation between poverty and wealth and the loosening and wearing out of the old bands and social relations which had so long held together English society, stated that the mass of our criminals were composed of those whom neither Christianity nor civilisation had reached. "Who have been suffered," he said, "to grow up beside us uninstructed and unhealed, to prove, in the ripened maternity of their vices, our chastisers and their own destroyers. Of 757 prisoners committed to Reading Gaol during twelve months, 256 were quite unable to read, and not less than 140 were ignorant of the simplest truths of the Scriptures, and even (marvellous as it appears) of the very name of Christ. Of the whole 757 as many as 415 had been at no school, or at one for too short a period to make any real exception, and only 24 had been confirmed." Such a humiliating statement as this will, through the wise provisions of Lord Sandon's Bill, ere long be no longer true of any part of this country.

When the subject of classes alienated from the Church is brought before us, we at once think of the working classes. It is the lament of every Christian body that they are not to be found, except in small numbers, in church or chapel. Why is this? Partly from causes upon which I have already touched. Partly from other causes. We must remember that amongst them social distinctions exist, and that "there is an educated and really intelligent section, and an uneducated and ignorant section ; a political section and a non-political section ; a sober, steady, saving section, and a drunken, unsteady, Christless section ; and there is fast arising a sectional difference of mode of life and feeling between the regularly and irregularly employed classes. Between all these sections there is difference, and, in most instances, antagonism of feeling. *Between* the artisan and the unskilled labourer a gulf is fixed." But in one respect the vast majority of them may be classed together. They do not attend public worship, or openly acknowledge Him as Lord whose name they bear. It has been calculated that not 5 per cent. are to be found on Sunday in the house of God. We all know how hard it is to draw them there, or to keep them in regular attendance. However these classes may differ from each other in the matters to which I have referred, there prevails amongst them a habit, we may almost call it a fashion, of spending the Sabbath without any public acknowledgment of God. The causes which have tended to form this habit amongst them have been gradually at work through a long course of years.

The dwellings of some are such that it makes the practice of religion a very hard thing. "Why don't you pray?" was the question put to a dirty, sallow, but thoughtful looking man. "'Cos I can't, as I am sitewated," replied the man, thrusting his pipe, which was still alight, into his side pocket. "'Cos, you see, down where I lives, there's nothing 'cept drinking and cursing, and we has but one room." Then he mentioned a chap as tried to be religious and couldn't, and added, "What I says is, as how that not a respectable chap like you could be religious down where I lives and keep the young uns all right." I doubt if there is a respectable chap here to-day who would not, if placed in similar circumstances, be almost compelled to express a similar opinion. How important then is

the effort to improve the dwellings of the poor. In some cases not only houses, but even single rooms are sublet, so that when families fall out, as under such circumstances often happens, they tell each other to keep not their own room, but their own corner. Here decency and cleanliness are unknown. Can we wonder if religion is not suffered to enter, or if it is next to impossible to induce such to come from their filthy dwellings to the house of God?

There is another crying and monster evil with which the Church should battle. The temptation to drink is so great, and the dirty, uncomfortable home adds so much to it, that it seems almost a mockery to preach the Gospel to these, and yet extend no helping hand to lift them out of the mire. "Give me," said one of these victims of intemperance in my parish, "a glass of ale before all your religion." The power of the Spirit of God may prevail over everything, but we have no warrant for thus continuing as a nation in sin that grace may abound. Whilst in 1875 £11,500,000 only were spent in cotton goods, the enormous sum of £143,000,000 was expended upon intoxicating liquors. Would it not have been well if some portion of this at least had been saved for food, for clothing, for education, for the salvation of immortal souls. A movement has at last been commenced in our Church under high sanction. Every parish now should have its temperance association, for the man who goes to the public-house to drink will rarely come to the house of God to pray.

There are also influences at work which keep the thrifty, sober, better educated artisan from living as a Christian, and manfully avowing his belief in God. He is not unfrequently under the guidance of those of whom the more intelligent of the working classes say that they are, "self-seeking, place-seeking, wire-pulling men, whose object is to promote their own interests—who in professing to speak in the name of the people, show an intention to trade upon them for ends of personal ambition."

Then there are some of the cheap, trashy publications of the day, and some of those newspapers which profess to be the organs of the working classes, but which instil into them thoughts and suspicions which are calculated to make the working man a social Ishmaelite.

I am, however, happy to say that there are signs of a better state of things amongst the coming or rising school. Those who belong to it have less class prejudices and broader sympathies. They are sensible of the evils which spring from ignorance, intemperance, and bigotry, and they are able to judge of Christianity by its fruits, and examine its evidences and claims to their allegiance, they have longings after something better than the mere existence of those who are satisfied to eat and drink and then die. A loving, fruitful Christianity, is not altogether ignored and despised by them. "Not," writes a working man whom I know, "the formal Christianity which is adopted as an element of respectability, but the Christianity of Christ, of the Sermon on the Mount; a Christianity under which brotherly love would abound, and the spirit of which would be visible in the life of the week-day world; which would lead the rich to consider the poor, employers to be kind to and thoughtful for the employed, and the latter class to be just and honest to employers, not the mere eye-servants and time-servants that so many of them are. This is the sort of Christianity we want."

Shall we not all echo this sentiment ! But must we not also confess that there has been a great want in this respect, which the lynx-eyed multitude have been swift to detect, priding themselves upon the fact that they are not the hypocrites which many are who put on the garb of Christian profession, and attend the house of God with seeming piety. Surely if He, who once lived in a carpenter's house, and, it may be, worked in a carpenter's shop, were now among men as He then was, He would denounce a woe against those by whom this soul-destroying offence cometh.

We have not so much to ask, What are the means to be employed for the recovery of classes alienated from our Church ? as, Shall we employ the means which God has appointed, and which He has promised to bless, with greater earnestness and self-denial ?

We want more systematic co-operation, more Christian workers. It should be the rule for every Church member to be a Church worker. This duty is involved in the very idea of a visible Church. It has been set forth by our Lord, in the memorable washing of the disciples' feet. "The mutual feet washing," it has been said, "embraces in reality the whole collective duties of Christian charity among Christ's disciples." We want the full acknowledgment of this by all, and especially by our communicants. In this way powers may be drawn out which would otherwise be dormant, and feelings and sentiments nourished which would otherwise wither away. There is a niche which each one may occupy, and work for which each one possesses some special qualification. There should be a fuller recognition of Church fellowship, that we are members one of another, and also of our responsibility to God. The idea that a Christian may go to church, and enjoy certain privileges with selfish indifference to the cause of Christ and the salvation of souls, should be torn to shreds and scattered to the winds. How good and grand is the idea of working together. May we not say that this is the example set us by the Triune God in all that He has planned and accomplished for our redemption ? What an honour to work together for Him, to work together for the lost; to work together as members of His body, as recognising the duty of adding to godliness brotherly kindness, and to brotherly kindness charity, to work together, though sometimes weary and fainting, yet ever watching the rise of that spiritual temple which is being built up, and which will stand for ever illumined by the presence of God and of the Lamb.

But if we want all the members of our congregations to come and join their clergy in bringing the power of a living, loving Christianity to bear upon the mass around, we want also a large increase of clergy.

The Archbishop of Canterbury tells us of £30,000,000 spent in a short time to restore the material fabric. Why should not a large sum also be raised to support, prepare, and send forth living agents, both clergymen and laymen ? They are wanted, and wanted at once ; nothing can supply the place of personal contact and house to house visitation. Surely the hearts of many will be fired at the thought of those who are as sheep not having a shepherd ? Till this want is better supplied, till the aged clergy are better provided for, till the younger are better paid, till scripture readers and lay-helpers are multiplied, it is hardly right to go on spending so much in architectural splendour and adornment.

We are not, however, without evidence that God has given His blessing on sustained effort and constant visitation. In some parishes the change

has been so marked that the police have testified to the "perceptible moral improvement among the working classes of London." One of the most successful efforts in my own parish has been the building of a large mission hall on the site of a Baptist chapel. That hall is filled with those who will not or cannot go to church, but who are becoming regular attendants at public worship and communicants. "I long," said one of these, "for the time to come to go to the hall, it is such blessed time spent there, I feel so happy; ah! you know I didn't feel like that once, now I am thankful to be able to enjoy myself in our mission hall. You see I can't help calling it *our* mission hall now, because I love to be there, so I don't mind being laughed at." The mission work there is sustained by the congregation of the parish church, and the poor regard the hall as their own, as having been built for them, and also as an evidence of the sympathy and care for them of the rich. Thus, a golden link is being formed, which will gather strength and become a means of uniting different classes together. The one great influence which draws the poor to that hall is love—the love which came to seek and to save that which was lost. When they enter, they hear the gospel which touches their hearts and meets their wants. They hear what they can understand, and take part in services in which they can really join. It is becoming more and more recognised, that the simple preaching of the gospel, which led to a revival in our Church in the last century, is that which moves and draws the working classes now, the preaching, as our poet Laureate says, of "simple Christ to simple men," or, as the bishop of this diocese so emphatically told us, of "Jesus Christ and Him crucified." It has been this ordinance of preaching which has been the means of converting sinners all along, and which the Lord is now so wonderfully using for the salvation of souls. He appointed it, and He sets upon it the mark of His gracious favour. There can be no substitute for it, and it is a fatal mistake to seek for another way.

In the mission services, which were commenced by evangelical men, and which are now so greatly blessed by God, it is the message of Christ's love, the assurance that by faith in His sacrifice offered once for all, the sinner is justified, which opens the heart and enables the most wretched to draw water with joy out of the wells of salvation. Thank God we have great encouragement to seek in this way to win back the alienated classes. Never was our great Metropolitan Cathedral put to a nobler use, than, when after the clergy of three dioceses had knelt with their bishops, in silent prayer, those bishops with their hearts full of love, addressed us, and offered special prayer to God for a blessing on the London mission.

If, then, the work before us is great and arduous, if the field is vast, if the labourers are too few, if the hindrances are multiplied, if forces wielded with Satanic skill are marshalled against the Church of Christ, let us only seek more earnestly, more continually, more believingly, for that great, that promised gift of the Holy Spirit, who can alone subdue man's heart, make effectual divine ordinances or human instrumentality, and give life alike to slumbering churches and to dead souls.

"Paul may plant, and Apollos water, but God alone can give the increase."

The REV. R. W. CORBET, M.A., Rector of Stoke-on-Terne,
Salop.

"CHARITY begins at home" is a very good proverb to remember in fault-finding. We do well to ask ourselves as Churchmen, what are our faults? what improvements can we make in our witness to the Truth? We cannot fail to be conscious that there are serious defects, both in the *spirit* in which the Truth is set forth and maintained by us, as well as in the *matter* currently set forth as the Truth: attention to these defects will probably best advance the recovery of those alienated from the Church. What seems mainly to be wanting in order to strengthen the Church's witness to the Truth, and to enable her to gain the ear and heart of the alienated, is increased spirituality on the part of her own members; and by spirituality, I mean love of Truth for its own sake. Truth being the revelation of God of Himself to us His creatures, all searching after Truth is searching after God; all devotion to the cause of Truth is devotion to the cause of God; devotion to the Truth for its own sake is devotion to God, because He is supremely good and true. How our perceptions of the power and beauty of Truth are deepened; our ability to discern between what is of *transitory* and what is of *lasting* importance is increased; our security of being led onward through the letter which killeth, to the Spirit which giveth life, is enhanced when the love of Truth for its own sake becomes the ruling motive of each individual effort in the cause of religion.

I. The *need* of spirituality, or love of Truth for its own sake, shows itself in the *spirit* in which we are apt to meet those who misunderstand, or object to our conceptions of the Truth. There is a want of a *charity*, which is quick to discern what is good and true in the opinions of others, which has *no other object* in view than that all should possess *the freedom*, dearer than thousands of gold and silver, which the Truth alone can give: which takes pains to be *just* to the opinions of those who differ, which seeks, in loyal courtesy to the Spirit that is in them, to make them feel that *due respect* is being paid to the measure of truth they hold, and to the general benefit of the witness they have maintained: and which, in stating and maintaining the truth is *definite, gentle, and suggestive*, seeking to expose error and remove it, not by controversy or denunciation, but by a *fuller exposition of positive truth*. If we had more love of Truth for its own sake, should we not trust *the persuasiveness of truth* carefully stated, should we not be more simple and suggestive in our exposition and less sharp in our treatment of disputed questions? We should not forget that the aspects of Truth are various, and that in dealing with a subject which is infinite and exacting in its obligations, in addition to our finiteness of apprehension we are each and all burdened with a heart that is perverse.

There is a want of courage in setting forth and maintaining the *sovereign claims* of Truth; in asserting those claims we need to be proof against all charges of being over-venturesome, over-dogmatic, or over-scrupulous; we may be so in pressing on others our conceptions of the Truth: but for Truth itself we must ever require, and maintain in word and deed, an absolute sovereignty; for It sacrifices of any cost must be

made and required; to admit any relaxation of Its claims upon the ground of sentiment, association, or infirmity, is to deny the love and justice of Him who is the Truth. Courage is wanted again in setting forth and maintaining the range of divine grace. There is a disposition in man to dispute and deny the range of grace as there is to dispute and deny the claims of Truth: as revealed in Christ the one is as universal as the other: by nature in all there is the lust of a fancied inclusiveness as there is the lust of a fancied independence: to these the Catholic Church has to object the revelation of a universally inherited grace and of a universal law of righteousness. It indeed demands a persevering courage to maintain, in opposition to the variously repeated limitations which are again and again asserted or suggested, *the love of God* in the grace of our Lord Jesus Christ, the freeness and universality of which grace has again and again to be maintained against the attempts to limit its reception, either to the condition of previous faith, or to the instrumentality of an external agent. St. Paul had the same difficulties to contend with, and felt his need of boldness to uphold this truth against the prejudices of the Judaism of his day. In a third respect courage is wanting in maintaining Truth, viz., the courage to search into the grounds of our own belief; the indisposition so to search is often occasioned by indolence or indifference, but, also, frequently it is occasioned by the want of the courage which love of Truth and confidence in Truth inspires; if we are in earnest in the cause of Truth we shall trustfully and courageously search into the grounds of our belief and the meaning of the phrases and expressions we have received and are accustomed to use, so that we may with readiness give an answer to every man that asketh us a reason of the hope that is in us. We shall not indulge in the weak, curt, and evasive reply, "The Bible says so," "The Church says so." Nothing tends more to hinder the influence of our statements, than the unreadiness to welcome inquiry into the foundations upon which they rest: it has been truly said, "Expressed doubt is often the birth cry of a true faith." Without we have tested our foundations, and realised the meanings of the forms of speech we use, we shall never be able to meet effectually inquiry or attack, and to transform them into an acceptance of the Truth. This *spirit of charity and courage*, so necessary in dealing with those who misunderstand or object to our conceptions of the Truth, can only be brought about and maintained by the love of Truth for its own sake.

II. Again, attention must be drawn to serious defects in what is set forth and maintained to be the Truth. Current theology needs clearer articulation on these points.

1. *The Universality and Supremacy of Divine Love.* The *unity* of the Divine Being. 2. The identity of the God of nature and of grace. 3. The identity of the Word made flesh, and the Word by whom "all things were made, and without Whom was not anything made that was made." 4. "That the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20).

Surely more thoughtful consideration of these principles would greatly enable Christian teachers to appreciate and accept with gratitude the later discoveries in physical science.

But I desire to draw attention to one defect, which I believe to be a

cause of untold damage in our dealings with Christian truth. The external Christ is preached, but is the internal Christ—the Christ within us—sufficiently set forth and maintained? The revelation of the Christ in him is the root-thought of St. Paul's life, the spring and motive of every effort in his apostolic work; "Christ in you, the hope of glory," is his message to the Churches. "I live, yet not I, but Christ liveth in me," is his confidence and glory. He discerned in the Christ Jesus not only the pattern man "whom God the Father hath sealed," but also the "second Adam," the "quickened spirit," the "incorruptible seed or word," the "new man" in every man. Until the twofold relation of the Christ with mankind as the pattern man and the life of every man is more fully set forth and maintained, the Church cannot be said to be fully witnessing to her Lord. We may know and preach Christ *after the flesh*, but we are not knowing and preaching Him *after the spirit*: we may be stoutly defending the truth respecting the *historical* Christ, but we are not maintaining the truth respecting the *universal* Christ: we are not maintaining His twofold aspect as the Son of God and the Son of man. Surely in the recognition of the Christ in us, we discern our Divine Sonship; in the recognition and cherishing of the Christ in us, we live our true regenerate life; in the setting forth and maintaining in word and life of that kingdom of God within us, we are witnessing to "the truth as it is in Jesus," and are hastening the appearing of Him, Who has been manifested on this earth in the life of perfect obedience as the Son of God, but has yet to be manifested as the glorified Son of Man. Is it over-sanguine to suggest that in a fuller setting forth and more loyal maintenance of this aspect of the Christ, as "the incorruptible seed or word" in every man—the Christ-germ which is the ground and law of our being as men, will be found a link to bind together in a fuller, more intelligent, and more appreciative charity, not only the various parties within the Church, but all seekers after Truth in whatever school of opinion they may now be standing?

III. How are we to acquire and maintain this spirituality, and this apprehension of the Truth which may conduce to so blessed an end? There is but one method—meditative study of the life and person of Jesus Christ. The secret of all true influence upon our brethren we know to be the union of our hearts with Him who is the Pattern-Man and the Life-giving Man. Our buildings will be of wood, hay, and stubble, our weapons must be carnal and ineffectual, if we be inspired, regulated, or sustained, by any other spirit than the Spirit of Christ: in this age of restless activity the Evil One seeks, in the engrossing entanglements of incessant toil, to shut out the continuous recognition of the Spirit of God as the Light and Life of all true work. How much clearer and fuller would be our perception of the Truth, how much more persuasive and intelligible would be our language, how much more spiritual the weapons of our warfare, if our hearts were more continuously in contact with the revelation of the Living Truth, the language of His parables and discourses with the people, and the principles of warfare which He permitted to Himself and His followers. Might not the homes of religious communities prove quiet resting places, from time to time, for those who feel the wear and tear of unintermitting toil upon their spiritual life, whether in domestic, civil, or parochial calling? There they might find the protection they need for a period of undisturbed meditation and communion with God, and opportunities for such

spiritual converse with others as they feel to be needful to preserve the balance of their lives, and to enable them to handle the Word of God more lovingly, loyally, and profitably.

I do not wish to plead for brotherhoods. I know that they must expect no favour, they have to win their title to respect, the prejudice against them is not unreasonable, their history has been a mixed one, they have been instruments of good and of evil—perhaps the evil in the past may be traceable in a great measure to two causes—(1.) The separation of their members from the parochial clergy, and the ordinary diocesan government through their relation with the papacy—that cause is now substantially removed. (2.) The mistaken notion that such communities presented the ideal expression of the Christian life. The right idea, it seems to me, of such communities is conveyed in the term “School of Prophets,” such is the name whereby my own diocesan has designated the brotherhood to which I belong. A prophet I understand to be one who is called by God to express some message or aspect of truth in the most expressive way he possibly can. The utterance of his message is the ruling concern of his life, and everything is set on one side that interferes with the expression of his message. St. John Baptist is an illustration. We have schools of Teachers, the Universities; we have schools of Pastors, Theological colleges. We want “Schools of Prophets,” for we are in need of prophets who, *freed* from the ordinary ties and toil of local work, may devote themselves more to the study of Holy Scripture, and thus be enabled to stimulate the spirituality of the Church, to blunt the asperities which, in the heat of ceaseless controversy, inflame party spirit, and to prepare the way for the appearing of the Son of Man in glory by a more vigorous setting forth and maintenance of the presence of the Son of Man in every man.

Such communities, with a position granted to them in the Church, are recommended in the Code of Canons lately agreed upon by the committees of the Houses of Convocation, and would, I venture to think, be found useful in gathering together and educating much valuable material now almost lost to the Church, in helping the over-worked parochial clergy by assisting in missions, sermons, retreats, &c., when invited to do so; in founding mission stations in neglected districts in great parishes, to be the nucleus of a future parish—and all from the nature of their constitutions at a most economical rate. These considerations, and others, which time will not permit me to mention, move me to think that the formation of religious brotherhoods will be found to supply a missing link in the machinery of the Church, both in respect of her own internal work, and in her efforts to recover those alienated from her through neglect, indifference, misunderstanding, or opposition.

MR. JOHN G. TALBOT, M.P.

I INTEND, in this paper, to confine myself mainly to our urban populations, and to those who may be described as alienated *from* the Church, but not *attached* to any other body. And I ask why are they alienated from the Church? Several reasons have been given and may be given. But these three seem to be prominent:—(1.) The extreme “respectability” of the

Church ; (2.) The want of elasticity in her arrangements ; (3.) The rapid and unregulated growth of secular knowledge.

1. "*Respectability*."—Let any one remember what was the condition of all, or nearly all, our town churches before any of the "movements" of this extraordinary century began, and he must acknowledge that they were very respectable, but that they were little else. I take London as the town which I know much better than any other. I can remember the time when anybody who did not pay for his seat, and was not "respectably" dressed, had a very poor chance either for kneeling, seeing, or hearing in tolerable comfort. In fact, when I try to realise what London church-going must have been to the poor not many years ago, I think it is rather a matter of wonder that they go at all. Packed as children in, or under, horrible galleries, banished as adults to remote corners, suffering in old age from cold and draughts, the condition of the "free sitters" was a truly hard one. And it certainly seems as if the church arrangers of those days did their very best to bring themselves under the condemnation of St. James, and said almost literally to the poor, "Stand thou there, or sit here under my footstool."

2. "*Want of Elasticity*."—I am not one of those who writhe under the Acts of Uniformity. On the contrary, I believe that they have done much more good than harm to the Church: if they have done nothing else they have prevented hasty, ill-considered changes. But, partly owing to the want of freedom, both of expression and action under which the Church has till lately laboured, partly owing to the extreme tenacity with which people cling to what they have been used to, especially in small matters, it was long assumed that the yoke of uniformity was much more stringent than it really was. Of course I am ready to admit that we want more Special Services, as for Harvest Thanksgivings, Dedication Festivals, Ember Days, Rogation Days, Missions, &c. Nor do I believe that it will be long before some of these, if not all, are granted. But when we are thinking of alienated classes, we must remember that the mischief of years cannot be undone in a day, and at the time when the alienation grew to the extent in which we see it, it cannot be said that there was any elasticity at all in any of our Church arrangements. The services in towns were few, long, and dreary; nor was any attempt made, except when a form of prayer was drawn up by authority for a fast or day of thanksgiving, to make any special claim upon the religious attention of a parish.

3. "*Knowledge (simply secular)*."—Besides the deficiencies to which we must plead guilty in the Church itself, we must not forget that the classes we speak of as alienated have increased in knowledge to a remarkable extent in the course of the present century. It is hardly necessary in these days, and before such an audience, to disclaim any jealousy of the spread of education. And certainly the Church is admitted to have done her full share of the work alike in the days when the State neglected or encouraged it, and in these when she insists upon it. But it is no disparagement of knowledge to say that it has its perils and temptations; nor, again, that whilst to many minds secular knowledge is attractive, religious knowledge has not always to the same minds the same attraction; nor yet that it is comparatively easy to learn how to scoff, whilst it requires patience and humility to learn the foundations of belief. Until very recent years, I suppose that scarcely any children in our large towns were taught in

elementary schools without some knowledge of the rudiments of Christian learning. And yet we must remember that school time is soon over; as the mind expands there is often, and there *was* oftener, no teacher of the highest learning; whilst the vicious and the infidel are always at hand to sow their seeds on the soil which others have prepared. To be smart, sceptical, independent, this is always easy, and such a disposition has special attractions for young men living in towns; and when youth is past there is often little time, little inclination for patient study. The practices of religion, even if they existed in childhood, are only too quickly lost in a youth neglected by religious influence, and then the instincts of habit become terribly strong when they are united to the tendency of our nature towards selfishness and vice. It must never be forgotten, when we are speculating upon the causes of alienation from the Church, that underneath all we name lies the master-key of much of our neglect of religion, whether we are in theory "alienated" from it or not, viz., that its restraints are inconvenient, and its precepts require the subjugation of self.

II. How then—this is the important question—are those whom we sorrowfully confess to be alienated to be recovered? If I were to answer in a single sentence, I should say, by the Church being true to herself and her high calling. And in a few suggestions I propose to make I hope to suggest nothing but what the Church of England, as a true branch of the Universal Church of Christ, has already done in theory, or may do without the surrender of one of its principles.

I. *Equality in worship.*—Following the order of the three causes which I have selected, I would say the first remedy is the recognition of true religious equality. I do not stay to combat false ideas on equality. But no false ideas must tempt us to forget that there is a most true sense in which we are bound to contend for absolute equality. I believe that as few things have tended more to produce neglect of church-going than inequality, so few things can be so remarkably proved to revive it as equality. And I would suggest, that, considering the very few directions which the New Testament gives for the forms of worship, it is a remarkable fact that an inspired Apostle, in the passage I have before referred to, lays down (at least, inferentially), as apparently of the essence of Christian worship, the great importance of equality in places of religious assembly. I do not disguise from myself the great difficulties which meet us practically on the subject of Appropriation of Seats; but I do earnestly maintain that the true policy for the Church is to have all her holy places free, and (even more important in my mind) to make no distinction between one class and another in the house of God. I would give two illustrations to justify what I have said from my own experience. Any one who has known Westminster Abbey will acknowledge that it is one of the few churches in London in which you meet working people in their working clothes. Why?—the services are not what are called "popular;" it is not particularly easy to find seats. Is not one cause, at least, that no one dreams of paying for a seat in the Abbey, and that till you approach the choir stalls, all seats are equal? I know another church in Westminster, the congregation of which is not particularly large, nor any of the accessories specially attractive. But for many years it was remarkable for a large *proportion* of poor worshippers. This was

the more to be noticed because the seats were not all free ; *but they were all equal*—and many of the free seats were exactly as well placed as those for which payment was made. I should much prefer everywhere all being free ; but, at least, I say, let all be equal.

2. *Greater freedom of arrangement.*—Greater freedom in church arrangements is another means of success which we must not scruple to use. We must build more cheaply and use our buildings more frequently and more popularly. I am sure every one here must know cases in which the Church has lost its place in a parish because in some outlying hamlet, afterwards, perhaps, grown to importance, a brick building or two have been put up for worship which is not hers. It was thought till a short time ago that though we might all *live* within brick walls, we *must* worship within walls of stone. So where a “good substantial” church could not be built, none was built ; and we know the result. Some of the superstition remains, but we must sweep it away. Never meanly, but often cheaply, our places of worship must be in many places built. And in large town parishes (country too) we must have as many of them as we can serve, remembering that in towns the poor will seldom go *far*, and that, of course, the less accustomed they are to worship the less trouble will they take.

A mistake has also, I believe, been made in building *large* churches in poor neighbourhoods. Those who are unaccustomed to go to church are more likely to come to a small building than into a large space which looks alarming, and may often be comparatively empty. In a small building, a small choir, and the responses of a few, are more hearty and effective than they can be in one of the spacious churches which have been so much in fashion.

The services must be as bright and hearty as they can be made. The Prayer-book gives more scope for variety than is commonly imagined ; but in mission-rooms we are not confined to the limits of the Prayer-book, and we should not scruple to use any devout forms which experience has recommended, nor should we be alarmed at the use of unwritten (I prefer the word to extempore) prayer. I make this distinction because, as most speakers will agree that, however undesirable it is to trust to written addresses, it is quite as objectionable (except in cases of necessity) to speak without preparation, so I am sure few will be found to recommend that we should lead the prayers of others without preparing the words in which we are to pray.

A very important branch of the question of elasticity in Church arrangements is the association of the laity for Church work. On this head there can be no question that the Church of England has been in past days, and still is in many places, woefully deficient. And I think the loss sustained by the want of such organisation may be mainly proved by the happy results which have followed the employment of another system. There is nothing, except, perhaps, the question of free seats (I am not sure whether even that exception should be allowed), on which there seems to be such absolute unanimity amongst successful Church workers, as that people of all ranks are stimulated, improved, gratified, by having Church work found for them. And need I dwell upon the enormous addition to the Church strength of a parish which is gained, when, instead of the one, two, or three professional representatives and supporters which the Church possesses,

she can claim a body of men and women whose deepest feelings and whose active interests are bound up with the practical working of the system? I doubt whether it is too much to say that if we can imagine such a state of things as every parish in England with its association of lay-helpers in guild, or brotherhood, or organisation of any kind working with and under the clergy, dissent on the one side and irreligion on the other would have been practically excluded. Towards such a consummation, however remote in our days, however, perhaps, it may be impossible to obliterate the traces of past neglect, it is our happy privilege in these days to work. And as the best help which I can give, having such slight experience of my own, I will add a few instances of the recorded success which has attended earnest, self-denying, systematic, prudent work of this kind.

The Rev. G. Gainsford of St. Saviour's, Hitchin, has worked his parish between six and seven years on what we may call the "guild" system. His population is 1500, of whom 1000 are artisans, chiefly connected with the railway, and 500 are agricultural. He has no middle or upper class. He has 250 communicants, *i.e.*, one-sixth of his population. He has 100 communicant members in his guild (besides eighty children in a junior department); and he states that this Church corps (if I may so call it) not only find this corporate action useful for their own lives, but they do the work of the parish in such things as school teaching, mothers' meetings, clubs of various kinds, and choir work. Some devote themselves to the difficult task of urging church attendance upon the negligent; some bring children to baptism, answering for them at the font, if there be a lack of sponsors; some bring candidates to confirmation classes; others, again, do a most necessary parochial work, *viz.*, the organisation of healthy and innocent recreation. Mr. Gainsford is one of many who have organised their parishes in this way. I have no doubt he will gladly give information to those who may desire it as liberally as he has to me.

The Rev. P. Marshall, writing from Manchester, ranks among the chief means of recovering the alienated classes "The giving to men of the working class a definite voice in the affairs of the Church. I have a Church Society worked by laymen, and I find that where power is real interest increases."

The Rev. J. Brame, Organising Secretary of the A.C.S., writing from Manchester, says: "I have known many instances where two or three men have been formed into a small association, meeting once a week for prayer, and making it an object of their life to bring so many of their companions to church, and the success has been very great: we want to get at the people through each other."

The same correspondent gives some very remarkable instances of Church progress, of which I can only quote two or three. One of the most notable is the parish of Leigh, near Manchester, where at the time of the late vicar's appointment in 1839, out of a population of 11,000, the average number of communicants was only thirty-four, the monthly offerings 11s 6d. There are now about 300 weekly communicants. The parish church has been rebuilt at a cost of £10,000. By a public vote of the parishioners it has been made free and unappropriated for ever. It is filled, often crowded, with working people.

Another instance of Church progress is to be found in the parish of Horton, Northumberland, where in 1860 there was one church, now

there are three ; church accommodation then for 300, now for 800 ; school accommodation then for none, now for 380 ; the church congregation was 50 to 70, now 700 : the number of communicants was 12, now 200 ; the number of communions in the year was 4, now 70 to 80.

Again, at Walkley, St. Mary's, in Sheffield, I am told, " is a population of skilled, frugal workmen, living in their own houses, built by means of building clubs, &c. The church built within the last few years is well attended and well supported by them. A very good proportion of the population, all working men, attend church, and take a great interest." £146 was collected in the offertory in 1872, of which only £6 was in gold.

In Worsborough, St. Luke's, which was " a district inhabited by a very rough and godless population," the result of the work of a curate for whom a grant was made by the A.C.S. is described to have been remarkable. There have been over 200 adult baptisms ; a church has been built, to which the working people have liberally contributed ; there is a large and enthusiastic congregation and well-filled schools. On their first dedication festival, in 1875, the church is described to have been " filled with colliers and others of the working class, all most deeply interested in their church."

Many other instances have been supplied to me ; but I will not weary my hearers with repeating them. I am bold to say that the conclusion of my correspondent is that to which a careful consideration of facts leads us irresistibly, " Wherever there is earnest, persevering work, the Church wins her way."

I have spoken incidentally of the A.C.S., and I hope it is not alien to the proper tone of a Congress paper if I here bear my testimony to the admirable part which that society has taken in the recovery of the alienated classes. One important branch of Church work, to which its energies have been lately specially devoted, I am obliged to pass over very lightly, *i.e.* special missions. But the most experienced in this work are those who most testify to its value. These missions have been conducted with a very singular degree of moderation, and especially with a refreshing absence of party spirit, not always seen in great religious movements. If any one, out of very many examples, may be quoted, I would ask special attention to the recent mission at Leeds, the accounts of which would alone have prevented any candid man from despairing of the future of the Church.

III. Into the remedy for the last of the three causes I do not enter at length. It will be discussed by those who speak on the question of literature. But I would urge that definite religious teaching, teaching of the heart as well as of the head, teaching of the teachers as well as of the learners, teaching not so much against error, as of the grounds of definite truth, should be an essential part of the work of every Parish Priest. The Church must sympathise heartily with all the cultivation of the intellect which is true, modest, earnest. It is the glory of our branch of the Church of Christ that whilst she adores in humility the mysteries of the faith, she seeks pre-eminently to lead her members to offer to God a reasonable service. And my belief is not less than my hope, that, unless she be hampered by external aggression, she will each year more develop those wonderful resources which have been given to her. Her system, when it is fairly and legitimately used, will commend itself, as it has

commended itself, to all classes of the community—and she will extend her blessings to all—by counteracting in all the selfish tendencies of our nature, and recommending to all classes a pure faith as the only permanent spring of a virtuous and noble living.

ADDRESSES.

LORD FORBES.

You will all remember the answer given by a wit to a young man who wished to point out that they were both engaged in the same work, and said, "We row in the same boat." "Yes," replied the wit, "but not with the same skulls." We all want to row in the same boat, to use to the utmost the power, and truth, and strength, we possess in the promotion of Christ's holy Church, and we all wish to reach the same goal, but how different is our conduct from each other? If I may be allowed to use a nautical phrase at Plymouth, I would say that the difference arises from so many persons paddling their own canoes. The Church ship would run down these canoes, and after giving the occupants a good fright, then take them on board and give them an oar and teach them to pull away down along the straight and narrow way, the way of faith, the path of truth, the way of the Church, the way of the Lord, the way of heaven. How is it that with one Bible we all differ so much? We know that unity must be found within the Word of God, but how is it there is so much division among Christians? Ever since the Reformation there have been numerous splits in the Church; but I am not one of those who wish to run down in any sense the Reformation; it was, I think, conducted upon the best and truest principles, it was conducted upon true conservative principles—being merely a sweeping away of what had been wrongly added and a return to primitive practices. And neither am I one who wishes to separate Church and State. If the Church and State are separated it will make no difference to the Church, for the Church of Christ is "founded upon a rock" immovable. I have no fear for the Church, but I am afraid for the State, and for that reason I have no wish to see the separation. But how is it that people treat the Bible so differently? no fresh revelation was given at the Reformation. Why, then, have so many branches of the Church been formed? Then, again, why does the sceptic try to undermine the faith of Christendom when he has no creed of his own but that of pulling down and destroying? We know perfectly well that the Word of God and the works of God proceeding from the same author must be identical; and when we read in the Psalms, "The Lord's name is praised from the rising of the sun until the going down of the same," we praise the Lord God for the light, the light by day and the light by night; and we pray that we may have light to believe God's holy Word. How is it that with one Book of Common Prayer we are so different? There must be unity in the Prayer-book—I am not going to raise any "burning question" now, although I should not shrink from so doing in the proper place and at the proper time. I do profess to have studied theology, but now is not the time to enter into that matter. There must be unity found somewhere, but how it is to be found I will not enter upon just now. What I wish to put before this large intellectual assembly is the best means to recover the alienated classes; and the best means in our power is first to acquire true and definite knowledge of religious questions ourselves, and then impart it to others. Let me entreat you of the laity who are willing to co-operate with the clergy, and I rejoice that the clergy are quite willing to accept your help, let me entreat you to endeavour, as far as you possibly can, to acquaint yourselves with the real truths. We, the laity, have a right to stand up and express our opinions, but only on the condition that we understand the subject we speak about. I advise you, then, to do as I have done myself, study good theology, read the primitive fathers and the best English divines, and above all study the best commentary on the Holy Bible you can get. Then you must study carefully, and follow the teachings of the Prayer-book of the Church of England. That is the first point I wish to touch upon with regard to the recovery of

the alienated classes; acquire definite knowledge yourself, and then endeavour to impart it to others. The second point is more minute, but it involves a great subject. It is, Have free and open accommodation in your churches, for you must not erect a barrier to the poorer classes. I will, therefore, bring before this Congress the London Free and Open Church Association. Lord Nelson, who is the president, and who has undertaken the subject, has kindly allowed me to take it up and to say what I can about it. I will tell you the objects of this association. This is most important. They are fourfold, namely: To maintain the equal right of all parishioners to the free use of the parish church; to restore to parishioners churches now closed or privately appropriated; to promote the building and endowment of free and unappropriated parish churches; and to revive the weekly offertory in substitution for pew-rents, and to promote the opening of churches every day in the week for private prayer. I will only tell you what the last report of the council says. It says that the council have the satisfaction of recording the gradual but unmistakable spread of the principle of the association not only in England but in America. A letter has been received from Philadelphia, and it tells us that in one diocese, the diocese of Maine, the Bishop says there is only one "pew" church in his diocese, and all the new churches to be built it is understood are to be free and open; and he thinks it is scarcely necessary to establish a branch of the association there. When there is only one "pew" church in England I think this association may well come to an end. Let me now, in conclusion, say how glad I am to be present; I have come from the north of Scotland nearly to Land's End on purpose to be present and take part in the proceedings of this great assembly. I also flatter myself that I shall see some of your beautiful scenery now I am down here. I am glad we have met here to consider questions of principle, and not merely to discuss details. We have met here as brethren not to discuss minute points, and I have passed these points over, not from any want of courage, however, for if this assembly had been a thousand times larger I should have said what I wished to say. I think we are met here on a larger and more important basis. Then, let me say that as we have met as brethren let us part as brethren, and let me say as Plymouth brethren, and that in the highest and noblest spirit, and the firmest and deepest meaning of the word. The keynote of what I have ventured to say to you is contained in the lines of one of the hymns we sing at these meetings—

"The Church's one foundation
Is Jesus Christ her Lord;
Her charter of Salvation,
One Lord, one faith, one birth."

THE REV. THOMAS HUGO.

I HAVE been expecting with the address of every preceding speaker to hear my subject anticipated, and I cannot but express my surprise at the manner in which each has uniformly missed it. Surely the most obvious way of recovering the alienated masses is by out-door preaching. It was our Master's own mode of evangelisation—"Go ye into all the world, and preach the gospel to every creature." We have to deal with men whom books would not reach—men who would not go into a church or a schoolroom, or into any building whatever, for religious purposes. These people would not come to the Church, and the Church must go to them. It was a common failing, not only with Englishmen, but with men all over the world, that they liked talk, they liked to hear men speak to them, especially when the odious book was not held before them. My own experience in this matter is somewhat large. I have had the happiness of serving during my diaconate and several years of my priesthood among the masses in Lancashire. These masses were as heathen as those of whom St. Paul drew a picture, in immortal, though dreadful colours, in the first chapter of the Epistle to the Romans. I know the mobs of London and Lancashire well, and I give you my word of honour as a Christian

priest that there is no difference between them and the people whom St. Paul portrayed. Thus, as a matter of course, we have to look at these masses as simply heathen. And how are we to get at them? My first experience in this matter was an interesting and beautiful one. Walking, after a toilsome evensong in the city, to my home in the suburbs, I saw, as I drew near the "Angel" at Islington, a man lecturing to a crowd of people. As I approached, I heard from the speaker the most horrible words a man could possibly utter—words with which I will pollute neither my own tongue nor your ears. When the performance had come to an end, I begged permission to say a few words to the people. I was not permitted at first to open my mouth; and so I resorted to a little bit of claptrap. I told the meeting that Englishmen at large were men of great excellence and fairness, and as they had been listening so patiently to the lecturer, I begged them, for the sake of conscience, goodness, and honesty, to hear a parson for a few minutes. This succeeded. It would be out of place to tell you what I said to the people—you know that already. Happily I succeeded in producing such an effect on them that they asked me to come on the following Sunday and talk to them again. I did so, and went there every Sunday evening until the evenings became too dark, and I was unwillingly obliged to give up that which I had no doubt in the world produced excellent effect. I have at least had the unutterable happiness of knowing that two of that multitude conformed to the Church, and were among my most devoted followers. I may add that I knelt by the bedside of one of them as his soul passed into the other world in the faith of Christ. But the great thing I wish to speak about on this matter is, how is this work to be done? First of all, the preacher must make himself heard. It is of no use talking as one talks across the dinner table. And here I presume that some men's consciences will suffer a passing qualm, inasmuch as they perceive that their own preaching is something to be compared to dinner-talk rather than open-air speaking to a mass of men. Of course, a good voice is the gift of Almighty God; and all men are not gifted in this particular alike. I would, therefore, recommend every man who cannot speak to a multitude on every side of him to take his stand against some high wall, and, no doubt, he will make himself heard by the aid of such a sound-board. Then, it will not do to condescend to the people. A mob, in London at any rate, want no condescension from anybody. The London working man is quite as much "up" to many things as the majority of clergymen. I have many times met working men who could tell me much more than I knew before about politics. I venture to say that I could bring several working men into this assembly, and make them prove that they know much more of the Eastern Question than anybody present, or, indeed, than was known at all. But you should not allow yourselves to laugh at these men. They have not jumped to conclusions; they have carefully investigated the subject; they have got it either from the columns of the ha'penny or penny paper, or from the talk of other and learned people; and, as I said, they bring so much sagacity and acumen to bear that unless those who argue with them are up to the mark they have no chance of success. Then you must be very careful to speak plainly. Theological language is not often to be used, or strict dogmatic terms, without explanation. You must know your own tongue if you would talk to the people—not suppose that English means anything, and that anything means English. You must know what you are going to talk about, and express it clearly, and, therefore, agreeably to the people. Let me recommend to you to be always conscious of the presence of the demon Tutivallus. That was a being whose name you will find in no classical author; but our mediæval forefathers meant by him a demon who stood by the priest's side whether at the altar or in the pulpit, and maliciously took down all the words that were badly abbreviated or left out—all those little words which so many people think count nothing in the construction of a sentence, but which are after all the main joints and sinews of the whole. Beware of the fearful retribution which this horrible goblin will inevitably bring upon you if you offend. And now I hear the

warning bell. How I hate that "*tintinnabulum inexorabile*." How little can I say with the canon of old, "*Quam pulchre sonat! Quam dulce resonat! Quam mirifice delectat aures!*" Still it has given me one good hint—a sermon must be short. "Short and sharp" is the definition of a good sermon. Queen Anne, intending to compliment an eminent divine who had been preaching before her, said, "Oh, doctor, I wish you had had time to make your sermon longer!" "Please your Majesty," was his reply, "if I had had time, I would have made it shorter." In conclusion, let me observe that the Author of the Divine Word has promised that it shall not return to Him void. It will always produce fruit, even when unaccompanied by human elements of success; but I believe that the proclamation of that Word in the way I have been describing is sure to succeed better than any other plan for reclaiming the alienated masses.

THE DEAN OF RIPON.

I WISH in a few words to make my remarks practical, and to direct the attention of the Congress to one part of the subject which has not been handled by former speakers. Very little has been said of those who have been alienated from the Church, and have joined the ranks of Nonconformists. The question naturally arises, why they have become Nonconformists? We may suppose the case of a farmer taking a walk round his field and finding some of his sheep gone astray. What will he do? He will probably do three things. First, he will examine the fences and discover the gaps by which they have got out, and will at once give orders to have them stopped in order to prevent the sheep which remain from following their truant companions. Secondly, he will go after the stray sheep until he finds out where they are. And thirdly, he will seriously reflect whether he may not have been somewhat negligent, in keeping the flock too long upon fallows and stubbles, until they were almost driven to break through into a neighbouring green field or aftermath where they could get a good bite. This will suggest some practical thoughts with reference to our present position in the Church of England; for we cannot conceal from ourselves the state of things which some of us are old enough to remember. I would illustrate it by an anecdote. Some years ago a clergyman of the old school, not very spiritual in his life or successful in his preaching, found his church one Sunday afternoon unusually empty. The clerk informed him that the whole parish was assembled upon the village green, listening to a Methodist preacher. This was an insult too great to be borne, and the clergyman arming himself with a sheet of paper and a pencil proceeded to the spot and began to take down the names of the wanderers. The preacher finding that his congregation was disturbed, turned to the clergyman and said, "Rev. sir, will you allow me to repeat to you a nursery rhyme—

"Little Bo-peep has lost her sheep,
And doesn't know where to find them;
Let them alone," &c.—

I need hardly say that the clergyman put up his sheet of paper, and returned to his parsonage a wiser man. This no doubt has been the experience of many clergymen, and points at once to the first and obvious lesson to be learned from it. If we would keep our people from wandering, there must be life in our ministry. It is in vain for us to talk of Church authority, if we have not the power of Christ witnessing to our spiritual life and ministry among the people. Time will not permit my enlarging upon this point. With regard to the Nonconformists, I believe that our differences are not so much doctrinal as social. With the Baptists and some of those who are called political dissenters, there are great differences, but as regards the bulk of the Nonconformists it will be found that taking the broad basis of Scripture and the Thirty-Nine Articles we shall be found to agree in the essentials of divine truth. Our greatest difficulty no doubt is, that the Church has a preference in position and dignity. We cannot avoid this, neither can we get over the social inequalities which exist and always will exist in-

dependent of this; they may and must be met by character, education, intellectual advancement and sterling piety. But there is one branch of the social question which we do well to consider. We are charged sometimes with visiting the upper classes and the lower classes, but that our personal ministry is not among the middle classes. There is much truth in this, and if we complain of the want of co-operation on the part of the laity, the remedy will be found by seeking more social intercourse with the middle classes. Let them be employed as secretaries and treasurers of our parochial institutions, let them become Church officers and helps as we find them described in 1 Cor. xii. These agencies have the sanction of the Holy Ghost, and we may expect the divine blessing to rest upon all who are fellow-labourers with us and servants of the Church. I would say, let us open our houses for devotional reading of scripture, for soirées, at which missionary and other religious work, or subjects of moral and intellectual interest, may be introduced and talked over. Let us have social prayer meetings, and bring people together who will offer up prayer among themselves, without the intervention of the clergymen, and thus draw the members of the congregation together in a spiritual fellowship, and by so doing we shall get their confidence in proportion as we repose confidence in them. I believe it is with a parish as with a school; the largest numbers will be found where there is the best master. As one who has ceased to be a parochial minister, and who is now enjoying the office of a dean, which some are pleased to count as a sinecure, I may be permitted to say that if a life of more than forty years in parochial work is sufficient training for a higher position, I have had some experience of this important subject. I went to a parish thirty-five years ago, and upon my first Sunday as I went to church, found three congregations of dissenters holding their service. When I left that parish, I am not aware that there was a single dissenter in the place. Nor do I think that cathedral life should be a hindrance to our position with regard to Nonconformists. There is as large a field for work in a cathedral as in a parish church. There is larger space for a congregation, there is a beautiful and well-ordered service, and there is no reason why as good a sermon should not be preached in it as in any church or chapel in the kingdom. We had last Sunday in Ripon Cathedral! as good a sermon as any one would desire to hear, and from what little experience I have had of the work, I feel sure that under the eye and sanction of our Bishops, cathedrals may be made to be vast agencies of spiritual life in the Church.

DISCUSSION.

The CHAIRMAN.

I SPEAK to the speakers only, but I do feel it to be my duty to read out the subject we are supposed to be discussing. "The best means to be adopted for the recovery of classes alienated from the Church, *inter alia*, the formation of religious societies consisting of clergy and laity, for training and supplying preachers and catechists." I have twenty-four cards sent in, and I do hope that no one will occupy the time of the Congress unless he intends to speak on the subject before us.

The HIGH SHERIFF OF DEVON.

I REJOICE, as a layman, to be present this day at this Congress, because I believe that much harmony and peace and union between parties will result from it. The president of this great meeting need have entertained no fears, for I feel sure that the result has been good. I congratulate the Mayor of Plymouth in having this noble hall consecrated by such a gathering, and I congratulate the clergy present, for I never have heard more eloquent or earnest addresses. Now I will go to the question, for, as laymen, we can see and hear much that the clergy may not be told, or are able to see.

Where the full gospel of Christ is preached faithfully, and in short addresses by the clergy, where there are Bible classes and prayer-meetings in cottages or schoolrooms, I believe there will be very few that will desert from their churches, and that Dissenters and Nonconformists will have very little to do with Churchmen in such a parish. But where we have only long treatises or moral essays, and expositions on incense, and music, and flowers, and decorations, &c. &c., I am quite sure that the people of England require something more spiritual to feed their souls with. I will give you a text which I am sure my clerical friends will agree with me in saying is a most important one. I mean the last words of our blessed Saviour to His disciples when they came down from the Upper Chamber: "When I am risen again I shall go before you into Galilee." When the Saviour had risen, the angel of the Lord said to the women at the sepulchre, "Go tell My disciples I go before them into Galilee." It was a question of great excitement as to what was to be expected. Then they went and met their blessed Saviour on the mount. What were the important words our Lord then said? (the same which I heard from Canon Miller in his beautiful sermon, and which ought to be made use of in almost every sermon), "Go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost," (and He gave them the promise) "Lo, I am with you always, even unto the end of the world."

THE REV. J. F. KITTO, M.A., Rector of Whitechapel.

WHAT you have just said, Mr. Chairman, is sufficient to make me feel that I occupy a delicate and dangerous position. I am afraid that it would be extremely difficult at the close of the meeting, to attempt to recall the attention of the Congress to the subject of the afternoon, which, I venture to say, has almost been lost sight of by so many previous speakers. But I hope I may urge the experience of ten years amongst the people of the East End of London, as a sufficient reason for my addressing you; and I want, in the first place, to make my protest against the very prevalent opinion, that the working classes are utterly alienated from religion or from the Church of England. I should be ungrateful, indeed, if I did not cheerfully acknowledge the very valuable help which has been willingly and constantly rendered to me by members of what are called the working classes. One reason for the common misapprehension is, that when a workingman takes to attending church—as Mr. Spurgeon remarked the other day—he puts on a black coat, and then he is not very easily to be distinguished from the classes above him in the social scale. But, of course, I know that there are many persons amongst the working classes who are alienated from the Church and who need to be reclaimed. There are some persons who seem to think that free and open churches would solve the difficulty. Now, I am not an advocate of free and open churches, though I believe that in many cases they may be desirable or necessary. But I do say this, that you may build as many churches as you please, you may make them as large and handsome as you like, you may throw them open and make them absolutely free, but you would be unwise to expect that this alone would bring the working classes into them. Indeed, amongst these classes there is a strong feeling, which I know is not so prevalent amongst the wealthier classes, that they like to go into their church, knowing where they are going to sit, and that they have a right to sit there.

What we do want is, first of all, greater elasticity in our services. Our own ordinary service, beautiful as it is, is not adapted to the tastes and necessities of the alienated classes. You must remember that the working man's life is an active life; he is not accustomed to sit still long together without he has a pipe in his mouth, and he soon becomes restless and uneasy. You must, therefore, have short and hearty services, with earnest and vigorous addresses. This was one reason, at least, of the marvellous success of that religious movement which made so deep an impression upon England last year.

Then, again, you must give every man some work to do in order to quicken his

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interest and develop his spiritual faculties. A short and well-known story will illustrate my meaning. We are told that a Russian traveller journeying alone through the cold and inhospitable wastes of Siberia, found to his alarm that he was being gradually overcome by that fatal drowsiness which so frequently in such climates ends in the sleep of death. Suddenly his attention was aroused by the stumbling of his horse, and he discovered another traveller lying on the ground, apparently almost dead with cold. At once his active sympathy was aroused, and by his vigorous efforts he succeeded in rousing the dying man. Nor was this all. For by the endeavour to restore a brother's life, he had preserved his own. Translate this act into the language of Holy Scripture, and you have the precious promise, "He that watereth, shall be watered also himself." Apply that promise to the subject of this afternoon, and you have the claim of every soul to do some work for God, that he may secure the promised blessings. And if you will give men work to do, you will find that you have fixed him in bonds so tight that he will not easily fall away. Thus further, if you are to secure the working classes, you must show them that you are not afraid of them. Go to them in a plain, honest, and straightforward way, without undue flattery: don't be afraid to call a spade a spade, and in this way you will win their confidence to yourself, and gain them for the Church. But, above all, we must be earnest and faithful to our cause. There must be no half-heartedness, no unreality in our own religious faith, or the working men will not be slow to detect the imposture. There must be a clear setting forth of the personal love of a personal God, "One who loves them, and has given Himself for them." Let us preach Christ and Him crucified in all distinctness, and we shall not have long to deplore that the working classes are alienated from the Church.

EARL NELSON.

It appears to me that one of the answers to the question put before us, "How best to win back the classes alienated from the Church," is that all of us should recognise that there are really some alienated classes to win, and that it is our duty to bring them back. It is acknowledged by State law that all the people are under the ministrations of the clergy of the Church of England, and it is acknowledged by the Christian Church, by its claim to be the Church of all people, and unless we teach them all we are not doing our duty as members of the National Church. There is another reason why we have failed to bring back the alienated classes to the Church, and it is from being too much taken up with those classes who already belong to her. The Church recognises two offices for her clergy—the pastoral office, and the missionary office, and I think the clergy to a great extent are too much taken up with their pastoral duties towards those they have already won, so that they forget and neglect the missionary office towards those that are without. We have thought that the old-fashioned morning and afternoon services ought to satisfy everybody, because they have satisfied so-called respectable people. We have now legally the power to shorten the service, which enables us to have more services, and of different forms to suit all, and they should be utilised. I will not make this a free and open Church discussion meeting, but I do say this, that those who have not thought it right to have their churches free and open, ought to take very good care that at least at some services their churches are free and open every Sunday. It comes to this—if we are to get at the alienated classes, we must have different services suitable to their tastes, and at times suitable to their convenience. This work, of course, calls for more clergy or more preachers, or else it is impossible to have these extra services. There is one way by which laymen can help in this matter. My own clergyman has three or four services a-day—it is but a small parish—and he can do it because a layman always reads the lessons. At a recent meeting of the Salisbury Diocesan Synod, a committee of clergy and laity was appointed to draw up suggestions, some system of organisation of clergy and laity as evangelists from all classes of our people. The report of that committee is not yet published, but one suggestion

made was that opportunity should be given for affiliating laymen for instruction. At one diocesan theological college, such an order should be prepared to help in missions in the country and town parishes by out-door teaching. Many of those who are alienated from the Church will at first listen to a layman who will not go to the clergy. I remember a story of something that happened at Leeds. There was a mission going on with great success, conducted by the Cowley Fathers. The present Bishop of Ely, in conversation with one of his working-men communicants, found out how really it had affected the working-classes, and asked, "Why do you all come to the mission, and yet not come into the church?" The man replied, that they considered the clergy as paid officers of the State to watch the working-classes, and when the vicar pointed out how miserably paid the clergy are, and that many were at Leeds working for nothing, the man said it was all the same, they were looked upon by the people as officers of the State. To win the masses we want missions, and I therefore urge you to continue mission services, with lay and clerical helpers, and have free and open churches and services in form, and at times, suitable to those you hope to win, and then you will win back the alienated classes.

MR. CHARLES POWELL.

I PRESUME that by the term "classes alienated from the Church," we are intended to understand it to mean the mechanics and labourers of this country who are generally termed the working classes or the poor. Why the distinctive term "working men" should be affixed to those moving in a lower sphere in society, I know not. For my part I believe any one who works, either with his head or his hands, is a working man; and if this be admitted, what an immense body it is that composes the working classes. For I suppose that no one will deny the just claims of our English clergy to take their rank among the most hard-worked men of our day. But by the expression "working men," it seems to argue that it is only the mechanic and labourer who work hard and do their work well. I am happy to say that the former inference is not true: there are many others who work hard and well.

Well, granted that we understand who are meant by the working classes, and that these have been alienated, the next question is, How have they become alienated? We must clearly understand this before we begin to take steps to recover them. Just as a doctor feels our pulse and inquires into our condition, before he prescribes the physic that is to restore us to health again.

There seems a special fitness in one who has belonged to the alienated classes informing this Congress how they have become alienated from the Church, and what a large number of the recovered ones are doing for the recovery of the rest.

The chief thing which has tended to keep the poor man from the Church, is that *abominable pew system*—a system that has done more to retard the recovery of the alienated than all the years of neglect in pastoral care put together. The pew system has said to the poor man, This place is not for you, but for your richer brethren who can afford to pay. Is it to be wondered at that, generation after generation, they have taken the system at its word, and stayed away?

The first step to recover the alienated classes was, when good Churchmen began to build free and open churches, where seats were free to rich and poor alike, and to sweep away the pews in churches already built. The next step was, when the clergy began to make the services of the churches more attractive, by surrounding them with such things as are pleasing to the eye and ear. It is an old saying, that doubtless many have often heard repeated, that the nearest road to an Englishman's heart is through his stomach. This may be true in a *sense*, but in matters of religion his heart is more easily touched through the medium of the eye and ear. My own personal experiences supply the illustration; hence it is that, according to my own experience, it is of the highest importance that, if the alienated classes are to be recovered, the encouragement of beautiful services and the attractive surroundings of

worship should be introduced into those churches which do not have them, and maintained in those which have them already.

I was, by God's providence, some years ago directed to a church which had these beautiful services. I was then a member of the alienated classes, but was speedily "recovered" by the aid of these cheerful and beautiful services that I have named. Therefore, you will confess that I at least have good grounds for speaking of such services as a very powerful means of recovering the alienated classes. I ask your pardon, sir, for speaking of myself; I do so only because my case is, to my personal knowledge, that of thousands of working men like myself.

I might mention various other means, by which alienated classes may be recovered, but the speakers who have preceded me have considered some, and those who will follow me will mention others, and they are much better able to do this than myself; so I will confine myself to one point.

Only about a year ago, some of us Church working men in London thought we might do something in support of those principles of the Church of England which we had learned to value; and agreed to present a memorial to Convocation, asking that body to take action upon a question which at that time we were deeply interested in. In a very few months we managed to get no less than 14,000 genuine working men's signatures to our memorial. This great fact convinced myself and colleagues that the working classes of this country are not really so much alienated from the Church of England as some suppose them to be; but have simply been discouraged and neglected. What they need is encouragement and attention. Do not, sir, for one single moment imagine that in thus expressing myself I am finding fault with the clergy and their helpers in pastoral work. The fact is palpable, and cannot be denied, that the working classes are difficult for the clergy to reach, owing to their prejudices; therefore, I am assured that if the body of working men in our towns are to be recovered for the Church, we ourselves must be the chief means of first breaking ground amongst them. In other words, that we who have learned to value Church doctrines and privileges, should each one in their several workshops try to act as a missionary, and by quiet conversation and by influence endeavour to drive away the misconceptions which now exist in the minds of our less informed brethren, and thus pave the way for the clergy. I do not believe in mere pietism apart from a solid basis of doctrine, and, therefore, feel that we working men must begin by trying to teach the alienated classes the doctrine of the Church of England which we have been taught ourselves, and the true principles of the Catholic faith which we, who have the knowledge of, love far better than anything else. This is what we have set ourselves to do, and are now doing.

I feel sure that you, sir, and all present, will rejoice to hear that we have been successful beyond our highest expectations. We have formed a Church of England Working Men's Society for our purpose, which has up to this time nearly 100 local branches and agencies throughout the country in active work; and I venture to think that as we began in honest purpose, so God will be pleased to bless our efforts; and, perhaps, after all, those who have been so long classed as alienated, will be privileged, under God, to assist in recovering not a few of those now outside her pale and influence. May God grant that this may speedily take place.

I cannot conclude, my lord, ladies and gentlemen, without sincerely thanking you for listening to a few words from one in a lower social position than yourselves.

MR. E. P. PETERSON, F.S.A., Architect, Bradford.

It seems to me that a valuable means of winning back the alienated classes would be to send out members of those classes themselves in order to influence their fellows. This plan, in principle, adopted by both Dissenters and Roman Catholics, and is a great power among them; and I have often been struck by the influence that one working man has when endeavouring to teach others of his own class.

I would venture to suggest the great use of an organisation of working men missionaries;

and I am the more encouraged to make this suggestion because we have at present in the Church of England such a society already at hand, which consists, as Mr. Powell has told us, of 14,000 members, and whose numbers could immediately be doubled if some such scheme were to be adopted. I allude, of course, to "The Church of England Working Men's Society." We have a branch of this society in Bradford, with the members of which I am intimately acquainted, and I should like to tell you what sort of men they are. If you go to an early celebration, you will find them kneeling at their devotions; if you want sponsors for a baptism, they are close at hand; if you ask, are there any cottage lectures being carried on here? Yes, here my friends are at work, and they have not begun all this yesterday or last week, but for years past they have been the backbone of the Church workers of the district; and the last thing I have heard of some of them is, that they have joined a society which has for its object, among other things, to say a prayer every day at twelve o'clock at noon for the Church. These are the men that are clamouring in their thousands at the gates of the episcopal palaces of England, asking for fatherly direction, sympathy, and assistance! And what I would ask this day is, Is there no power in the Church of England that can take these men by the hand, and mould them into a mighty, religious, missionary order, that they may go forth among their brethren and bring them into the fold of holy Church?

If I may be permitted, I will presume to raise a voice of warning, that if these men be not taken by the hand, they may become a source of positive danger. If John Wesley and his earlier followers had been differently treated in their time, one would have had a different tale to tell in speaking of the Church of England to-day.

And now, with regard to the question of free and open churches. When the subject is mentioned at Church Congresses and other meetings, it is always greeted with great applause, and it is much patronised by a certain class of people. But yet, practically, a very little has been done to get the system adopted in our churches throughout the country, and in many churches where it is professed, it is not really carried out.

The Bishop of Peterborough, speaking of the pew system, calls it "that most ingenious and successful of devices for keeping worshippers out of the church and quenching all spirit of devotion within it;" the Archbishop of York alludes to it as "a false note struck in the harmony of the Christian system;" and the Bishop of Ripon describes it as "a system of monopoly, selfishness, and pride," and he told the working men at the Leeds Congress that "it was one of the greatest frauds ever practised upon them." And now, I say, can we who sympathise with such statements as these consistently sit still one moment longer, until we have used every effort to make this the foremost, most prominent, burning question of the day, in connection with the Church of England? My opinion is, that the work, as yet, has been of far too scattered a character, and that the meetings which have been hitherto held, have been too much (if I may be permitted the remark) of a hole-and-corner nature; and what I would suggest is, that we immediately join in getting up a great national demonstration in a big Yorkshire town. And if Lord Nelson and the other leaders of the movement will come down to Bradford and make us a really powerful platform, we will take St. George's Hall, we (the Bradford Free and Open Church Society) will pay the expenses of the meeting, and we will work hard to get together a large and enthusiastic audience of four thousand earnest Yorkshire Churchmen.

THURSDAY EVENING, 5th OCTOBER.

The RIGHT HON. THE EARL of DEVON took the Chair at Half-past Seven o'clock.

PERIODICAL LITERATURE AND THE DAILY PRESS.

PAPERS.

The REV. GODFREY THRING, B.A., Prebendary of Wells, Rector of Alford with Hornblotton, Somerset.

It is "never too late to mend." Well may I begin a paper on the subject of "Periodical Literature and the Daily Press" in their relation to the Church of England, with such a motto as this ; for those in authority, whether our Church societies or Church leaders, never seem to have awakened to the great fact that for good or evil, more especially amongst the masses, the press is the educator of the day.

I am not going to enter now into any review or history of the state of that press. Being a practical man, I mean to take a practical view of the question, and address myself to that point alone, which is, I think, above all others, of paramount importance, viz., a "Church newspaper for the million." Long have I felt the crying want of such an organ ; and about two years ago I broached the subject in a letter to the "National Church," which was followed by a very interesting private correspondence, as well as that which subsequently appeared in the same paper, and in "Church Bells ;" and from this I found that a true note had been struck, and that many others had had the same idea running in their heads, and only wanted an outlet for the expression of it. But here came the pinch, for although I discovered that, unknown to myself, there were others who had felt the great want of some paper or periodical to counteract the falsehoods concerning the Church, which were being spread systematically throughout the kingdom, yet their ideas of the mode in which it should be conducted, with some very noteworthy exceptions, were, in the most important points of all, entirely different from mine. I am, therefore, very thankful that the Church Congress has taken the matter up, and has given me, most unexpectedly, an opportunity of placing this scheme before a larger audience. There is, indeed, only one other subject which could, I think, have possibly drawn me, country parson that I am, out of the shell in which I have been so long living.

There is nothing to my mind more surprising than that this mode of meeting the great want of our Church at the present time, should not long ago have been adopted ; but, strange to say, not only have I found a difficulty in impressing the few men in some position of authority, to whom I have had an opportunity of mentioning it, with its importance ; but even one of our leading Church journals, whose columns were filled with dis-

cussing a single theological point in every conceivable manner for months together, could not give up even half a column to its consideration ; and yet it is *the* want of the day ; we are in danger of losing some of the masses, and fail altogether in reaching thousands of others, simply because we do not make use of the weapon of our times. Now, every one reads a newspaper, even if they read nothing else ; in my own part of the country there is hardly a cottager who does not take his weekly journal—of dissenting and radical proclivities of course—in this instance a respectable one of its class ; not at all because it holds particular political and religious views, but simply because it is regularly brought to his door for a penny a week, contains the news that he wants, and all the advertisements of the country round. And this, and in very many cases infinitely worse than this, is taking place all over the country ; and yet, whilst the Liberation Society, and the Agricultural Labourers' Union, and the Secularists are distributing their publications by the million, our own Church leaders and societies, thinking, I suppose, that such a thing as a newspaper was either beyond their province or beneath their notice, have sat by and seen the ground that they should long since have occupied quietly overrun by the enemy ; and when I speak of "enemy" I think I had better at once say that I do not mean the Non-conformists as a body, but only those who, whatever be their views, are endeavouring, either from political and selfish motives, or from their holding sceptical opinions, to destroy the Church as the great teacher and preserver of the faith of Christ in this kingdom. But better times, I trust, are coming, and the very fact that the subject has been brought forward by the managers of this great Congress, is a signal proof that people are awakening to the necessity of doing something in this direction. But before giving the details of the scheme, I may just mention that my aim in proposing it is not only that—by degrees I should hope—that such a paper as I suggest may obtain a circulation in those quarters where only bad and meretricious papers and periodicals now circulate, but that I want, in the first place, a good, honest, weekly *newspaper*, of a high tone and character, adapted to the wants, more especially of the lower middle classes, as well as the poor, of artisans as well as labourers, in both town and country, which shall be bought by them for its intrinsic merits, the quantity of news it contains, and the interesting and entertaining manner in which it is conducted.

And to show how this object may be effected, I will mention, *seriatim*, the main characteristics which should be kept in view, in order that they may not be overlooked in a cloud of words ; and I earnestly hope that, at any rate, they may be well weighed by those who have the power of putting such a scheme to the test, before they think of embarking in it, as I am perfectly certain that the success of it will entirely depend upon some of the most important points, at any rate, being rigidly adhered to.

First, then, it must be a weekly penny paper, and not a daily. With the class I wish to reach, one meal of such food as I would give them is quite sufficient ; indeed, except in large towns, where there are working men's clubs, the weekly paper is the only one that is read by thousands, and even there, I fancy, it is the one that is most thumbed.

2. It must be a *bonâ fide newspaper*, with the best and latest news, giving news of every sort, home and foreign ; it must not be content with picking out little bits here and there, but must give *all* the news that the

best London weekly papers give, without stint ; at the same time it should give on the first page a good summary of the news of the week.

3. Lest I may be misunderstood, and it be thought that police reports, trials, coroners' inquests, murders, and such like, should not come under the term "news" in such a paper as this, and should, therefore, be excluded as demoralising ; I unhesitatingly answer, No. If the paper is to be read by those whom we wish to read it, and to pay, and it is needless to say that without being read it cannot pay, and unless it pays, it must die ; all these things must, as in the papers we read ourselves, be included ; but there are two ways of doing it ; one, in a sensational manner, as an incentive to crime ; the other as a repellant, and as mere ordinary news.

4. Besides the above general news to be found in all newspapers, there must be a considerable part of the paper devoted to everything that may interest the farmer and the labourer, the tradesman and the mechanic, in their several callings ; farming and gardening ; manufactures and inventions ; cricket, boating, and athletics ; horses, dogs, cattle, poultry, rabbits, pigeons, and their treatment ; lessons in natural history and taking anecdotes relating to animals. To these must be added housekeeping, remarks on health, sickness, and accidents, with plain directions to be observed in each ; cooking with receipts of the simplest description ; interesting and short extracts from well-known authors, secular and religious ; an entertaining tale perhaps as occasion offers ; a corner for poetry (not original) and for jottings from Punch, Judy, or other comic and amusing sources ;—stuffed in fact with all news and with everything that may tend to make the paper entertaining as well as useful.

5. As occasion offers, there should be chapters on the history of the Church of England, showing how much of our political freedom and learning, as well as the high place we have taken among the nations of the world, is due to her influence. Also biographies and anecdotes of eminent Churchmen written in an entertaining manner, and of men who have risen from the ranks by their own energy, perseverance, or genius.

6. In politics it must be independent, giving its support to all measures for the good of our Church and country, from whatever side they may emanate ; for the Church is the Church of *England*, not of a *party*. So also as to its religious views, it should utter no shibboleths on either side, but should be marked by a good, honest, straightforward Church of England tone, as declared in her Prayer-book and Articles ;—for the Church is the Church of a *nation* not of a *sect*.

7. In its leading articles, it should not be constantly harping on Church matters ; for if it does, it will never even touch the fringe of that great multitude whom I hope in the end to reach ; all that is wanted is that there should be a Church tone about it, instead of an anti-Church one, as is the case now with nearly all the newspapers that circulate among these classes ; its articles should, therefore, be on the political and social questions of the day, more especially as they affect the working man ; political economy and trade ; Church news and Church articles being gathered chiefly from other papers, conservative and liberal, so that all appearance of cramming "Church" down people's throats may be avoided : and above all things, they must be kept clear of a "goody" style, and the everlasting pointing a moral. Correspondence should also be encouraged, and a column devoted to extracts from articles of the London press.

8. And this is one of the most important points of all ; if, as is my great object, it is to make its way in the country, it should be in union with editors in all the counties of England, who shall have their own sheets of local news, markets, fairs, and advertisements, ready to be added ; that it may be sent out by post on the Fridays, and hawked round to the farm houses and cottages on the Saturdays : for no paper that has not the local news of the different country towns and villages of the neighbourhood, will be bought by the people, and not even then, unless *brought to their doors*.

9. It should be a great medium for advertising, from which, of course, its main income will be derived, and for which it will have exceptional advantages, as there will not only be the advertisements on its main sheets printed in London, which will be circulated through every county in England, but those of each particular locality, printed by the editors of the country editions in their several counties.

10. As to the name ? What's in a name ? Everything ! No name must be given which, as is often the case now, shall act as a bar to those for whose benefit it is intended buying it. The "News of the Week," will, I think, be as good a name as any, as simply expressing what is wanted, and giving no appearance of "goodyism" or clerical influence. In size and shape it should be large foolscap, with a portrait of some man of mark on the first page.

11. The editor must be a layman, chosen for his sound Church principles, large sympathies, and knowledge of the world, with a good staff of *young men*, and not subject to a clerical committee ; for we clergy as a body, though wide in our sympathies, are, though not more so than other professions, perhaps, somewhat narrow in our views.

Lastly. It must, in fact, be conducted on the principles of *common-sense*.

Now, this, perhaps, may seem to some persons a large scheme, and they may ask where is the money to come from to start it ? I answer, Is the Church of England so small a body that it cannot afford to raise the money to do, what, in a small way, half the little sects, and almost every trade, are doing already in their own particular interests ? Can the Liberation Society without difficulty raise £100,000 to destroy the Church, whilst the members of that Church cannot subscribe a quarter of that sum to defend it, and let its true principles be known amongst the toiling millions of this great nation ? I do not wish to stuff the Church down people's throats ; I only want the *truth* to be known, and then we have nothing to fear ; for the ignorance regarding her history and the influence she has exercised in forming the liberties of which all Englishmen are proud, even amongst her own members, is only surpassed by that of the stump orators and political writers who make her the object of their attack, the horizon of whose knowledge is bounded by a period of about a hundred years, beginning in the middle of the last century and ending in the middle of this ; whilst multitudes of otherwise well-educated men have no higher idea of her origin, than that which dates from the time of the Reformation. Some, I know, think that all this will right itself, though I am at a loss to imagine how, unless steps are taken for the purpose ; others, that it is a subject more fitted for the pulpit, the platform, and the school ; all I can say is, that good as these different means are, if properly used up to a certain point, they do not go further ; it is the daily food that supports a

man, and a good newspaper finds its way into the public-house and all sorts of nooks and corners which no lectures and no tracts, even if these answered the purpose that some think they do, will ever reach ; and if only a tithe of the money now spent in weak, but well-meaning, publications were to be spent on a real and ably-conducted newspaper with a good Church of England tone about it, more would be done towards maintaining and increasing her influence and raising the people of England to a higher level, than by all the tracts that were ever given away put together. But I repeat once more, it must be a *newspaper*. Human nature is human nature, and men are not children, and it is folly to treat them as such ; and this is the way in which those who have had the management in these things have hitherto treated them : instead of really studying the wants, tastes, and requirements of the working men, they have only considered what from *their own* point of view they think will be for their good ; hence, the number of little tracts which proceed from our Church societies and good but shortsighted persons who, separating religion from real life, would treat all sinners as saints, and saints as sinners ; and which may be given away indeed but are seldom read, and never *bought* by the people for whom they are intended ; so that the millions, and Church people amongst them, go elsewhere to get what is suited to their wants, which is plentifully supplied by other hands, some, indeed, morally respectable, but still anti-Church, some marked by a general low tone, and others utterly vile. "Why do you take in such a paper as that?" I said to a very respectable man and a good Churchman, naming a weekly London paper of the second class. "Because it contains so much *news*," was the immediate answer ; I need hardly add, under present circumstances, I had no reply. Equally applicable to the other point, of the necessity of having a newspaper to counteract the machinations of the Liberation Society and other enemies of the Church, was a remark made to me by a farmer's wife, who, quite in a state of alarm, said to me—"Why, they say that they are going to do away with the Church ; can it be true, do you think, sir?" and upon my laughing and trying to re-assure her, she said, "Why, scarce a week passes that there is not something about it in the paper." The paper was to her the only source of information from the outer world, as it is with millions of others, and that paper, I need hardly say, was of the usual type. Now, such instances as these are worth a hundred arguments, and though both happened in my own little parish, they are but typical of what is happening more or less (to say nothing of the immoral garbage which inundates the towns) in every parish in England : and yet the Church authorities and well-meaning people are continually pouring forth from the press heaps of moral tales (very good indeed, many of them, for good people) which seldom reach those for whom they are intended, and leave to private energy to do what in another way men like Mr. Erskine Clarke have already done, because *they* did not do it, find wholesome food for the millions, suited to their real wants.

I should, had time permitted, have wished to have entered a little more fully into the way in which such a paper should and should not be carried on, and the reasons why those of the class to which we all object obtain their large circulation, giving at the same time illustrations, by which I could have made my subject much more entertaining ; but I have preferred to enter into detail, and give a somewhat prosaic but precise sketch of

the scheme which I have at heart, as I am convinced that upon the carrying out of the main features of this scheme depends the success or failure of the undertaking.

I know that there are many who think such a scheme involves great risk, but "nothing venture nothing have," and in my opinion the risk is exceedingly small, the only thing wanted is a little common-sense to direct, and sufficient capital to keep the paper afloat till it obtains a large enough circulation to make it self-supporting, and, if properly managed, it will not take long to do this; for there is a great gap yet unfilled, and it only remains for those who have the power to act, as well as the knowledge to understand, how it ought to be filled, to step in and fill it. Thought, in this busy and restless age, is very busy likewise, even amongst the uneducated, and we cannot stifle it, neither ought we if we could, but we *can* guide it, and it is one of the great duties of the Church to do so; and remember that it is no mere clerical question, but one that pre-eminently belongs to the Lay-Churchmen of England, who, I believe, as a general rule have no conception of what is taking place amongst the classes below them; the gulf is so wide between them, that *they* understand as little of their thoughts and aspirations, as the artisans and those that are called working men in turn do of theirs; if they would but read a few of the publications that circulate amongst them, they would, I think, open their eyes at the fearful doctrines which are being spread amongst, ay, and believed in by many of them. I am not speaking now of mere anti-Church views, but of doctrines *subversive of all religion of every kind*, of mere animal pleasure and utter selfishness as regards this life, of utter unbelief as regards that which is to come. Doubtless, the influence of these papers amongst the working men at present may be exaggerated, I should be glad to think that it is, but this does not alter the fact that they exist, and that their supporters are straining every nerve to increase it; and the writers in them are, mind you, not the riff-raff writing for the riff-raff, but clever men who appear miracles of learning to their less informed readers, with that half knowledge * which is the most dangerous, and which, as that kind of knowledge unaccompanied by religion always is, puffed up with the most inconceivable conceit, with the idea that the world lies at their feet, and that it is made for themselves alone: shrewd hard-headed men, whose teaching must be counteracted by articles of originality and power, yet without bitterness, and not by broad and well-meaning platitudes. It is, then, I say, pre-eminently a question for the laity as well as the clergy, and I hope that before long they will see their way towards supplying such an antidote as I have suggested, to the immoral, infidel, and secularist publications which are endeavouring to undermine not only the Church, but the faith of our country; for we must remember that the Church is the guardian of that faith, and if the one falls, it will be no long time before the other falls too; property will go next, and all that has made England

* Only a short time since, I read a most virulent attack on Christianity in one of these papers on the passage "Take no thought," &c. (Matt. vi. 25); the writer of which was equally ignorant of the original Greek, as he was of the changes that had taken place in our own language since the Bible was translated; so that his argument being founded on false premisses, was, of course, false from beginning to end, but would be, nevertheless, *very* mischievous if read by persons as ignorant or more so than himself.

great, glorious, and free. *I* have, however, no fear, if Churchmen will but move; only let there be no false starts; every effort of the kind made on wrong principles, besides the delay and disappointment, only makes it more difficult to supply what is really wanting: the Church is, indeed, in many respects stronger than she ever has been, and this is what makes her enemies so bitter, but she is in danger of being weakened amongst a large class, simply from want of knowledge; their only means of information being taken from the false representations of her enemies; it is to give them this knowledge, and to raise them in the scale as Christian men and women, that a newspaper of high tone and sound Church principles is so much needed; the people of the present day are much given to all sorts of associations, societies, and brotherhoods, but many are apt to forget that they are members of the most glorious brotherhood that the world has ever seen, or shall see—the Catholic Church of Christ—and that pure and apostolic branch of it, our own time-hallowed, and liberty-loving Church of England.

The REV. CHARLES BULLOCK, B.D., formerly Rector of
St. Nicholas', Worcester.

THAT the Printing Press is a mighty power none will question. Standing on Plymouth ground, one's mind reverts to the deaf pauper lad, John Kitto, who spoke, and spoke so well, to the listening world on the printed page, and gained a name which England will not let die. The Printing Press has more than realised Luther's dream of the hand that holds a thousand pens. It has been the barometer of national progress. I do not say the world is governed *by* the press, but I do say politically it is governed *through* the press. To what do we owe the political enlightenment which is more and more pervading the minds of the people? Is it not to the weekly and daily press giving expression to the best thoughts of the best men of both parties on those important questions which otherwise would have to be discussed, if discussed at all, in the most superficial and prejudiced manner? No doubt the press is liable to be abused politically, as everything else is liable to be abused; but the power it exerts in that case only adds to the importance of our taking good heed that its political influence is rightly directed.

But the political power of the press is only an index of other power—social, moral, and religious. As a general remark, based upon opportunities of observation somewhat extended, I venture to express my opinion, that very great credit is due to the conductors and editors, both of the London and provincial newspapers, for the high tone which, taking them as a whole, eminently characterises them. I do not think we could well over-estimate the *educational* debt of the country to the newspaper, and particularly the penny newspaper, in creating and fostering the taste and habit of reading. The newspaper has anticipated the School Board, and I believe, rightly used, it will in the future supplement and perfect the education of the school. There are, of course, exceptional and objectionable newspapers; but, thank God! they are few in number.

Of the press generally we have no need to say what has been said, and

justly said, by high literary authority (the "Art Journal"), of our popular novels, read so widely by the middle and upper classes of society: "They aim to make vice look respectable, attractive, glittering, and enviable." This certainly does not apply to our newspaper press. The rule here, at any rate, is to condemn vice and applaud virtue.

Now it is, and has long been, my conviction that the newspaper press presents an open door for extended, almost unlimited, usefulness and influence, which the Church of England is called to enter at the present day. There is a foundation laid, and we may build upon it. We may utilise the labours of others; and in this way we may hope, by God's blessing, to avert what Lord Shaftesbury termed in strong words, but not one whit too strong, "the greatest danger that threatens us," namely, "the abundant, attractive, idolatrous, poisonous literature of a sensational character which is spreading over the whole surface of society."

For, alas! what is not found to any appreciable extent in our newspapers is found in other and myriad publications which are sown broadcast over the land. I might occupy hours in filling up a terrible indictment. I could not exaggerate the evil. I believe with Mr. T. B. Smithies, the well-known editor of the "British Workman," and a member of the London School Board, that these pernicious serials to which I refer "are doing more harm than all our schools are doing good." In the words of a writer in the "Contemporary:" "All the garbage that belongs to the history of crime and misery is raked together to diffuse a moral miasma through the land, in the shape of *the most vulgar and brutal fiction*." The Bishop of Peterborough the other day said, "He had seen some of these publications, cleverly written, and largely circulated among the working classes of this country, which for foulness of denunciation, virulence of abuse, and ran-cour of hate against not merely the doctrines of Christianity but the very Person of its blessed Founder, were unparalleled in literature, and were not to be exceeded by the most horrible utterances of the last century, even amid the horrors of the French Revolution." We check the sale of poisonous drugs, but, alas! free licence is given to the sale of this deadly-poisonous, soul-destroying literature.

But I will not add testimony to testimony. I say thus much in order that I may press home the question, Can we wonder that this flood of evil reading has been doing its evil work in the past? Can we wonder that working men as a class have become alienated from our churches? I wonder not. Those whom the Christian Church has not reached others have reached. A mass of exciting, sceptical, impure, ay, and fearfully blasphemous literature, in a cheap and pictorial form, has been widely circulated; and misrepresentation has raised the strongest prejudices in too many minds against the religion of love, whose mission is "peace on earth, goodwill to all men." Other causes may have contributed to the result. Neglect in some parishes; mistakes in others; the abuse or the exclusiveness of the pew system, ignoring the right of every parishioner to a seat in his parish church; the absence of loving warmth in the ministry; and—I use the word in no party sense, but in the Catholic New Testament sense—the partial exhibition in our pulpits of Evangelical truth, pointing the guilty sinner to the Sinless and Atoning Saviour and the Convincing, Converting, and Sanctifying Spirit; these causes doubtless have done their

part; but the great ally of working-class indifference has been pernicious reading.

Now the question is, What can be done to meet or to remedy this state of things? Preaching sermons will not suffice. We want the people to *hear* the sermons. I suppose 40,000 sermons are preached every Sunday in Church of England pulpits, and probably as many more in other pulpits; but, nevertheless, there are tens of thousands, hundreds of thousands—may I not say several millions?—of the population who never hear a sermon at all from one year's end to the other. How then are we to reach the people?

Well, I do not think *printing* a supply of sermons would be a remedy. I fear those who do not come to hear sermons in church would not be inclined to read them in their homes.

What we want to do is, not to preach or print sermons, but to present religion to the people as the true "philosopher's stone," which changes everything into gold; to make it clear that religion's true mission is to diffuse everywhere a spirit of love, and joy, and peace, and longsuffering, and gentleness, and temperance, and right-doing. Before any other teaching can have influence or weight this must have precedence. We must remove existing prejudices; we must clear up existing misconceptions. And in order to do this, I hold that the printing press, and especially our newspaper and periodical press, ought to be widely, and universally employed as the Church's lever.

A few practical remarks will fitly occupy the rest of my paper, taking the question before us to be this: What can be done to utilise the press for the highest social, moral, and religious ends?

It has been suggested that an independent daily Church of England newspaper should be started. I think we ought not to ignore existing agencies which have been doing their work long and well. Nevertheless, if such a daily paper can be started, and its success secured, no doubt there is ample room for it. But there are difficulties, serious if not insuperable difficulties, which must not be overlooked.

In the first place, it would have to be mainly a secular paper. But, as we know, there are many cheap secular papers already—the "Standard," the "Telegraph," the "Daily News," the "Globe," the "Echo," and others, which could not, as such, be excelled. Moreover, so far as the new paper took Church of England ground, I think the clerical element in the management might not find itself quite at home in a field which business men have hitherto occupied, and occupied so ably.

Then, as a Church of England newspaper, great care would be needed to avoid its becoming a party organ. Not that I object to party organs—if they belong to the right party; but who is to determine in this case which is the right party, so as to secure united action? No doubt it would be easy to avow "Church principles;" and, I need scarcely say, rightly understood—that is, of course, as I understand them—I thoroughly hold Church principles, as I doubt not each member of the Congress thinks he does too; but if we enter into details we know the unfailing result. I am persuaded that a newspaper, to reach and win the confidence of the masses, a paper for the million who have become alienated from our churches, must at any rate for the "present emergency," let the conflicting differences about "Church principles," in the party sense of the words (whether

high or low, broad or true), bide their time, and be content with the simples, the essentials of Christianity—those grand Scriptural Catholic truths which form the basis of our common Christian experience ; those truths so admirably summed up in our Catechism as the essential articles of a Christian's and a Churchman's faith, forming the true bond of Catholicity all over the world : “ I believe in God the Father who made me, in God the Son who redeemed me, in God the Holy Ghost who sanctifieth me.” The “ million ” we want to reach are those who never go to church or chapel. It is of no use to argue before them the relative claims of this or that form of Church government ; the sin or the privilege of evening communion ; the obligation to preach in black or white, or to face the east or west, or north or south. These differences and controversies—some of them important in their places, and painfully important when made all-important—these differences, I say, have done harm enough already in prejudicing the million against those common essential Scriptural truths which all Christians hold, and which constitute the true catholicity of the Church of England. We must, I think, if such a projected paper is to accomplish the end in view, let the grand points of agreement stand first. We must, by virtue of our oneness with Christ, get our hearts warm with Christian love, and then our heads will not find it so difficult to agree to differ on minor points which will start up when we talk of “ Church principles.”

There is also the question of funds. We are told that the “ Hour ” newspaper recently entailed a loss of £70,000 on its proprietary. I do not say that such a sum would not be well spent on a new paper : still it is a large sum ; and the fact that it might be needed and yet failure result must at least be considered.

For my own part I am inclined to think that the wiser plan, at any rate for the present, would be not to originate, but, as I have already hinted, to utilise. I think it would be a mistake to aim at supplanting, at a heavy outlay, existing able secular papers by another almost equally secular in its tone ; and as to the avowal of what are termed “ distinctively Church principles ”—whatever they may be—I am persuaded this would confine its circulation mainly to Church people, and I fear to one section of them only.

My opinion is, that we should rather aim at utilising the press of the country at large ; and I think the clergy, without stepping into the secular arena, and our lay friends too, might in this way render most important service. Whilst, as I have already said, the provincial press is doing its work well, I am quite sure its representatives would not be slow to admit, as all wise men are ready to admit, that improvement is possible. I do not say the politics of our local newspapers could be improved ; it would be very dull if all were of one opinion. But I have lately noted a tendency to introduce in the local newspaper, in addition to news and politics, attractive literary features, social, scientific, sanitary, amusing ; and I am persuaded that a column judiciously selected and voluntarily contributed would be regarded as helpful aid by many provincial editors. In that column much important popular information might be given. The humanity question, so ably advocated in the “ Times ” and in the Humanity Series of Reading Books, by the Rev. F. O. Morris, the temperance and other movements, might be introduced ; and, above all, the bright and sunny

side of the religion of love might be winningly presented, and its essential Catholic truths commended. But, I may add, there is a further possible step. A good many local papers are now produced in the cheapest form by adapting London central sheets, adding an extra page or two, the cost of which is more than met by local advertisements. This plan might be more widely adopted, and the clergy could do much to promote it. In two or three counties or dioceses the plan has been already introduced by clergymen with every promise of success; and I need scarcely say in this form a wider scope is secured for direct parochial influence.

I hope, in making these suggestions, the "out of place" objection will not occur to any. "In season and out of season" gives us a very broad line; and the right word in the newspaper (as the right word in heart-to-heart conversation) might sometimes do more real service than many words in the pulpit, even if we had the people there to hear them.

Of course the column or columns contributed should not be written in our pulpit style. Perhaps we might improve upon that style, both in the pulpit and out of the pulpit. "Earthly stories with heavenly meanings" can never be out of place; and if we heard more of them in the pulpit I think we should hear less of the Congress' "twenty minutes' measurement," which some of our impatient auditors would like to enforce in church. In apostolic days pulpits seem to have been extemporised, and sermons too. Any place, in fact, was the place for a sermon—"every place was hallowed ground;" and in the printing press of the nineteenth century we seem to have realised the possibility of a *pulpit in every home*. We may employ the press to communicate knowledge on all topics, imbued with that leaven of Christian principle and truth which ought to "leaven the whole lump."

One other suggestion which I would make bears upon the utilisation of our periodical magazine literature. There are many parishes not sufficiently extensive to support a weekly newspaper, although localised weekly newspapers—the centre part printed in London, and the local matter on the spot—can be sustained without much difficulty; but in all parishes periodical magazines should enter every home.

Here again the Church of England is late in the field. The tares have been sown before the wheat. There are scores of sensational periodicals. I am assured that four of these circulate a million copies weekly (a large proportion on the Sunday morning), representing a yearly expenditure, mainly by the working classes, of more than £200,000 a year. The enormous circulation thus attained by these more or less pernicious papers indicates a remarkable taste for reading. This taste the educational movement will rapidly increase; and the peril is that it will continue to be wrongly directed. The London "Globe" a few weeks since, in a leader, called attention to the noteworthy fact, that, wherever a new board school was opened, there, in its immediate vicinity, would be found a shop where the "Boy Highwayman" and other pennyworths, with villanously coarse pictures on the front, and villanously vile teaching within, might be obtained. One of the sellers remarked to a good man who said, "that he thought education would soon indispose the young to buy the rubbish offered in these shops," "You don't know what you are talking about. You and your School Boards have been the making of such as me. The children used to come round the window, blocking the pavement, just for the sake of a peep at the pictures; but it's different now you've learnt 'em all to read; now

they buys 'em. Where I used to sell one 'Blueskin' or 'Boy Highwayman' I now sell half-a-dozen."

Such a revelation is sad and startling. It ought to be stimulating to those who remember the exhortation, "Overcome evil with good."

Now what I want to say on this point is, that I believe the Church of England clergy and laity co-operating in the work, employing the parochial organisation which gives our Church such vantage-ground, may do much to turn the current which is becoming a mighty and destructive river into a safe and fertilising channel.

Of course, whatever is done must be uphill work—all good work is uphill work; but in many parishes such uphill work has already proved eminently successful. We know that the greater the difficulty the greater is the need for exertion. When a clergyman is constrained to say, and I have heard it often said, "My people will not buy good reading!" why, to use a homely illustration, the case is almost as bad as if the baker were to say, "The people here will not buy good bread." If they do not buy good bread, they are not likely to thrive physically; and if they do not buy good reading they are either in a state of disgraceful ignorance, or, more likely by far, they buy and read bad poisonous reading in secret.

I would venture strongly to urge the duty of our finding out—really finding out (for these things are read "in a corner" and must be found out)—*what the people do read*. Visit the news-shop, and in a friendly way get the good man to show you his stock. Tell him you wish to give him your help: to make his shop a food-shop, and not a poison-shop. In most cases confidence will beget confidence. Sad specimens of depraved literature will be placed in your hands; and the seller will in all probability tell you—and honestly tell you—"I wish I could sell the good in preference to the bad."

Then offer to help him. Preach about it. Invite a bonfire in the parish, such as the Apostle saw at Ephesus. Then when you have preached set to work. Introduce to notice the good that it may supplant the bad. Place attractive reading in the booksellers' windows. Use the press yourself. Take the Archbishop of York's advice, and localise a magazine. Use the cover well; make it a pulpit in every home; only, as I said before, don't use the pulpit style. Talk and chat with the people. Remember, what you say there is more regarded than anything anybody else could say, and what you say there you say to everybody in the parish: they are all listening to you. You might give a tract, and they might not read it; but if they buy a magazine they will expect their money's worth, and especially look to see what the parson has to say. Then get your own messenger to the homes of the people. As Canon Thorold remarked the other day, "The working classes are perfectly accessible in their own homes for the purchase of the Scriptures; and if they will buy one good book they are at least likely to buy another." A taste for good reading will soon be created, and the bookseller will find by his increase in trade that this appetite brings many to his shop who never came before, unless for that which poisoned their minds.

To conclude, I believe the clergy of the Church of England have it in their power to introduce good reading into every home in the land. They may make the bookseller's shop a self-sustaining station for mission work and pure literature distribution all the year round. And I do not think

any more effective means could be employed to win back those who have forgotten, in this Christian land, that in their Father's house there is "bread enough and to spare."

MR. GILBERT VENABLES.

IN the few remarks which I shall have to contribute to this discussion, it will be better for me to confine myself to a brief consideration of the relations between the Church and the existing daily press, more especially devoting the time to such practical suggestions as some few years of journalistic experience may enable me to make. People who will consider the matter must see that the importance of friendly relations with so powerful an influence as the daily press can hardly be exaggerated. I will not go so far as to endorse an opinion which has found some currency, that if St. Paul were to be in England now he would be editor of a penny daily paper, but we may, perhaps, surmise that the apostle who always made use of the readiest means in his time existing for getting to the public ear—who, in every town he visited, went straight to the synagogue; who disputed daily in the school of one Tyrannus, and who made his way at once to the Areopagus at Athens—would not have been indifferent to so considerable an engine for the swaying of men's minds as exists in the daily press. If we are to establish better relations with this institution we must not begin by supposing that the actual relations are worse than they really are; or, that if they are in any way unamiable, the fault is entirely on the other side. The first thing we must abandon is the attitude of suspicion. Such phrases as "The press is an infidel press," or that "such and such a paper is sold to Rome," should be dropped, not only because they are for the most part untrue, but because, even if they were true, they are irritating and impolitic. The newspaper press exists, it has power, and we cannot supplant it. We, therefore, have simply to consider it as it is, and to deal with it as we find it, and if this assembly will take my word for it, I can give my assurance that if once the foolish attitude of suspicion is abandoned, the Church will never find any real difficulty in getting fair play from all respectable daily journals which are not committed by accidents of proprietorship to a position of hostility. But I may here be met by the statement that the very face of newspapers bears evidence against this view. I shall be told that less notice is taken of Church matters, that less respect is shown to Church opinion, less consideration paid to Church feeling, and less sympathy evinced for Church work, than can be secured readily for any of our opponents, be they atheist, Non-conformist, or Romanist. So far as this is true it is our own fault, and does not arise from any set purpose of hostility to the Church; it simply means that the children of this world are wiser in their generation than the children of light, and that while we are contenting ourselves with the acrid personalities and un-Christian recriminations on which so many of our little sectional organs seem to thrive, our opponents are taking advantage of the greater organs of public opinion, and do not require that the papers which shall disseminate their views shall be exclusively devoted to repeating their watchwords, interspersed with the calumnies on which is

fed the Christian chuckle. We have the same chance that they have, only that ours is, if anything, better. For, consider for a moment what is the life and soul of a newspaper. It is not a new power brought into the world with a capacity for supporting itself; it is a commercial venture supported by sale and by advertisements, the latter depending mainly on the former. Its proprietors look for their dividends, and, although it is not for a moment to be thought that they would change their principles for the sake of dividends, yet the unprofitable paper must always either die or change hands. Newspaper progress will always be in the direction of the least resistance, and it is our fault if that resistance is found greatest on our side. What, after all, are all these bodies, and sects, and influences compared with us? We have but to assert ourselves in the right way, and, sooner or later, the press, in the mere pursuit of its own interests, must do us all the justice we can fairly ask. If proof were wanted for this assertion, I would point to the comparative position given, and treatment accorded to Church questions and Church advocates in the daily press now, and in the day when these Church Congresses first became an institution.

And now let me come to particulars. Roughly speaking, a newspaper consists, as regards its literary portion, of three principal parts—the news, the correspondence, and the leaders. It is with regard to the news that the suspicions of good Churchmen concerning the bias of the press are most frequently raised. Let me take a familiar instance, of which a short experience would show many examples. On a given day in a given town let there be two grand functions, one Roman Catholic and one Church of England. Accounts of both are sent to the same paper and only the Roman Catholic appears. This is a case for suspicion, and the disappointed parish parson believes that the editor is “in the pay of Rome.” Now let me take you behind the scenes. On the evening of the given day the sub-editor of the paper on coming to his desk will find some such telegram as this from the Roman Catholic official told off for the purpose: “Expect seventy-five words from me to-night about opening of St. Winifred’s here. Archbishop Manning preaches.” That telegram is filed. In due time the wire brings the seventy-five words arranged so as to tell everything and to give the sub-editor not one moment’s trouble. The whole business has cost the senders two shillings, and the newspaper has a good paragraph of news for nothing. Some time the next day, our own clergyman, remembering how successful was the laying of the foundation stone of his new church the day before is impressed with the idea of sending an account to the papers. The organist or schoolmaster is commissioned to write it. Full of the importance of the duty and the event he elaborates a composition which would fill a quarter of a column, mentions everybody’s name, and puffs his friends. Posted that day, it arrives in the sub-editor’s hands as he is making up the paper for the next day but one, four days after the event. He looks at it, struggles with it, cuts out superfluities, wastes, perhaps, three minutes over it, and by the time he comes to the puffs, pitches it into the waste-paper basket with an exclamation of disgust.

Now, ladies and gentlemen, I put it to you as fair reasoning creatures; on whose side does the fault lie? And is it fair to tell that toiling sub-editor that he is receiving Papal pay? I have taken a Roman Catholic case, because in these matters, the Roman Catholics make fewer mistakes and lose

fewer opportunities than any people I know. But what is true of them is also to some extent true of all others. They take care that nothing they do shall remain hidden, and they take pains to find out how it may best be put into the hands of journalists with a view to publication. They know the value of time, and above all, they have some idea of the relative importance of events from the journalistic standpoint, and can tell what will be thought worth a hundred lines and what must be kept to twenty-five. Next, I come to the correspondence. Correspondence in a newspaper, if wise, and still more if witty, well-written, and in good taste, is always welcomed by editors. The readers like it ; it is original matter, it is as a rule special to the paper in which it appears, it fills space, it costs nothing, and it may increase a reputation for impartiality—a reputation which most editors desire and all Englishmen respect. To those who feel themselves able to use this part of a paper I would say, never let a damaging misstatement or misrepresentation go uncontradicted. Contradict it without imputing malice, without heat, without showing contempt of ignorance, humorously if possible, but certainly in few words ; and, before all things, striking while the iron is hot. But be sure of your facts, and, if I may use such an expression, never put your head in where your shoulders will not follow. With these simple precautions, I am sure that good Churchmen, whether clergy or laity, might make an immense use of the existing daily press without provoking the hostility of editors, or, indeed, being otherwise than welcome contributors. At least, I do know this, that if they neglect their opportunities, others do not, and that, once more, if the result is an appearance of unfriendliness to us, the fault is not with the press. Thirdly, as regards editorial writing, it must be obvious to those who reflect, that the leader writer, able, and scholarly, and generally well-informed though he be, is yet to a great extent, from the necessities of his work on a daily journal, driven to depend a good deal upon information immediately before him. The parties hostile to the Church take very good care that their view of their case, plausibly stated, bristling with facts and figures, and put in a form likely to attract and delight the eye of the writer, shall be liberally supplied. It is for us to do the same, and to leave the result to the good sense and general honesty which, I must be unfashionable enough to believe, are generally to be found in an editor's chambers. Of advertisements, I must only say that the public believes in them, that our opponents largely resort to them, and that, at least, they are not likely to provoke the enmity of the journals which receive them ; but I would warn any man thinking to use them as a bribe, that he is living in the wrong country. Napoleon III., when asked to subsidise an English paper, truly observed, "That if its support was worth having it needed no subsidy, and that, if it wanted a subsidy, its help would be worthless." But advertising, for its legitimate purpose, and without afterthought, is to be believed in, and I certainly know of no exclusiveness on the part of journals with regard to it.

It will be seen, then, that the sum and substance of all that I have said is, that our position with regard to existing journalism is very much what we may choose to make it. Newspapers are made quite as much by the people as by journalists, and we are a part of the people, and not an insignificant part of them. As with the various means of education, and, indeed, with almost any force we find in the world, it is our policy and our

duty not to sit apart deploring their misdirection, but to endeavour, so far as in us lies, to have some small share in the steering. As time seems to permit, I may, perhaps, not abuse your patience if I tell an illustrative anecdote. Some years ago, in a midland county, was started a county paper whose principles bid fair to be everything that from the Church point of view was dangerous and abominable. The clergy and their staunchest adherents were distressed and alarmed, but one of them, who was then in charge of the parish where the publication saw the light, took a different view. He subscribed. He sent a letter on some topic of interest, and it was gladly inserted; he sent leaders on various subjects, and they were adopted—for these new enterprises have to be economical. In short, he quietly became the controlling spirit of that paper till the time when, many years afterwards, regretted by all orthodox Churchmen, it ceased to be published. Though the story has a moral, it is no fable. I know it to be true, for the clergyman in question is my own father.

ADDRESS.

THE REV. W. J. KNOX LITTLE, of Manchester.

In the last paper which has been read to us there is, I am perfectly certain, a very great deal of comfort for all Churchmen, because the gentleman who read it has to a certain extent let us into "the green room." We understand now some of the secrets of our mistakes hitherto; but looking at the question of the press simply without anything like that sort of technical knowledge which that gentleman possesses, let me ask you just to consider for a moment what it is that the Church on our side might fairly desiderate in (1) general and (2) religious press. When we come to face the question of the daily or weekly press we are confronting certainly a tremendous power, for we are confronting, so to speak, the spirit of the age "precipitated" in a kind of definite form, and the great link between ourselves and the press is this, that Churchmen, who are interested in the welfare of the Church of England, have a real close connection and strong interest with, and ought to have a great enthusiasm for, what is true and noble in the spirit of the age. Now, I do believe, on our part, that we have failed very often in that, and much of the treatment we have received from the press is doubtless to be put down to our own fault. But just let us recollect that whilst the press is to represent the spirit of the age the Church is to direct and control it; that on the one hand the press ought to be a great power, but that the Church in dealing with such questions is a greater power still; that while the press represents the spirit of *this* age, all who work directly for the Church must remember that she is of all ages, but *in* this age. Therefore, what I would say is this, when we look at the press we must reasonably ask that for the Church there ought to be a fairer dealing than there has been, because the press ought to deal with all facts if it is to act according to the law of its being, and its first duty is truly to represent facts, then to admit the opinions of others in correspondence, and then it has to give its own opinion upon those facts. What Churchmen must surely ask is that the ordinary daily press should represent what men on the side of the Church are putting forward, fairly and correctly; and very often that is not the case. There is one other point which I would mention, the press is a great power, very rightly, but it now represents a vast despotism, and the reason would appear to be this, that the English press for good or for bad, in dealing with great questions, is sheltered under a mysterious covering by always writing anonymously; and I am quite certain that if our daily press adopts more largely the plan which has been adopted by many of our weekly and monthly publications, giving the signatures of the writers at the end of the articles, it will greatly gain the respect of earnest and thinking men, whilst it

will still retain its power; because the fact is this, if you think of our great journals, if I dare for one instant to criticise *Jupiter tonans* himself, if you think of the perpetual conversions taking place in the "leading journal," one day one opinion, and the next day the opposite opinion being advocated as infallible truth, I say that if at the end of each article was put the name of the writer the article would be taken in the interests of truth and justice just for what it is worth. It may be Quixotic to expect that to be corrected, yet one hopes that eventually such may be the case. Now is it an answer to this to say that signed articles are needless because their weight depends upon the force of the reasonings advanced, and not upon the name of the writer. This is an evident fallacy. In the hurry of daily reading much of the weight attached to anonymous "leaders" depend upon the mysterious personality of the paper itself, and is taken upon its authority; the signature of a single individual would at once rest the article on its true basis, the value of a name of great or little eminence and the strength of the reasonings produced. On the other hand, let us remember this as Churchmen, that the daily press has amongst the journals that come before us certain papers that deserve the greatest possible credit and praise because they do fairly represent facts, and fairly report what takes place amongst us; and if they give their opinions the only fault I have to find is that they are given anonymously. We are not afraid of the reports of our actions if they are represented accurately, nor of the arguments advanced concerning them, if only the name of the writer is given at the end of the article.

2. Let me say one word upon the subject of the "religious" press. The ordinary daily newspaper is a very great power in England; but there is a great and increasing power arising more and more in the "religious" press. Our "religious" newspapers are worth improving, and they might be greatly improved so as to represent all the interests of the Church. There have been a great many hard things said about the "Guardian" newspaper from time to time by Churchmen; but after all you find that it fills a place of its own, and is doing a great work because it gives such thorough information on Church matters. Then to come down to some of the smaller religious newspapers, take as an example the "Church Times." Now I confess to you, though I daresay a great many will differ from me, that after all I have a sneaking liking for what has been called the "penn'orth of spite." I will tell you why I have, and why we might all have; first, because it is so very clever; secondly, because it is very outspoken; and, thirdly, because it does not deal in that kind of claptrap into which the religious press is so likely to be led. But I would submit to our friends of the "Church Times" that if only the "Church Times" in addition to its honesty of purpose, and in addition to its exceeding cleverness, would inject a little more of the spirit of charity towards persons,—I do not want charity towards special opinion at all, but charity towards persons,—then it would be a very powerful and useful organ.* I say that because I do think the "Church Times" is exercising and must exercise a great power. Such papers as the "Church Times" have a great deal of influence; and this is the point I want to emphasise to-night, whatever other classes the touch and the range of their circulation shows that they are not confined to any one; anyhow they have a great power in shaping the religious convictions and giving a tone of thought to a class of persons for whom I have a great enthusiasm, those, I mean, who are often insolently represented under the opprobrious and offensive title of "ritualistic shop-boy." In London, as in Manchester, the young men intended to be represented by such *soubriquets* as that are very fine fellows indeed, and are doing a great work, and have a greater yet to do; and it is because the "Church Times" does put before them clearly, honestly, and distinctly, a great deal of information that they want to have put before them, that it exercises such a great power, and if only its tone were a little more elevated that power would be a most excellent one. Of course I need hardly say much about the papers on the other side. I would only ask

* Let me not be misunderstood. I do not advocate any canting tenderness towards real offenders or treacherous persons, be they in high places or in low: but at least such kindly construction of motives as may, to say the least, be fairly expected amongst Christians.

you to remember that the tone of at least one paper on that side, which I will not at this moment name, can, of course, need no improvement. Cast your glance on some of the placards which cover the walls of this town at the present time, and you will know to what I refer. I am sure that in this assembly there must be a number of persons who would be glad to put down the three R's. I do not mean "reading, 'riting, and 'rithmetic," but Ritualism, Romanism, and Rationalism. [*This was in allusion to placards, issued from the office of the "Rock," and posted all over the Three Towns, in which the above three words appeared in large type.*] If we all want to put down those things, and are thoroughly in earnest about it, there is one *panacea*—do not improve the tone of that paper, but all of you buy and read the "Rock." It is those who love that paper who tell us that is the recipe; therefore I do not want to improve the tone there,—a paper whose editorial notes are so nervous, whose correspondence is so large-hearted, and whose tone is so Christian, above all, the results of whose perusal are sure to be so efficacious, can need no improvement. And now let me ask you to remember that we must have, and ought to have as Churchmen, a warm enthusiasm for the general current of feeling and thought that we are living in, which we call the spirit of the age. Let me remind you that we must direct it; and if we must direct it we must compete in some way with the great powers that are, so to speak, ruling it with an iron despotism. Therefore you must improve the tone of your Church press, and that will be done if Churchmen determine that it must. Remember, there is one side of the daily press for which I can have no enthusiasm. As to the ordinary press such as the "Standard," the "Telegraph," and the "Daily News," we owe much to those papers, and especially at the present time we all owe a deep debt of gratitude to the "Daily News." There was a time also—a time now gone by, I fear—when one could not help noticing the strong and distinct Christianity sometimes put forward by the "young lions" of the "Daily Telegraph." Those papers are great powers, and there is much about them that is exceedingly admirable. But there are certain papers for which we can feel nothing like sympathy or enthusiasm. They represent that horrid tone of *blasé* worldliness intended to be injected into the young of our country, and to kill that which you and I are bound to enkindle and support, an earnest spirit of religious enthusiasm. You cannot in young hearts and lives have real love to God and the Church unless you kindle in them the spirit of enthusiasm; and as far as you can prevent them from getting into a *blasé* careless way of going on you will do real good. We must use our utmost influence to suppress that kind of publication. I will in conclusion say this, do not let us be hard upon the ordinary daily press, but let us ask that they will simply try to represent accurately what we say and do. Let us use our exertions with the religious press, and assist them to raise their tone whenever we can into a more charitable attitude towards persons; and let us support the religious press that represents literature as much as we can. There is some talk of a new paper, "The Daily Express," that is to give us the news of the day and at the same time to be fair towards Church matters. If it is possible that there should be a good daily paper which fairly represents the Church and gives the latest news as well, all Churchmen would hail it as something that would be good for the country and for the Church. Finally, I would say that we ought all to remember what an immense power the press has upon our young people—it is folly to ignore it; shutting our eyes to facts in no way alters them, in some cases we may meet the danger by a wise competition, in others by an unflinching antagonism. Newspapers are strong, the Church is stronger. *They* represent the spirit of the age, *She* the truths of Eternal Life.

THE REV. J. ERSKINE CLARKE, M.A., Vicar of Battersea, Surrey,
Hon. Canon of Winchester.

THE branch of this great subject which I desire to handle, with a very practical aim in view as a parish clergyman, is the Sunday newspaper, which takes the place of the Bible and prayer-book with vast masses of our middle and lower classes.

I suppose that every town parson, who has a poor neighbourhood to deal with, sees on Sunday morning the hawkers of these papers and the shops open for their sale. He sees men with bundles of them under their arm, leaving them at the doors, or throwing them down the areas of the small tradesmen and the like.

If you observe these papers, you will find that there are chiefly *six* newspapers, much alike in general appearance, and so we may judge, adapted to the taste of the working people. One of these papers, "Lloyd's Weekly News," has the enormous sale of 600,000 a week, and placards itself as having 3,000,000 of readers. There are four other papers of somewhat similar appearance, which divide amongst them pretty equally a sale of 700,000. These five penny papers have thus a weekly sale of 1,300,000, and are probably read—and chiefly on Sunday—by SIX OR SEVEN MILLIONS OF PEOPLE. There are other like papers with a circulation which only seems small in comparison with the figures I have just given.

It is evident that these *Sunday* papers wield an enormous power in the formation of working-class sentiment and public opinion. Of course the working folk read the daily papers—and we must wish well to every effort made to improve their tone—but the working man only glances at the daily papers in his dinner hour, or in the evening of the working day. He *buys* and *pores over* and reads from end to end the *Sunday* newspaper, which comes when he has leisure—which he rarely uses in the exercise of that religion which secures it to him. The *daily* paper has little influence in comparison with the *Sunday* paper; and as for the pulpit, even when it is wheeled abreast of the age, its influence in the like comparison is infinitesimally small, especially with the working people, who are least represented in ordinary congregations.

Now, what is the sort of sentiment in respect of religion, in respect of the Church, in respect even of loyalty and constitutional order, which these *Sunday* papers inspire? They are not all of one type; and, happily, the leviathan amongst them is not the worst. But all of them are written in the interests of the working people *as a class*—they directly or indirectly foster their insubordination, their impatience of those who are their superiors in wealth or station. They all alike deal largely in the garbage of the police courts, and increase their sale enormously when any horrible crime gives them scope for hideous details.

But some are even more directly demoralising. They deal in vile calumnies on the royal family, in bitter slanders of the upper classes, and in violent invectives against the clergy. One of these papers (which I bought by chance the other day) affirmed, in its largest type and most prominent place, that "the clergy from the earliest ages down to the present time have stamped themselves as the banded foes of mankind—as staunchest opposers of independent thought—as fiercest denouncers of civil liberty. It is not their fault that they do not persecute after the olden fashion; the like vengeful spirit obtains amongst them in the nineteenth century as it did in the Dark Ages. And that heretics are not tortured at the wheel, broken on the rack, or bound to the stake, we owe to influences which the priests of no faith can direct, or govern, or suppress."

Perhaps, however, we clergy may accept such and similar statements as complimentary to our influence, which makes it worth while thus to assail us. Other writers in these papers are propagandists of secularism, that blank negation of all belief, which is honey-combing the working-classes. And there are now, in and through this prolific press, missionaries who, to quote the words of Canon Ashwell, are hard at work, toiling with strange energy at the wretched task of spreading the belief that heaven and hell are non-existent, that God and Christ are fictions, that this world is all—with the inevitable inference that he who fails to secure what good he can in this life has failed of enjoyment altogether.

These *Sunday* papers, be it noted, are written in a style that best suit the working classes. They are enormously lucrative. They have all existed for the last thirty or forty years, and so they are able to buy the best brains that are willing to serve their ends.

What is to be done to counteract this potent influence?

I fear that my only practical suggestion is really impracticable, but nevertheless I make it. It is no use applying to the working-class millions the rules of our own *Sunday*

quietude. Even if we hold it unseemly to read our own newspaper on Sunday, we can hardly hope to stop them; and there is a disagreeable unreality in denouncing folk for *reading* on the topics of the day which we ourselves freely *talk* about, yea, which some pride themselves for introducing into their sermons. If it be admitted that the millions *will* read a Sunday newspaper, can we do anything to supply such a paper?

There is only one source that I see from which such a paper could emanate, and you will feel how impracticable my idea is when I say that it is the Christian Knowledge Society. We are deeply indebted to the Society for the Propagation of Christian Knowledge as the great Bible and Prayer-Book Society, as making grants to found colonial sees, and to many missionary works, but I think it is a waste of the time of clever and able secretaries, managers, and committees to occupy ever so little of their energies on the production of many of the books that come from their press and fill their depository.

I think it is a waste of such energies to publish books of travel in Palestine, Africa, and China, books of adventure, as those in Norway and Canada, which appear in their October list. Still more do I deprecate such energy and ability being spent on sentimental novelettes of strictly neutral colour, or pretty picture books for children; natural history prints for schools, and packets of illuminated cards!

I daresay these things yield a profit, but I believe the Society would do more for Christian knowledge by *losing* £10,000 a year for a time on a paper which got into the hands of the working millions than by making that sum by selling these small matters to which I have referred to their excellent Church-going customers.

If it be needful for the Society to supply these wares, it would be in every way fairer and better if the committee announced at the beginning of each book-producing season what class of work they specially needed; and if they bought largely of the best editions or examples of such works issued by the general publishers, this would save the Society from an inevitable rivalry which is not good for it. It would encourage honourable trade, and it would secure new, wide, and independent channels for the distribution of sound Church literature. And if the editorial and office energy thus liberated were applied to the production of a Sunday newspaper, or to influencing or even subsidising one of the existing newspapers, on condition that it were made *wholesome* in tone and *religious* in its treatment of common questions, I think that it would be full surely promoting Christian knowledge in a very important field. I do not think that the political partizanship need be manifested, though the six papers I have referred to are of different shades of liberal, not to say ultra-radical, sentiments.

Such a paper to succeed must give *quantity*. It speaks well for the eyesight of the working classes that these newspapers are crammed full of type as small as some that vexes our vision in our venerable friend *The Guardian* on a Thursday morning. There must also be *quality*. It is a mistake to suppose that our artisans do not know and appreciate vigorous writing, though their taste may be for the grandiose and high-flown style. I do not think the chance of success would be less, nor would it appear so incongruous to working-folk as to us, if there were an undisguised sermon or two in each number—even in adjacent columns to political, legal, and personal matter.

An integral part of such a paper ought to be answers to correspondents. I have heard that "*Lloyd's News*" originally gained the ear of the working-folks by giving medical advice to ailing correspondents. I am told that the "*Illustrated London News*" was originally started to advertise a patent medicine; and I believe that one of the most widely circulated North Country papers was set on foot to puff a pill, and that both pill and paper are now fine properties.

As there is some quackery in religious matters, and much inquiry about them, the "answers to correspondents' column" might give useful advice, and promote spiritual soundness in some lower limbs of the body social.

As I admitted my suggestion is practically impracticable, but of the need of such a paper I am fully persuaded, and I fear that it is beyond the power of any private individual. If the Society for the Propagation of Christian Knowledge could find the right man and

could dare to give him freedom, I think they might found a paper which would greatly promote real Christian knowledge amongst our brethren, and would eventually be a profit far beyond the picture cards and story books.

In default of such a paper, what can we do to meet the dangers that are gaining on us through the Sunday press? We can *realise* that there is such a factor at work in our parishes, every Sunday morning, forming the public and private opinion of thousands, while we are speaking to *tens* in our churches.

Remember that these six papers, with their SIX MILLIONS of readers, are not read by boys and girls. *They* have their special literature,—the 800,000 weekly of the six sensational fiction magazines, which are read by young women; the 350,000 a week of the three magazines that appeal to boys. Nor have I referred to the readers of the sporting papers, four in number, nor of the weekly broadsheet which adds the gloss of staring woodcuts to the garbage of the police-court.

I have wished to emphasise the fact that these six *Sunday* papers exert their influence on *artisans*, men not of the depraved and reckless class, but sober men, and, after their manner, *thinking* men, who if they went anywhere to worship, would probably go to church, and amongst these men a public opinion is being insensibly formed, which is not only hostile to the growth of personal religion or of public worship, but which would lead to tremendous strain on the maintenance of peace, order, and good government, should there come a period of real scarcity, and of stagnant trade. So then while we pray the good Lord to deliver us “from all sedition, privy conspiracy and rebellion, from all false doctrine, heresy, and schism; from hardness of heart and contempt of His Word and commandment,” we ought not to rest content without attempting to correct, or check, or supersede this six million-powered Sunday press, which sows far and wide what appear to me to be the seeds and germs of these very evils.

DISCUSSION.

MR. EUGENE STOCK.

WHEN the time comes for that utopian newspaper Mr. Godfrey Thring shadowed forth this evening, there will be no further occasion to discuss this question in the Church Congress. But I think we are a long way off that. I do not know what Mr. Venables, with his large editorial experience, would think, but I should be very sorry to be the editor of a newspaper which was to aim at such absolute perfection. What with the cookery, and what with the leaders from the London press, and the immense amount of material of every kind; what with the large amount of common sense, and the little capital—and I think I would add another *c*, some amount of Christianity,—such a paper we shall certainly not see in our day. We have been recommended by Mr. Venables to use the press that exists. Now our daily press bears a very high character; but in one respect I should like to see it improved. I should like to see in our papers something less of partizanship. Party papers, of course, there must be; but why should it always be the case that if, say, Lord Beaconsfield or Mr. Gladstone makes a speech, we know beforehand exactly what the “Telegraph” or the “Standard” will say of it—perhaps not the “Telegraph” now, by the by, because it has been “ratting” lately. In some papers the leading articles might almost be written beforehand; and I rather think that if Mr. Venables had taken us a little more behind the scenes he might have told us of cases in which articles had been actually written before the event had happened, or the speech delivered upon which they commented. I want to see a paper that shall not be afraid to say when the leader of its own party is wrong, and when the leader of the opposite party is right. I pity any clergyman who sees one daily paper only, say the “Standard” or the “Telegraph.” It is impossible that he can form an accurate opinion of things as they are. Certainly you in the West are better off than we are in London. Your local papers do give something of the opinions of the press on both sides. I think we ought not to let this opportunity pass of paying a compliment to the

Plymouth papers, which are admirable specimens of a local press. But if we in the Church Congress wish to call for an improvement in the spirit of the secular press, is it not high time that we began by setting our own houses in order? Do not the Church papers want reforming first? I do not mention names, and I will not say that the fault is not on both sides. In them, also, you might sometimes write the articles beforehand on speeches made or events taking place. I should like to see the time when a paper, say, on the High Church side, will be able to blame its own leaders when it is clear they are wrong, and praise those on the other side: and so as to the Low Church papers. We must make no complaint about the tone of the secular press as long as some of our Church papers remain as they are. In particular, how Churchmen can support any paper in which we can hardly find, from beginning to end, a word of kindness or respect for the Archbishops of the Church of England, I cannot understand. I am perfectly aware that the various Church parties must have their organs in the press. They are necessary and, on many accounts, desirable. I do not agree with Mr. Bullock on one point; I cannot, like him, say that I only admire the party newspaper on my own side. I can admire them on both sides; but I should like to see in them a little more of speaking the truth in love. Nothing would do more to make the Church respected in England, and nothing would give us more influence in getting Church matters taken up by the secular press. It is perfectly true that there is nothing that goes down with people so easily as cool assertion. I am not now so much complaining of the unkindliness of tone in some of the extreme party Church papers, but of the cool way in which they take for granted things which they are perfectly aware are matters in dispute; sometimes even matters of fact as well as of opinion. That is the way to please their customers; but I venture to think that a really high-toned Christian paper, not looking at everything from the stand-point of its own party, but resolved to weigh all things in the balances of the sanctuary, and judge all things by the New Testament, might become a great power for good, although at first—and for a long time, perhaps—it would have a severe struggle with the more bitter party papers. I will give you an illustration from what are called the comic papers. There are three of them best known. There are two which are distinctly and avowedly party papers, and in which sometimes the cartoons are as disgracefully partizan as can be; but there is one which I may venture to mention even in the Church Congress—I mean “Punch,” which, with all its faults (and they are not a few), has often taught us a lesson by its high-toned generosity of feeling. One word upon the other branch of the subject—that of magazines and periodicals. I entirely agree with those who have said that we have enough already. I am inclined to think we have enough and to spare, and that between Mr. Erskine Clarke and Mr. Bullock the Church is already well supplied with healthy and sound reading for the people. There is one weak point in our magazines generally—a weak point concerning which I confess I have no recommendation to make to remedy it, but I do wish the editors of our popular magazines would take it to heart—the weak point is the story. How long are we to have those very milk and water stories which appear in all kinds and descriptions of our religious periodicals? Are they really essential to the sale of those periodicals? I am perfectly aware that if now and then a really good writer of healthy fiction arises, there is an immense competition for that writer, publisher competing with publisher; and I am afraid we have yet to find out how to put into these magazines such matter as shall be light and entertaining, and suitable for the recreation of the people, and yet not the wishy-washy love stories we get now. In conclusion I would say, let us keep this object in view in any influence we may be able to exert on the press, particularly upon the Church papers. Let us aim at making them more Christian in tone, and less decidedly partizan.

MR. F. S. POWELL.

I confess I appear unbidden before this audience with some trepidation, because I have observed that though you are kindly you are at the same time critical. But I appear before you thus unbidden because I have had much to do with controversy, and something

in a subordinate manner with the press. That which I desire to say in the first instance is, that we must not take for granted that we in this room have always been as strongly convinced as we are at this moment of the improvement of the press. There is a rough old rhyme referring to the man who is anxious to publish his ideas—

“He like’s to see his name in print;
A book’s a book altho’ there’s nothing in’t.”

And although these lines are a comment upon the vanity of an individual, they nevertheless contain a truth. Depend upon it that what appears in print does go before the public with authority. I remember some months ago a discussion of this sort:—We must have a Church paper in order to counteract the erroneous statements of the anti-Church organ. I ventured to assert that no one believed those statements, to which my friend said, “No; you are inaccurate, every farmer in this district believes those statements; he says, ‘It must be true because I have seen it in’t paper;’” and the result was that the Church people of the district have established a newspaper, the effect of which has been of a marvellous and at the same time of a most instructive character; whereas previously the inaccuracies of the adverse organ were stupendous, they are now reduced within reasonable limits; whereas the imagination of the editor was formerly apparently incurable and incorrigible, his fancy is now under control; and whereas his zeal and his energy, and his fire and heat, were volcanic and consuming, they appear to be cooled down by the waters of the picturesque stream which irrigates the valley. Here you have in a homely illustration a most valuable fact. By establishing and maintaining a sound Church press you not only answer the statements of the enemy, but you also prevent the public mind being poisoned by those statements. Now I wish to mention, so far as I can in a very few moments, some of the few particulars in which we may all assist in this work. The first is in correspondence. When a statement is made in a letter, or even in a paragraph, in your local paper which you know to be injurious to the Church of England, answer that statement; and if the editor refuses admission to your letter, publish it in your own paper with the statement that the Nonconformist journal refused admission to your letter. Your letter will be read, and the working men of the district will follow the correspondence with a keen interest, and they will be at once enlightened and instructed by your advocacy of that which is just and true and right. And if I may allude to what was said by a preceding speaker respecting anonymous writers, I will say this: When you state a fact give your name, because your name is the authority. When you set forth an argument you need not give your name, because the argument depends upon the reason contained in that argument and not upon the person who submits it to the judgment of the people. The next point is, I recognise the enormous power which the daily and the weekly and the local press gives to all public speakers. Upon the reports in those papers the life of all public men depends, and marvellous is the accuracy of the reports, and wondrous in the main their fairness. I believe there are few uses of the public press more valuable than that of dispersing amongst the public, through those organs, speeches delivered in questions of moment. The public of England; and especially of the West of England, have submitted to them day by day in these local journals, which we cannot on this platform sufficiently praise, the case of the Church of England as delivered in this room. That is surely a precious advantage to us, the advocates of the truth, an advantage of which I am certain we ought to make use in a judicious manner and in a spirit of self-restraint. The next point I desire to mention is the literary matter. That is an element which I am sure we cannot over value. There are the topics of the day published in the local journal, but I believe the public mind is instructed as much by those short paragraphs, *Miscellanea*, *Literary News*, and all the rest, which perhaps in the editor’s room are called the “padding” of the paper. I would venture to say to all those who have to do with these matters, encourage Churchmen to throw their piety, their zeal, and their knowledge into literary composition. Dr. Arnold said years ago, “That which we require is not so much religious instruction as secular instruction given in a religious spirit,” and I do most earnestly desire that the literary skill, the ability, and the knowledge of our Churchmen be devoted to the press. Others

will write in the press ; infidels and sceptics will do so, and if our pens are still, to whom is the editor to resort when he wishes to conduct his newspaper, his periodical, or his journal in such a manner as not to be hostile to us ? There is one more point which I wish to bring before you as a member of the Executive of Church Institution. We have a paper published called "The National Church," of which are distributed every month no less than 22,000. To my knowledge that paper is circulated amongst the artisans of our great towns, and there they find the inaccuracies of the anti-Church press and anti-Church speakers refuted. Perhaps there has been a great speech made by a local Boanerges which has stirred the town and created an agitation in the public mind. The next month the artisans of the town find the great idol destroyed by a quiet article in the "National Church," headed "Nonconformist Facts." An artisan turns to the "National Church" and finds there is abundance of energy of combat with a cause he knows to be true, but for which he has around him but few advocates, and in which he becomes at once more zealous and more firm, because he finds the gallantry and the number and the chivalry of the leaders defending that cause in other towns.

THE REV. ERNEST J. A. FITZ-ROY.

On this matter, as on many others, I think it will be found that the truth lies between the two extremes. In a very long experience of literary work I have found that a certain number of persons attribute to the press, and to those connected with it, a most exaggerated importance ; but the vast mass of people, on the other hand, in the upper classes of society, and especially among Churchmen, and more especially still amongst clergymen, attribute to the press far less importance than it merits ; and in the few minutes allotted to me to-night I am not going to observe, as I might do, upon the marvellous manner in which clergymen and those interested in Church questions in various parts of the country, by simple negligence, refuse to bring before their brethren matters of vast interest. I venture to think that the interesting circumstances brought before the Congress this afternoon by the member for West Kent were not generally known, and had even escaped the vigilant eye of my friend the editor of the "National Church." My experience for many years has led me to notice that the country clergy imagine themselves too busy to supply newspapers with matters of interest. Thursday is a favourite day, for example, for church-openings ; well, I have written to clergymen asking them to send an account of the opening or the consecration of their churches for publication on Saturday, and the reply is mostly to this effect : he is so "oppressed with work"—the immense work of opening this church—that he cannot possibly think of sending a special account. He will send you the county paper a week after date, and imagine you have nothing to do but find the plums and serve them up for Churchmen. Such persons should reflect that right reverend prelates, noble lords in the Upper House, and members of the House of Commons are frequently in the habit, after delivering their speeches, of correcting them for the press the same night ; and yet many country clergymen, who certainly are not more overworked than our legislators, cannot find time, or they do not think it worth their while, to send a short, pithy paragraph about their own doings. What I desire to urge is the paramount duty and importance, to say nothing of self-interests, of the Church party throughout the country using their local press more than they do. I am glad to be speaking in a town where there is one paper of more than provincial reputation ; a paper with the politics of which I do not agree, but to the admirable manner in which it is conducted I can bear all the better testimony. Now, what is the reason of the success of the "Western Morning News" ? If you except the Manchester papers, it is the only paper delivered in the House of Commons when the train comes up in the afternoon. Why is this ? Because the proprietors get early news. They do not put in news a week after date, when the schoolmaster or the organist has written out an elaborate paragraph for some paper, which no wise sub-editor can find room for unless he is exceedingly in want of news, and which, if inserted, is so long and tedious that no one would read it beyond the immediate locality.

Our dissenting brethren and our Roman Catholic brethren are far wiser. They do not treat the editors of newspapers as country clergymen and squires too frequently do. They treat them with the respect due to members of an educated profession. They ask them to attend their gatherings; and the result is, the Dissenter has full and adequate accounts of what has taken place, whereas the country clergy, as a body, do not dream of doing anything of the sort. But if the press is of great power, and who can doubt it! our paramount duty is to use our influence in our own locality, not merely to report from a selfish point of view, but to record any events likely to advance the Church's welfare. The country clergy are not so much oppressed with their duties that they are not able to make friends with an editor, so as to put matters of an interesting kind in a telling way in the local papers. That might be done with a very little expenditure of trouble or time, and very little wearing of his physical or mental faculties either. Search the columns of the Church newspapers. The news' paragraphs are all, more or less, a repetition of the same thing; one taken from another. To those behind the scenes in London it is well known that there are not more than two, or three, or four men in the metropolis who ever compile Church news at all; and there are, I fear, very few clergy who have the wisdom of the permanent secretary of this Congress, who invariably supplies newspapers, not only in Cambridge but throughout the country, with matters of moment. If you will take that lesson home and think it out, we may, perhaps, find that interesting facts will be brought before the minds of the people in a manner they have never been hitherto; not for the selfish aggrandisement of the individual parish, but for the edification of the entire Church, by placing before the world the way in which she is progressing in popular favour, that thereby others may be induced to do likewise.

In conclusion, I wish my brethren of the clergy would sometimes read other organs than those with which they themselves specially sympathise and agree—that they would sometimes venture to read the Nonconformist newspapers, for example, and that very able paper the “English Independent.” They would then arrive, I think, at very different conclusions from those at which they are now in the habit of forming on partial evidence. They would arrive at the conclusion that while on the one hand it is worse than folly to attempt to deal with political Nonconformists, or expect that they can make terms with them, and they would learn on the other hand that there are religious Nonconformists who, though we may never hope to draw them in their corporate capacity to ourselves, are by the very violence of the attack of their political brethren, more willing to listen to the sober counsel and godly wisdom of the Church of England. I remember when I was in New Zealand meeting with a former curate of All Saints, Margaret Street, who was then vicar of a large parish in New Zealand; and when the first mail arrived, he passed over to me the “Nonconformist” and the “Record” of that date; and said, “At All Saints we used to take in the Low Church and dissenting papers.” I venture to think if, in our rural deaneries, we were to subscribe to papers not of our views, clergymen of the Church of England would have, in the truest sense of the word, broader sympathies with what is passing in the world around them; and they would go forth in their Master's strength, conquering and to conquer; because they knew not merely the shibboleth of this party or that, but from what they learnt, not in their own favourite organs, but from public opinion, whether that opinion was right or wrong, they would be able so to direct their teaching as the most effectually to advance the cause of true religion.

THE REV. DR. ALFRED T. LEE.

THERE is one special point on which I wish to make some observations. Though we have heard from very earnest and able speakers, who are well acquainted with the press, what the press in general should be, I do not think we have sufficiently considered what the duty of Churchmen in their several localities is to the press in that locality. From time to time we find in the local press very serious attacks made upon the Church, and no notice is taken of them. What I wish to ask Churchmen to do, is to keep a strict

watch over the local press. Every newspaper has its influence. Many of those newspapers are in the hands of those who are not friendly to the Church. I know that many paragraphs are sent to these papers by persons unfriendly to the Church, and they are inserted; whilst no paragraphs in favour of the Church are sent to them. The result is that, day after day, and week after week, a public prejudice is being formed against the Church in their localities, because Churchmen have neglected their duty.

I think when we have an active and earnest press thus employed against the Church, we ought to be thoroughly alive to our duty. The last speaker advised the clergy to read the dissenting newspapers. I would advise you especially to read the "English Labourer," in which, week after week, the Church is attacked. It is read by your people, and you should know what it says, and be prepared to tell the truth on those points on which false statements are so constantly being made. I think Churchmen and clergymen especially are by no means aware of the systematic plan in which literature adverse to the Church is being disseminated throughout their parishes. There exists in England an organisation of the most perfect kind for supplying anti-church literature to our parishioners. I wish a similar organisation existed on the part of the Church. It could easily be so if Churchmen would be at the pains to provide it for themselves. I know that wherever periodicals which place before the people the facts of the day with regard to the Church are made known, they become popular with the working classes. Lately, in the neighbourhood of Leicester, a paper with which I am acquainted has gone up in a few weeks to 500 from a very low circulation. If Churchmen would do their duty in this matter, public opinion would be found to change, and if Churchmen went to work and invariably answered attacks on the Church in the local papers, the time is not far distant when public opinion would increase more and more in favour of the Church, and we should find a vast majority of the middle as well as of the upper and lower classes on its side. Then as regards the Church newspapers, of which we have heard so much, published in London, let no Churchmen in the country be led by the nose by his Church paper. Churchmen living out of town and seeing only their own pet paper, are accustomed to make up their minds on a particular subject by what that paper tells them. I would earnestly ask them to look at the papers on the other side, whenever they are able to do so, and they would find their opinions would be mollified, and they would be much sounder than they often are. Then, again, Churchmen should make themselves acquainted with what the Dissenters are doing with their own people. Again and again I have mentioned to a clergyman what was taking place in his parish, and he has said, "Oh, it is not worth taking any notice of!" But I know that the Dissenters had been at the pains to circulate their own views on Church matters; they had taken care that the clergyman's people should not be ignorant, and if there had arisen any local sore between the clergyman and his people, they rubbed it into the highest state of inflammation. If we would only look to the sources of these dangers and remove them, the Church would greatly benefit in every part of England. It is because Churchmen will not co-operate with those who are endeavouring to supply sound information throughout the country that we find many of the local papers are passing into the hands of men who are hostile to the Church, and the result has been in many cases very detrimental to the interests of the Church in the country. I mention these things because they have specially come under my notice. In these days when so much is being done against the Church, it has become the bounden duty of every Churchman to defend its interests in his own locality.

People are very fond of saying they cannot do things because they are difficult. Lord Lyndhurst defined a difficulty to be "a thing to be overcome," and if Churchmen in their own locality find it a difficult thing to look after their local papers—if they would look upon it as their duty to the Church and the nation to do so, they would find the result would amply repay them for any trouble that they took. Therefore, I earnestly ask you in future never to see in your local paper any attack upon your Church that you are able to answer without sitting down and writing at once to the editor; and in nine cases out of ten your reply will be inserted, and the injury that otherwise would have been done to the Church will be averted.

The REV. JAMES HAMILTON.

WE commenced this evening with a paper advocating a new weekly journal to circulate amongst the million. After that we heard the advocacy of a new London paper not so much for the million as probably for the middle classes. Much has been said on both sides and in behalf of both propositions; but we have not come to anything like a decision between them, and I want to recall the attention of this meeting if possible to the actual question that is before it, i.e., how best to use the press for the good of the Church. But in doing this I should like to say a word or two in favour of the existing London papers. It is a common thing to say that the London papers are unfair in their treatment of public questions, or, as has been said here to-night, that their leaders are worthless; because they are often written before the events occur, or the speeches which they criticise are made; but I venture to say, and I do not speak without personal knowledge of the subject, that the instances in which such a thing is done are very rare indeed, and I do not think that the gentleman who made that charge would be able to spot a single instance within his own knowledge. While I am speaking about that I should like to say a word in vindication of anonymous writing. It has been said that if the writer's name were put to his article, as in some of our weekly and critical publications, it would carry exactly the weight it deserved and no more.

But I press upon you in reply, that it is not the intention of a leading article or a review to carry the weight of the writer, but the weight of the paper. The person who wrote the article is not answerable for it, but the editor and conductor of the paper who, having read it, and formed his estimate of it, stamped upon it his own *imprimatur* and sent it out to the public.

Therefore you have the respectability of the paper, and the responsibility, the credit, and reputation of the editor stated upon the soundness, or at all events the supposed soundness, of the article of criticism. While I am speaking of this, I ask you not to think, as one previous speaker had almost led you to suppose, that all editors and conductors of papers are heathen men and publicans. Amongst the conductors of the London papers, I know that two are as good Churchmen, as regular frequenters of Church services, and as earnest in support of the Church as anybody in this room. From what I know on these points I am concerned that we should not under-rate the value to the Church of the existing London daily press. As to whether a new paper shall be started which shall be superior to any others, and shall command the support of Churchmen because of its support of Church principles, I simply say that a London paper is a thing of supply and demand; and no matter what may be the line it takes, or the principles it advocates, if the paper is not wanted it will not sell, and if it is wanted it will sell. I venture to say that the Church is very fairly served at present by the London papers. You must remember that the business of an editor when conducting a London paper is to treat all matters with equal fairness and if possible with equal copiousness, or, at all events, in some proportion to their public importance. It often happens, indeed, that an editor cannot give the Church and Church questions that prominence which many Church people would desire, or which he might desire himself, and it may be that in criticising in a leading article, or otherwise, some Church movement, the writer falls short of what some would have him say, but the reason is not that he is unfair to the Church, but that he is accustomed to look at public affairs with a larger eye than the ordinary reader does, because he has to take into consideration a great many points which the readers of the paper are not called upon to entertain, and he has to regulate what he says according to circumstances. Very often he cannot say all he would like to say, but what he does say is mostly honest and good. But, even if otherwise, I venture to think that adverse newspaper-criticism is often very good for the Church; and my belief is, that if a paper were started which was supposed to hold a brief for the Church, the moral influence of that paper would be very small indeed; and I cannot too strongly urge upon this Congress that when a paper, not necessarily a Church paper, but connected with politics and all the current events of the day, gives its independent support

to the Church, that support is much more valuable to the Church than the support of any journal could be which was bound by some compact with its supporters to uphold the Church under all circumstances. A thick-and-thin supporter of the Church would not be an acquisition, but it would be impossible even if it were. You cannot support a paper apart from commercial considerations, and you may depend upon it that no strictly Church-paper, as such, will ever pay. Some of you remember, I daresay, that once there was a paper which had a very high reputation, and which was in the hands of the most gifted men of the day. It advocated Church principles with a power and eloquence that have never been exceeded since—I mean the “Morning Chronicle.” At the time it was in the hands of Mr. Sidney Herbert, Mr. Gladstone, Mr. Beresford Hope, and I believe also of Lord Lyttelton, and other equally able and important persons, you remember how ably it vindicated Church principles. You remember also that for twenty years it has been dead and buried, and that, too, in spite of all the money and ability brought to support it. We must remember that if people approve of a principle advocated by a particular paper, that paper will pay; but if they do not, it will not pay; but the few advocates of an unpopular principle, as Church principles sometimes are, are not sufficiently numerous to support the bringing out of a daily paper. Therefore, I will just say this, whether you start a new paper or not, you must not expect to build up such a paper upon the discredit of existing London journals, because, on the whole, they have dealt very fairly to the Church considering how very unfairly the Church is usually disposed to deal with them. Whatever the daily papers write in behalf of the Church, they get no thanks for it; and the Church still goes on considering the press as its worst enemy. On the whole, the opinion I venture to submit to this meeting is, that a weekly paper something on the model suggested by my friend and neighbour the first speaker, is not so utopian as a subsequent speaker made it appear; and that anyhow is less utopian than that same gentleman’s own description of a London paper—where all the articles were “weighed in the balances of the sanctuary,” and all the tone of the paper was derived from the New Testament—I say that is impossible. You cannot weigh these things in those scales. But get upright men with upright principles and they will write articles accordingly. Be content, therefore, with your daily paper as you have it now, and establish, if you can, a good weekly paper, and work that; but do not think you can possibly influence the Church politics of England from any centre in London or elsewhere. You must distribute the force over the whole island; and if you keep that paper up to the mark in some such way as that proposed by the first speaker, you will have done a great work, and have added to the Church’s power of impressing the people. But let the clergy beware of trusting too much to newspapers, or secondary helps of any kind; let them remember that in every one of their parishes they have in their own hands a power greater than all the powers of the press. Their work, their faithfulness, their labours, the sacraments they administer, and their adaptation of the Church and all its ministrations to the wants of the people, will do far more towards the evangelisation of the masses and the formation of sound public opinion than all the publications of the press weekly or daily put together.

THE REV. SYDNEY THELWALL.

I VENTURE to think that we have only had a portion of the subject discussed this evening. The question before us is “Periodical Literature and the Daily Press.” We have had the daily press discussed in abundance, but periodical literature has hardly, if at all, been touched. I do not mean to say that it becomes a humble country parson like me to have much to say upon such a subject as this; I am no orator as Brutus is, but, as you all may see, a plain blunt man. I do think it becomes us all to take a very deep and lively interest in the whole of this question; to my mind it is one of the most important questions brought before this Congress, and I am rather surprised to see that the attendance is not larger than it is. We have had very valuable suggestions made; we have had

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our ignorance brought before us in a way that I hope we shall find instructive, especially by one speaker who has been for some time connected with the press, and let us a little into the secrets of the editor's room. But with all that the question of periodical literature has hardly been touched. It seems to me that the magazine literature, as it may be called of the time is, perhaps, as important a feature of it as the newspaper literature. People look out for their favourite magazine, and we are deluged with them, for their favourite tale in it, and, perhaps, for nothing else; and I cannot but think this feeding of the appetite with monthly tales, often founded on immoral incidents, is a very serious evil, and an evil with which we ought to grapple. If we cannot grapple with it in any way, if the power of counteracting the worse than trash thus palmed off on the public *has really gone* from the Church of England, which I venture to hope is not the case, then, indeed, it is an evil day for us. There is one remedy, to a certain extent, at hand. We may endeavour by whatever means lie in our way to show to those in whom we are interested and over whom we have personal influence, the danger which arises from such reading and the way in which such reading, even if it is not absolutely objectionable in itself, yet fritters away the time which might be more profitably employed in solid reading, and tends to give people a little smattering of knowledge which fully verifies what Pope, I think, has told us—

“ A little knowledge is a dangerous thing ;
Drink deep, or taste not the Pierion spring.”

With regard to this periodical literature, I am sorry to say I have no adequate suggestion to offer. I wish I had, but I will leave it to any who may be able to follow up these hints.

With regard to the newspaper literature—I think this ought to be taken into account. The English appetite craves for its daily newspaper, as it craves for its breakfast. Consequently the writers and editors are enormously overworked. Very little sympathy is felt for them, very little consideration is apt to be shown by most of us for the enormous difficulties under which they labour. I have long thought that if we *must* have daily papers we must have daily *lies*. It is a necessity of the case; and, as one whose name I may venture to mention even in a Church Congress, Mr. Spurgeon, has put it, a lie makes its way round the world while truth is putting its boots on. Now, this circulation of lies does enormous harm to our country, and to the newspaper writers and editors themselves. A great deal of allowance must be made for them, because they have very often no time to sift the truth or the falsehood of that which comes before them; and especially, if a correspondent sends his card as a guarantee of the accuracy of the “facts” stated, the editor has no choice. At the same time the editors of magazines and newspapers should remember that there is a great responsibility resting upon them. There is, again, an enormous temptation arising from the habit of *anonymous writing*, whether in newspapers or in magazines, and, I venture to think, in spite of a defence of anonymous writing which we heard from a recent speaker, it tends to lower the sense of personal responsibility, to give a fictitious importance to what we write, and to lower the honesty of the English character. If *that* is once lowered (and I fear it *has* been gradually lowering for many years), woe betide us!

With regard to the vile publications which one hardly likes to name, I ask, whose fault is it that they exist at all? We had at one time laws against blasphemy, but we repealed them, I think in the year 1811. We neglected the warnings given us at that time of the consequences, and the result is, we are deluged with a hideous literature, with regard to which all we can say is, that the continuance of it without bringing down the judgments of God upon us, is only a fresh proof of the inexhaustible patience which is one of the most wonderful features of the Divine character and nature.

Yet, while I think of all this, I cannot help giving utterance to one reflection which the whole of my attendance at this Congress has forced upon me. We are met in a diocese once graced by the presence of a Joseph Hall—one of the most witty and powerful assailants, by the way, which anonymous writing has ever had—and I would speak as one

ought to speak who remembers that he has been preceded, perhaps in these very streets of Plymouth, by such a man as that—one of the greatest ornaments the Church of England has ever had. The thought, then, that forces itself upon my mind, speaking as I desire to do, solemnly as in the presence of Almighty God, and with all these memories that cluster round us in this place, is this—*too late*. The Church of England seems to be too late in the field for everything. Here we have had speaker after speaker saying that the Dissenters, or the Roman Catholics, or this or that section, has occupied the field before us, and we are “bustling up with unsuccessful speed” as the poet says, and yet with no unity in our councils. I cannot help thinking one reason lies in those “unhappy divisions” that separate us. The Church of England is at variance within itself, and how are we to make progress while that is the case?

MR. THOMAS LAYMAN, of St. Alban's, Holborn.

I PRETEND to no special knowledge of this interesting subject. The only claims I have arise from the fact that I have been most forcibly impressed by some very able arguments that have been addressed to you; and by the kindness of the chairman I am allowed to put this suggestion before you. It is that you should, as much as in you lies, carefully cultivate the habit of reading both sides of the question. So far as this applies to those who are external to the Church, there is no doubt that more or less it has been the habit of most of us, I think I may say—I believe that most intelligent Englishmen are in the habit, either by actually reading, or by contact with those with whom they differ—of acquiring a moderately fair knowledge of the opinions of those who are external to the Church. But one or two of the speakers have brought before you the fact that there exists a difference of opinion within the Church itself, and this difference of opinion is made use of very largely and very effectively by those who do not love the Church, as one of the greatest blots upon the character of the Church, and we feel ourselves that this division is one of the very greatest difficulties which the Church has herself to contend with. The suggestion, then, that I wish to offer is, that you should fairly read what is said by those who are within our own Church, and give a fair consideration to the arguments each party uses for its own position. It cannot be denied that of recent years a very active school has grown up within the Church, and its existence is threatened by others within the Church who have, perhaps, by virtue of longer prescription, a greater right there. I am not going to say one word about the mode in which the right of the existence of this school is called in question. It might be a little more tenderly expressed, and if it had been, it certainly would have been more lovingly received. But let that pass. What I have to say is this—if you are to hear what others think and feel who are different from yourselves, you must allow that other party a fair stand-point within the Church of England. You must not come before them and suggest that their position is one which would justify the use of hard words at all. You must bring yourselves to think, however difficult the task may be, that that younger and more active and aggressive school has honesty of purpose, and a consciousness, so far as they know their own position, that they are fairly, honestly, and truly within the Church of England. As I understand the question, it is the influence which the daily press and periodical literature have upon the interests of the Church, and if that influence is to be fairly exercised upon those who are without, it seems to me that the most interesting question will be how to make ourselves at one with each other. Surely the Church needs all the talent and all the ability of all its members; and now that my views are called in question, I will say that the ability, the cleverness, the literary skill of the “Church Times” have been proclaimed before us this evening with applause. If, then, that ability and skill which have been acknowledged by a speaker who is able to judge, exists on one side or for one section of the Church, I put it to you as Englishmen of common-sense, would not you be acting wisely and well in enlisting this literary ability and skill for all classes of the Church indiscriminately? I simply put this one idea before you. I had no idea of speaking, but it came strongly upon me, that if you wish to present a solid front to those

whom I will not call the enemy—people of my opinions do not call Nonconformists hard names ; many of us were brought up Nonconformists, and in some cases members of our own families are Nonconformists still—but if you wish to present a solid front that shall carry you on with a great *impetus* in the struggle against ignorance, sloth, and sin, then consider whether the active, clever, and young school that has grown up recently within the Church has not a good right to be there lawfully ; a good right according to the law of this Church and realm.

THE REV. R. C. BILLING.

No more important question has been brought under the consideration of Congress than this—our relation to the daily press and to periodical literature. I had not the opportunity of hearing all the opening papers, and I do not know what was said by Mr. Bullock as to the localisation of magazines, a work in which he has rendered as much good service as Mr. Erskine Clarke before him ; but I believe we have never fully realised the great mischief done by the periodical literature which has been circulated so widely, especially among the young. We have heard from Mr. Erskine Clarke of the mischief which is being done by the Sunday newspaper. Nothing makes one's heart ache more than to see this paper passed under the door, or thrown down the areas, as we are on our way to our early service. We have also to contend against such sensational literature as the "Police News," which has a wonderful circulation, and it is impossible to exaggerate the mischief that is done by it. Then, as many of you are aware, there is a great deal of most dangerous and degrading literature circulated amongst the young. It is wonderful at what a cheap rate these periodicals are supplied, and how difficult it is to substitute anything in their place. I do believe a great deal of mischief is being done in this way, mischief beyond what even the best informed are aware of. One way of counteracting this evil is by the localisation of sound and good magazines. There is no better way for the clergymen, or rather for the laity who come to help the clergymen, than to "localise" some useful and interesting Church periodical, and take care to obtain for it a large and wide circulation. I am prepared to confess I only wish there were not so many magazines. I believe we are great readers in the present day rather than great thinkers, and danger arises from people taking up their opinions secondhand without studying them out for themselves. But, then, we ~~are~~ magazine readers, and we cannot hope to change, in this respect, the public taste. The best we can do is to provide wholesome, instead of impure periodical literature. I expect, after all that has been said to-day, the "Church Times" or the "Rock" will not lose one weekly subscriber, and after all we might say about the periodical literature, we shall each one be taking in as usual our weekly or monthly periodicals. I entirely agree with what has been said with regard to the supply of information to the local press. We Church people are rather behindhand in the matter. People look to newspapers, and want to see what is going on in our different parishes, and if they see that the members of other communities are more active than we are, then we fall in their estimation. I think we ought to be careful just to show that Churchmen are alive, and awake, and doing something. I am quite sure of this, it is very desirable to correct any damaging and erroneous reports which may be put into circulation by the newspapers. I remember hearing it stated at a rural dean's chapter of an eminent member of the present administration, that he had not long before laid the foundation-stone of a Unitarian chapel. I felt sure it was incorrect, but one present said : "I have seen it in the paper." I ventured, from what I knew of the noble lord, to contradict that statement. I then wrote to him, and his answer was, "I never was in my life in the town in question, nor have I, or any member of my family, within my recollection, ever laid the foundation-stone of any building not in connection with the Church of England." It was very desirable that such a story should be confuted. Let me say in conclusion, that with all our education and all our reading, I fear, too often, the Word of God is being neglected, if not altogether laid aside. This is a great evil. We should aim in all we print, and in all we put into circulation, to lead up

the minds of the readers to the written Word of God. All that will help them better to understand by explaining and illustrating what is written and induce them to study the Bible, will confer upon them a great and inestimable benefit. I wish we were more Bible-readers and Bible-students than we are. Let us endeavour to lead up the people more and more to the fount of infinite wisdom.

THE REV. G. B. SIMEON.

I WISH to descend to a practical suggestion. I do not think some people care what they read as long as they read what is put into their hands, any more than they care what they drink as long as it is called beer. I do not see at all why we should not be perfectly able to keep going a simple and cheap periodical, full of a great deal that is useful and amusing, which, I am perfectly certain, our poor people will read just as readily as they will read any paper they meet with in the street. They do not care, as a matter of fact, about the opinions of the leading articles. They like a good array of sensational things; and there are plenty of sensational things that are good as well as bad. If we will only give them something that is interesting and useful, they will read it; and poor people would spend their Sunday evenings reading such publications, as they now spend them in reading "Lloyd's Weekly Newspaper." It seems to me we ought to make much greater use of our parish magazines; and everybody who has not a parish magazine in the parish ought to have one. Those who have tried it know perfectly how eagerly, week after week or month after month, people come with their penny for the magazine; and their eagerness shows their delight to have it. As to the children of the upper classes, if they were properly supplied with good wholesome magazines, such as the "Magazine for the Young" and the "Monthly Packet," they would be in much less danger of learning a vast deal of evil than they now learn. These are my suggestions—that everybody should have a parish magazine—that if there is any periodical full of interest, with useful hints about agriculture, cookery, housekeeping, and so on, it should be brought within the reach of the people by the parish priest.

ARCHDEACON EMERY.

I REMEMBER a remark once made by the Bishop of Winchester about grumbling. He said he thought the English nation was improving, and that it was really a very strong and vigorous nation because it was always grumbling; and the reason of the grumbling was because it always wanted to improve. I suppose that our complaints of the press, and our grief that we have not this, that, and the other, arise really from the desire to improve. But to take the other side, we have a great mass of valuable literature, good periodicals, and wholesome literature circulating through the country, and we should like it to go forth from the Congress to the large army of those, who, in this country, are doing their best to permeate the population with good and interesting literature, that we appreciate their labours. For instance—let me mention two or three papers that have a large circulation, and which are doing a great deal of spiritual good. We Churchmen, I hope, take the line of not being narrow in our sympathies, and we can appreciate valuable literature, even if it be literature not decidedly and strictly on a Church basis. Let me mention the "Leisure Hour," the "Sunday at Home," "Good Words," and periodicals of that kind. I think "Old Jonathan," and serials of that sort, are doing an immense amount of good. Our poor people are taking them in, and will continue to do so. Now, to grumble a little. I wonder why the Christian Knowledge Society cannot bring out as good a paper as the Religious Tract Society! It is a great reflection on us as Churchmen that it does not. I am convinced that there are good writers of spirit who would undertake to help us to bring out a decidedly good Church periodical if they were properly paid for it. Sometimes we fail, because we expect our good papers to be written for nothing. Let me say another word

about the editors of country newspapers, of whom I have more knowledge than I have of editors of town papers. I must say, the editors of our country papers (and I doubt not it is the same with London editors), are most ready to give their readers information which is supplied from sources upon which they can rely. Mention was made by one of the speakers of some work I have been able to do quietly through the press, and I can look back with great satisfaction and pleasure to many movements within the last twelve or fourteen years which have been greatly forwarded by what has appeared to be an unknown hand, out, really, through the kindness of the various editors in giving information which I have sent, and so carrying it forward through the kingdom. I have the particular things to which I allude clearly in my own mind, but I am not going to trouble you with them. I would say to the clergy in country towns and districts, if you send information to papers, do not send it merely to your own particular papers. In Cambridge we have our liberal paper on one side, and our conservative paper on the other; but I have always found the editors of both papers most anxious to put in any Church or religious news I desired to give; but if I went to one editor, and said—Yours is my favourite paper, and I will only give this to you, I should expect the other editor would be greatly offended, and properly so. You will find sometimes to your surprise, that the editors and writers in those papers of which you think the least are, perhaps, the best Churchmen we have. I remember going into the office of one paper which I know is thought little of by many Churchmen, and rather opposed. By some casual remark, I drew out this from a very important person connected with the paper—"I tell you what it is, we are quite as good Churchmen on this side of the question as those you think so much of on the other side." Therefore, I say to the clergy—do not be lazy; send good information, not too long but pithy, and send it to all the papers of your district. I believe in the power of the press, and it would be a disgraceful thing, I think, to have it said of us, if it could be said with truth, that most of us who have been to a university, and are looked upon as literary persons, were backward in supplying useful information to our people. I think one of the results of a friendly debate like this, on which we have had so many views of the question brought forward, will be that the clergy, and those who have any power in writing, will feel it a real duty, a Christian as well as a Church duty, to do what they possibly can to supply the press on all sides with good, useful, and interesting news upon Church and social questions. I merely rose to speak a good word on behalf of the really immense amount of good literature which I am sure is being circulated, and which is doing a vast amount of good through this country, and which this debate will help to increase and further improve.

THURSDAY EVENING, 5th OCTOBER.

The RIGHT REV. THE PRESIDENT took the Chair at Half-past Seven o'clock.

SUBSIDIARY MEETING.

SPECIAL MINISTRATIONS TO THE SICK.

The PRESIDENT.

I HOPE the Congress will not think that I am asking anything improper when I beg you to consider what a very solemn and serious subject this is—more so, I believe, than anything we have, or are, to discuss. I think it will be more appropriate to a Congress of the Church of Christ, that we show that we feel this too solemn a time to indulge in tumultuous applause or tumultuous expressions of disapproval. I do not want to suppress all expressions of feeling, but I do hope we shall be very quiet.

PAPERS.

The REV. CANON HOARE.

I UNDERSTAND from the wording of this subject that I am not to consider the habitual visitation of chronic invalids, but the special ministry required by special cases, by those, *i.e.*, of an urgent and exceptional character, involving special interests, and requiring special treatment.

I take it for granted also that by a "special ministration" is not intended the use of the service for the visitation of the sick. According to the 67th Canon, that service is intended only for those who are not preachers. The minister is there directed "to instruct and comfort the sick in their distress, according to the order of the communion book, if he be no preacher; or, if he be a preacher, then as he shall think most useful and convenient." As it is the nature of all liturgies to be general, not special, the preacher will clearly not consider himself bound to use any liturgy in his special ministrations. He must enter the sick-room perfectly unfettered, and, with as much human sympathy as possible, must throw his whole soul into the soul of the sufferer. If his ministry is to be of value there must be adaptation in it; he must, therefore, endeavour to realise the particular wants of each individual, and then make use of all his own resources in the hope of supplying them.

Of course, as time passes on, the clergyman of a large parish will see an almost infinite variety of character; but the majority of special cases may be grouped in three divisions, those in which there is *special trial*, *special difficulty*, or *special anxiety*.

I. *Special trial*.—All illness has its trials, but in many instances the trial is exceptionally great. Some terrible accident has taken place, or the sufferer is racked by agonising pain, or the illness is accompanied by

heavy care. The father, the bread-winner, knows that the maintenance of his family is dependent on his life ; or the loving mother looks on her little ones, and wonders what will become of them when she is gone.

In our special ministrations to such persons there must be, in the first place, an intense and tender *sympathy*. By sympathy I do not mean kindness or pity, but that which our Lord has shown to ourselves, a oneness with the sufferers in their trial. It is a good practice before we commence our ministrations to ask ourselves the question, What should we feel if we were in their circumstances ? and then endeavour by God's grace to say that which we think would help us if we ourselves were the sufferers. It is a good plan also, before we kneel down in prayer, to ask the sufferer whether there is anything for which he would wish us particularly to pray. By so doing we are enabled to pray not merely for him but with him, and to help him to cast on the Lord the real burden of his heart.

But there must be more than sympathy, for the ministration, however sympathising, will be of very little power if it is not based on a sound scriptural foundation. If a person is safe in the Lord Jesus and abiding in His grace, no trial crushes him. I have had it said to me by a poor sufferer in dreadful agony, when she had learned to know the Lord, "Even my pain feels quite different." It may be necessary, therefore, and often is, to turn the thoughts away from the particular trial in order to make sure of the reconciliation to God. Till that point is settled there will be no strong consolation imparted to the soul, and it is vain to speak of comfort while the poor soul is still in doubt respecting mercy. It is the accepted believer that can enjoy the comfort of the Holy Ghost. When, therefore, we want to act as comforters, the shortest and surest method very frequently is to let the trial remain out of sight for a time, and to go direct in the first instance to the foundation subject of acceptance with God.

II. *Special ministrations in cases of special difficulty.*—The difficulty may arise with the friends. The friends and relatives are often dreadfully averse to a ministerial visit. They often do all they can to keep us out ; they say the patient is asleep, or tired, or too ill to be seen, or forbidden by the doctor to see any one ; and so the clergyman may go again and again to the door without being admitted, although in many cases the poor sufferer has been anxiously looking for a visit, and wondering why his clergyman did not come to visit him. Such friends do very wrong and act very foolishly. I have known many instances in which the pastoral visit has not merely brought peace to the soul, but has been the turning point in the recovery of the body. When the spiritual anxiety has been removed and the soul set at rest, the health has been restored. But there is no convincing the injudicious friends of this, and the only thing to be done is to tire them out by kind and prayerful perseverance.

But no difficulties are so great as those with which we sometimes meet in the sufferer himself. Sometimes he is a sceptic, sometimes utterly indifferent, and sometimes hardened in prejudice, so that, if he could, he would avoid the visit. The visitation of such persons in illness is most important, for there is often no other opportunity of reaching them. But it is very difficult. In some cases the sick can bear but very little, so that little must be exactly to the point. There is no power for discussion, and

generally very little use in it, unless it be a simple explanation to remove a difficulty ; and as for appealing to the fears of such persons, it is in most cases perfectly useless, for they have grown callous to fear. I believe there is nothing to be done but to pour into their souls the blessed message of the love of Christ ; for there is a power in hope and love when fear has become powerless. You may prove a man guilty till he hates your visit, and hardens his heart against all you say ; but if you set the Lord Jesus Christ before his soul in all the fulness of redeeming love, you may have the joy of seeing the conscience awakened, and the hard, stubborn heart melted to the most touching and tender repentance, while the thankful soul rests in peace on that blessed Saviour, whom throughout life it has neglected and despised.

III. *Special ministrations in cases of special anxiety.*—It is the very common effect of illness to bring out later anxieties, so that those who appeared to get on with tolerable comfort in the time of health, are filled with fear when they find themselves on what they think may be their deathbed.

In our ministrations to such persons we have to consider the cause of their distress.

This is very often *ignorance* of the great fundamental principles of the Gospel. There are thousands of persons, not merely amongst the careless, but amongst those who are really conscientious and in earnest, who are still ignorant of the way of life. This ignorance is so common, that I believe that, in all cases, it is our first duty to make sure of our ground, by presenting to the anxious man a full, clear, distinct, and fearless statement of the great salvation as God's free gift through the finished atonement by a blessed Lord and Saviour.

The anxiety frequently arises from the great *difficulty of application or appropriation*. A great number are just like a poor man who once said to me, "I know it all, but I cannot get hold of it." I have known people wonderfully helped with reference to this difficulty by a simple statement of the order of God's gifts. As a general rule, they almost all are under the idea that they must first be holy, and then forgiven ; and it has sometimes been perfectly marvellous to see the anxiety melt away before the sacred truth, that, according to the covenant of God, they must be first forgiven, and then made holy as the consequence. But after all, the power of appropriation does not consist in the correct statement of truth. It is truth applied by God the Holy Ghost that can really bring peace ; and if the anxious soul is to rest in the love of God, we must never forget that His love must be "shed abroad in the heart by the Holy Ghost which is given us."

Sometimes this anxiety is occasioned by the thought of some *particular act*, as our Prayer-book describes it, "a weighty matter" that weighs, like the sin of David, a burden on the conscience too heavy to be borne. These are cases in which it is most desirable that the poor sufferer should open his grief "to some discreet and learned minister of God's Word." I would be the last to advocate either a *general* confession, or a *necessary* confession, or *habitual* confession, or what some term a *sacramental* confession, for I find nothing of the kind either in my Bible or my Prayer-book. But if a person believes that there is some weighty matter which shuts him out from the hope of eternal life, I would not hesitate for one

moment in urging such an one to open his grief, and make the frank acknowledgment of his sin. If a person says to me, "If you knew what I know, you would not think I could be saved," I answer at once, "Then tell me what it is, and I will tell you whether, according to God's holy Word, there is hope." This, I believe to be the meaning, and the only meaning, of the rubric, "Here shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter." And such an acknowledgment of the particular trouble I believe to be of the utmost value to those who have a hidden care eating like a cankerworm into their soul.

But if you want a person thus to open his grief, you must get him alone. I am exceedingly jealous of too many private interviews with clergymen. I believe that the habit of being frequently closeted with a clergyman for a private interview is in all cases most undesirable, and in the case of young clergymen and young women, infinitely dangerous. But in special ministrations, there are special needs, and if the conscience is burdened by some weighty matter, it is generally of no use whatever to attempt to deal with a secret grief in the presence of friends. They will often interrupt you by their tiresome, though kindly intended, interference; and their presence will always prevent the sick man speaking with freedom about that which weighs on his heart. But while I say this, I must repeat the caution—If the sick person be a young lady, or a young woman in any rank of life, let the young clergyman not attempt such ministration himself, but call in the aid of some person of greater age and more experience. We do not want sentiment, but healthy, strong, and independent faith.

But now, suppose that we know the special cause of anxiety in any particular case, what next? what are we to do? We may answer this question by another, What does the poor man want? What is it that will bring peace to his soul? He clearly wants to be assured that God's great salvation reaches even to him, notwithstanding the weighty matter that troubles him. He wants to be forgiven by God, and assured that he may trust God for that forgiveness. In other words, he wants both forgiveness and assurance. As to the *forgiveness*—that is given simply and solely by God Himself. As Hooker says, "The act of sin God alone remitteth," and, "concerning the punishment of sin; as none else hath power to cast body and soul into hell fire, so none hath power to deliver either besides Him," vi. 6, 8. Our part, therefore, is "to declare and pronounce" to the sin-burdened soul God's plan of pardon, and to show him that the power of the atoning blood extends even to the weighty matter that weighs on his conscience. In some cases we may bring Scripture to bear on the particular sin that troubles him, as *e.g.*, if he has been a backslider, we may quote the words, "I will heal their backslidings, I will love them freely, for Mine anger is turned away from him." But when that cannot be done, we may proclaim the whole message of reconciliation, and show from Scripture its direct application to the special cause of special distress.

But, as I have just said, the poor man requires not merely forgiveness, but the *assurance* to his own soul that he is forgiven. And now I am brought to a subject which I approach with great reluctance, because I fear it may excite a controversy, and what we want to do to-day is to help each other in a great practical duty, and not to run off into a controversial

discussion. If, therefore, I say anything at variance with the opinions of any present, I can assure them that I do not do so in the spirit of antagonism, but simply because the subject appears to be forced upon me; and I do not think I should be doing my duty if I was not honestly to say what I really think about it. I do not hesitate, therefore, to say that I believe the real value of ministerial absolution to be that it may help the assurance. We cannot confer forgiveness, but we may help to assure the forgiven man. As Hooker says, "As for the ministerial sentence of private absolution, it can be no more than a declaration of what God hath done; it hath but the force of the prophet Nathan's absolution, 'God hath taken away thy sin,' vi. 6, 8. I wish that this distinction was more generally observed in the use of the form of absolution in the service for the visitation of the sick. In the first part of that form it is perfectly clear; for while there is the statement that the Lord Jesus Christ has left power to *His Church* to absolve, there is the prayer that *He Himself* in His own mercy may forgive. Besides which, the absolution by the Church is most strictly and carefully limited in that form to those "who truly repent and believe in Him," to those, that is, who are already forgiven through His blood. The Church, therefore, does not claim any authority to forgive, and all that it professes to do is to absolve, or to declare. But still there are those, of whom I freely acknowledge I am one, who are not prepared, even with that distinction clearly before them, to make use of the latter part of that form, and to say, "I absolve thee from thy sins." If absolution were simply the remission of Church discipline and restoration to the holy Communion, then, of course, I could say so without a difficulty; but it clearly means more than that, and a sick-room is not the place for distinction or explanation. So that when I remember the confusion there is in people's minds between absolution and forgiveness, when I consider how many persons appear to regard absolution as the mode of granting forgiveness instead of the declaration of it when granted, and when I reflect on the tendency there is to substitute some outward act of man for the unseen action of God Himself, I see so great a danger of being understood in a sense that I wholly repudiate, that I make the frank and honest admission that for my own part I never use those words. As a preacher I am not directed to do so, but am instructed by the canon to exercise my own discretion. When, therefore, I am called to minister to troubled souls, and to help those whom I believe to be forgiven into the assurance of that forgiveness, I prefer to act on the exhortation in the communion service with reference to those under similar difficulties, "that by the ministry of God's Holy Word they may receive the benefit of absolution together with ghostly counsel and advice;" I prefer to direct the whole attention to the Lord Jesus Christ Himself as revealed in Scripture, and to keep myself and my own judgment completely out of sight. In God's Word there is a certainty that there can never be in any act or word of man. It brings a person into direct contact with the Lord Jesus Christ Himself; and thus, when applied by God the Holy Ghost, it leads, as I may truly say I have seen it lead in unnumbered instances, to a happy, holy, peaceful, loving assurance, as solid, as well-grounded, and as undoubting, as if the anxious soul had heard from the lips of the Lord Himself the sacred words, "Son, thy sins be forgiven thee."

J. WICKHAM LEGG, Esq., M.D., F.R.C.P., F.S.A.

WHEN some months ago, I was honoured by the request of the committee of the Church Congress to read a paper on Ministrations to the Sick, I at once felt that I was called upon to deal with one of the most difficult subjects proposed to be discussed in the Congress. It is a matter which has naturally filled some part of my thoughts for many years past ; but about which it is hard to make up one's mind ; and the remarks which I am about to offer are merely tentative ; and should be looked upon, not as definite propositions, but simply as suggesting materials for further discussion.

I would begin by excluding cases of chronic sickness. For persons suffering in this way the ordinary exercises proper to the whole seem to be well fitted, and no change in kind appears to be desirable, unless, indeed, some shortening of the time spent in prayer be allowed, should the powers of the body prove unequal to long exertion.

But in acute diseases the mind suffers with the body in such degree that it is not common to find instances in which the effort for a prolonged attention to one subject can be kept up. Some change in the kind of prayer, therefore, seems necessary ; for those exercises, natural and proper for a mind in health, become almost entirely unsuitable for one in disease.

Before going any further, let us insist, however, that the priest stand by the bedside of the sick man. It is a pity that so great a change should have come over England within the last hundred years in this respect. The causes must be left to others to discuss, whether due to the growth of liberal opinions, or of general indifference to religion, which has been well said to be the worst of heresies. But in former times, none of the so-called respectable classes was allowed to die without at least calling in the aid of a clergyman and receiving the Holy Communion. Now, rather the contrary prevails. There was a case which took up a good deal of the public attention during the past summer, in which the sick man, though knowing that he was dying, refused to see a clergyman when it was suggested to him. And I take this as a typical case, because his faith and morals seem to have been neither higher nor lower than those of the young men that we every day meet with. The feeling against any interference of the clergy, extends itself to men of culture. The most correct and polished of our modern poets thus expresses his wishes for the surroundings of his deathbed :

“ Nor bring to see me cease to live,
Some doctor full of phrase and fame,
To shake his sapient head and give
The ill he cannot cure a name.

“ Nor fetch, to take the accustomed toll
Of the poor sinner bound for death,
His brother doctor of the soul,
To canvass with official breath

“ The future and its viewless things—
That undiscovered mystery
Which one who feels death's winnowing wings
Must needs read clearer, sure, than he ! ”

These are the sentiments generally of the nineteenth century. They are to be deeply regretted. The men and women of our day seem to pass over the brink with as little concern for the future and its viewless things as they showed during life. How many Christian folk pass out of this world, weekly, daily, hourly, unhouseled, disappointed, unanled, without preparation, without Communion, without Confession, without Absolution.

Let us, then, by all the means in our power, persuade those who come within our reach to receive the aid offered by the priest. Neither let it be refused on the ground that the sick man understands but imperfectly, or is not in the full possession of his faculties. The Sacraments do certainly here seem to have their efficacy more *ex opere operato* than *ex opere operantis*; and may no more be withheld from the sick man than baptism may be withheld from the unconscious infant.

On the question of the reservation of the Blessed Sacrament for the sick, a question which seems to dwell in some men's minds at this moment, I cannot, of course, presume to give an opinion on its theological, or rather, I suppose I should say, its ecclesiastical merits.* But looking at the matter purely from a medical point of view, I should say, that great advantage to the sick would follow its introduction into our communion. The present office is far too long to be borne by any person very sick; the weak mind wanders long before it is brought to an end; and the office might well be greatly curtailed. I am unwilling, however, to say any more on this subject, as I believe it will be fully discussed by one of the speakers at this meeting, one who has thought far more about the matter than I have.

In discussing the exercises proper to be used by the sick, it seems that the best general guide would be, that the same kind of treatment that is applied to the body should be applied to the soul. As rest is enjoined for the body, together with the simplest kind of food, a return to the milk of infancy being often enforced, so with the soul. The physical state rarely will allow of long offices and prayers; and the mind should rather be rested from all active exercise. Often, indeed, there is no choice; as the mind refuses to perform work which, in health, would have been easy to it. Such being the case, the kind of nourishment, that is of prayer, offered to it, should be of the simplest kind. A return should be made to those sublime formulæ of Christianity which are taught to every child at its mother's knee. The sacred words of the Lord's Prayer, slowly repeated, and with space for meditation between each petition, afford probably the best possible kind of prayer for the sick man. He can often pay attention to this when he can bear nothing else. Indeed, the mind instinctively returns to and dwells on these petitions rather than on any other form of prayer. Even in the presence of very severe pain, when no matter can be dwelt upon for a long time, I have found meditation on

* The Latin Prayer-Book, published by Royal authority in the second year of Queen Elizabeth's reign, gives full directions for the reservation of the Eucharist for the Sick. "Quod si contingat eodem die Cœnam Domini in ecclesiæ celebrare, tunc sacerdos in cœna tantum sacramenti servabit quantum sufficit ægroto; et mox finita cœna una cum aliquot et illis qui intersunt ibit ad ægrotum; et primo communicabit cum illis qui assistunt ægroto et interfuerunt cœnæ et postum cum infirmo." This effectually disposes of the charge of disloyalty to the English Church brought later on by a speaker at this meeting.

the several petitions of the Lord's Prayer, much on the plan sketched out in *Paradisu Horst's* very practicable.

In like manner the different mysteries of the faith, contained in the Apostles' Creed, may profitably become the subject of meditation, and the more so, as the Church of all ages has invariably demanded this profession of faith from her dying members, as it is demanded before Baptism, and the chief points also in the Life and Passion of our Lord are kept before the sick man. In like manner short ejaculatory prayers may be employed, such as we find in our own Office, pleading the merits of the Cross and Passion of the Saviour of the world : or that prayer, sometimes called the prayer of St. Ignatius, beginning *Anima Christi, sanctifica me*, will be found very valuable and instructive.

Thus, in my private opinion, we should not go far wrong in recommending to the sick only the simplest and most elementary forms of prayer. Some have thought these more acceptable to God ; and St. Augustine, who is said to have spent whole nights repeating one very simple form of prayer, says : *Melius scitur Deus nesciendo*. The Eastern Offices are known by their incessant repetitions of the *Kyrie Eleison* ; and some persons have found fault with this continual cry for divine mercy ; but to me the prayer seems recommended not only on account of extreme simplicity, but because it contains within itself the kernel and germ of all other petitions. We pray God to have mercy on us. What are all our prayers, expand them as you may, but this ?

There is another way in which the thoughts of the sick man may be helped. One of the greatest living authorities on the art of nursing tells us what a comfort to the sick man the commonest prints or the cheapest chromo-lithographs may be. I would suggest that this craving of the sick man be taken hold of and turned to his spiritual advantage. Let there be placed near his bed, so that he may easily see it, a representation of one of the chief Mysteries of the Faith. Pictures of our Lord on the cross or as the Good Shepherd, offer themselves as very suitable for this purpose. The sick man in his watchfulness by night, or his restlessness by day, may, as his eyes fall upon these, find them far better teachers of patience and love, because examples, than books or words would be. In his mental state, so hard to be appreciated by those who are well, the sick man may find simple looking upon pictures of far greater use to him than oral devotion, because unaccompanied by any mental effort.

I do not know if I may venture to raise a point, not without practical interest, but which I leave to be fully discussed and decided upon by the theologians at the Congress, whether the everlasting happiness of man depend upon his state of mind at the exact moment of his death. There is a very wide-spread opinion that all depends upon the dispositions of the mind at the exact moment of departure. Dante, in his wanderings in the Mount of Purgatory, meets with a man who died fighting against the Church, but whose life yet ceases as he utters the word "Mary." The good and evil angels dispute over the immortal part of him, but the good angels prevail on account of this poor little word (*lagrimetta*): and in a very favourite and popular book of devotion, "The Spiritual Combat," the Christian is advised to practise that blow often which can but once be struck ; for if it fail then, all will be lost. Nor is this notion confined to Catholics ; it will be found equally amongst Protestants. I have seen it stated in print,

that a certain religious newspaper, at the time of the death of Arnold of Rugby, expressed grave doubts of the state of his soul, because at the last moment he had been unable to repeat the shibboleth which seems to have been considered necessary by the sect of which the aforesaid journal was the exponent. Every reader of Boswell will remember Dr. Johnson's horror as he was accustomed to recite the words of the Litany : " In the hour of death, Good Lord deliver us." This feeling of the supreme importance of the last moment of our lives has, perhaps, been fostered by the language of all the old litanies : they all join in praying for deliverance in the hour of death and in the day of judgment. Yet if they be examined a little more attentively, this inference, that all depends upon the hour of death, will hardly be sustained. No one, as far as I know, believes that our fate depends upon the events of doomsday : our sentence is then to be pronounced, but long before that, our final state has been decreed in the just judgment of God. The same reasoning may be applied to the hour of death. We pray for the divine assistance in both of these events, not because they determine our future life, but because of the immense change which takes place in both, either for good or ill. It is rather according to the life that we have led, according to our works, that our doom will be pronounced.

This may appear to some a purely theoretical point, but to me rather of immense importance. If the sick man is to be taught that his everlasting happiness hangs upon his disposition at the hour of death, that is, the moment of his greatest weakness, when he is least himself, least master of his thoughts and will, then, indeed, death may well be full of terror to him. Few persons at the moment of death retain complete consciousness : what passes, we know not. Would it not seem more in accordance with what we see elsewhere, that a man should be judged according to the general tenor of his life, rather than according to those momentary sensations which come upon him in the hour of death ? We are taught that those who do good are to be rewarded, and those who do evil are to be punished ; and this judgment, according to works, would seem to be reversed if all depend upon the exact moment of death. It is, in my belief, upon the way in which we have spent our life, whether well or ill, that our doom depends. And this belief would lead to greater purity of life ; for if we believe that we are working out our salvation day by day and hour by hour ; that every action, good or bad, is irrevocable ; and sin, however bitterly repented, is indelible ; surely we shall lead better lives ; surely all our actions will be more to the glory of God, and on our deathbeds we shall bring forth worthy fruits of penance.

Thus, the general principles of dealing with the sick should be these : not to attempt to excite him or to stir up his emotions, but rather by gentle means and gentle persuasions lead his thoughts Godward.

But to too many of the sons of men an awakening to the reality of the things of God comes too late. If we have been unaccustomed to think of God and to pray when we are well, the language of devotion will be to us on our deathbeds like a foreign tongue. It is while we are well that the great preparation for death must take place. We must live in an atmosphere of prayer and thought of God. " Think of God as often as you breathe," says Epictetus ; and St. Augustine, in those famous words

which form the opening of his Confessions, says : "*Tu fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te.*" Thou hast made us for Thyself, and our heart is all unsatisfied till it can find rest in Thee.

ADDRESSES.

MR. W. P. SWAIN, F.R.C.S.

So closely are the two offices of priest and physician identified, as we stand together at the bedside of the sick, that there may be some excuse for my presumption in addressing a great meeting like this, on the subject of "Ministrations to the Sick."

I feel that the profession to which I belong is only a little inferior to the priesthood. Save and except that he has not that special grace of orders communicated by the imposition of the bishop's hands, I take it that a physician, if a Christian man, stands on much the same level as the priest in the sick-room ; and the Committee have, therefore, wisely ordained that the Congress shall be addressed by priests and doctors in turn. It has ever been the mind of the Church that round the sick-bed should be gathered all those spiritual consolations and comforts which she alone can give. To prove that this too is the mind of the Church of England, I have only to refer you to the offices for "The Visitation of the Sick" and "The Communion of the Sick." I think, however, these two offices, in spite of the great increase of spiritual life amongst us, are not yet restored to anything like general use. Especially is this the case amongst the better classes of society. With my experience of twenty years as a medical man, I am bound to say that the poor, in their sickness, obtain the ministrations of the Church more frequently than their richer neighbours. It may be that in God's providence He makes up to them for their poverty by more abundant gifts of His grace ; or perhaps it may be that visitation amongst the poor is more systematically carried out by the clergy. Besides this, the poor, when sick, more readily send for the priest than the rich. I think there is a reason for this, which I touch on with great delicacy. It may be that the position of the clergy, bringing them as it does into social contact with their richer parishioners, acts somewhat as a bar to their being sent for as priests in times of sickness. I should be the last man to seek to lower in any way the social status of our clergy, but it has its drawbacks. The man in health, with whom the priest dines frequently and cracks his harmless jokes over the wine, shrinks from calling him to his death-bed, and making him the deposit of all his hopes, his fears, and his sins. I know this to be so in some instances, and the feeling may be more widespread than I am aware of.

The next subject I would speak of concerns more closely the physician and the friends about the sick-bed ; I refer to the necessity of telling the sick man that he is in danger of death, if such be the case. I know there is much difference of opinion on this point among doctors ; but I do not hesitate, for one moment, to say that he who keeps back from his patient the knowledge of his danger, is committing, in the eyes of God, a fearful sin ; and I say that friends who decline to let their dying relatives know of their condition are guilty of terrible cruelty. If it is known that the patient cannot recover, it is a sin and a cruelty to withhold from him the short time that remains to prepare for death. I do not wish to favour anything like putting off repentance until the hour of death ; but God alone knows what may be done for a soul in those few last hours. I do not wish to accuse the members of my profession, but there is too great an inclination on their part to avoid letting their patients know the truth. I fear they are sometimes a hindrance in the way of the priest being sent for. They are afraid of making a fuss ; but what, I ask, is any little inconvenience compared with the welfare of an immortal soul. There is, again, on the part of the friends, the fear that the shock of such a communication will injure the patient, but I think that this is a mistake. I have repeatedly had the distress (and what is more distressing for one who has watched a life gradually ebbing away, in spite of

all that human skill can do) to say, in answer to that anxious, imploring look, "I can give you no hope of recovery." Painful as it is, it ought to be done; and it will be found that no harmful shock will ensue. On the contrary, I have seen a still, peaceful look come into that anxious face; and when it is known that no hope remains, the weary, worn expression of the sufferer gives place to a still, peaceful look of resignation. Therefore, on the ground of duty and love to the souls of their patients, I do implore my professional brethren to do all they can to let the dying know their fate.

I have but three minutes left to discuss another important point. Amongst all the consolations of the sick, none, surely, can be greater than the reception of the Blessed Sacrament; and to her dying children the Church has ever come, bringing that Sacrament as a *viaticum* to holy souls. Now, with the renewed life of the Church, a large increase in the number of celebrations and of communicants has taken place. This, as a matter of course, largely increases the demand for clinical communions. For, if when in health and strength communion at God's altar is our greatest comfort, is it not simply cruel to cut us off from this comfort in our direst need and distress? And yet it is a fact that many faithful communicants, who have been in the habit of making their weekly communion, are deprived of this means of grace for months together, just at a time when they most desire it. We therefore plead for the restoration of a practice which is at once primitive, reformed, and eminently utilitarian. We ask for the clergy the power of reserving the Blessed Sacrament for the sick. There is no doctrinal significance in the matter, and the Evangelical clergyman as well as the Ritualistic priest may alike use it. A crucial instance of the necessity of reservation is this:—Take a large parish with some 200 communicants, of them some 30 or 40 are sick. They may be the most devout and faithful of the Church's children who desire to fulfil her commands. Easter comes— (The bell here rang.) (Cries of "Go on.")

THE PRESIDENT.

You must permit me to enforce the rules of the Congress.

The REV. T. SCOTT, M.A., Rural Dean, Vicar of West Haw, Essex.

If I understand the special reason why I have been put forward to speak on this subject, it must be because I was for many years the chaplain of one of the largest hospitals in London. While I was there, 30,000 people passed as in-patients through its wards, very far the largest part of whom I ministered to. My old love for the hospital makes me pleased to speak of it, and of the wonderful field for sick visitation which an hospital presents. There is no place, or parish, where a clergyman has so many opportunities of doing good to individuals. You find in the hospital people who habitually avoid seeing a clergyman; who, when their clergyman calls, slip out of the back-door. If the chaplain be not very wanting in tact, it is certain that he will soon be on good terms with the patients, who, when in hospital, are most impressible. The rough people have often a tender heart, and I find, speaking generally, that the "respectable" are the most difficult to impress. Indeed, I have thought of preaching a course of sermons against "respectability." A chaplain who values the task that God has given him, will look upon his hospital work as a grand work, hard and difficult to do well. If there be any here, who, like myself, are managers of hospitals, I would venture to say, you cannot be too careful what sort of men you appoint as chaplains. I confess I did not like the idea of the chaplaincy when it was offered me. But I felt myself called upon, in God's Providence, to accept it; and now I look back to those years in the hospital with deep thankfulness. I say, then, to my younger brethren, do not refuse a chaplaincy, do not think it *infra dig.*, or fancy you will be shelved by accepting it. I will now go on to other parts of my subject. And first of

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all, it is very hard to find out all the sick people in a large parish. Of a small parish I may say, *O fortunati nimium, sua si bona norint Agricola*, translating 'Agricola' 'country clergyman.' If a country clergyman bestows his labour on 500 people, he can look after them thoroughly, I cannot work harder than he can, and yet I must spread my work over a very much larger number of people. Of course the district visitors and the school children are very useful in letting you know who is ill. People seem to believe we can see through brick walls, and think we can find out sick people by instinct. When you do know of a sick person, go at once to see him. Don't let any committee-work keep you away, as being more important, and don't leave the visiting to the curate. Don't leave work for a half-fledged curate in deacon's orders, which is more than enough to try the most experienced man in this room. For visiting, tact and discernment are required, and the power of making, as one of the speakers said, a diagnosis of the spiritual condition of those visited. I find great benefit to myself in visiting, and while professing to teach, am myself taught. I know nothing I delight in so much as in visiting an experienced Christian man on a sick-bed; but nothing is more terrible than going to wicked, careless persons—a visit to whom is not hopeless because you go in Christ's name. Then, again, nothing is more grievous than to visit a stranger and get a wrong idea of the state of his soul, and then not find your mistake till it is too late. In visiting let there be preparation, let there be prayer. Go in the afternoon, as being the most convenient time. Let there be prayer first, and try to get your heart in tune by realising Christ's presence, and that you go as His ambassador. It too often happens that clergymen, while they give so much preparation—although frequently not enough—to sermons, give none at all to visiting the sick. Be bright—not light, but bright. Let that brightness come from a knowledge that there is brightness here—the heart. When such a face goes into a sick-room, it cheers the sufferer, and speaks even more than words can do of the blessedness of having Christ in the heart. Then don't stay long. Sick people are easily bored, so go often, but don't stay long. Never wake a sick man, because sleep is the best medicine he can have, and if you wake him he will be out of temper that he will not listen to you. You will perhaps find he can bear a hymn when he can nothing else; and it is well sometimes to just gently sing a verse or two. If the patient seem unconscious, just pray—don't do anything else, and don't give up any case as hopeless. I think we shall do good, I am sure we shall get good, if we go in the spirit of prayer. And I don't know anything more solemn than the tolling of the church bell telling us that a soul has passed away. In a large London parish I hear it perhaps more frequently than my country brethren may do; and as I hear it, it seems to ask the solemn question—Have you done what you could for that man?

MR. GEORGE COWELL.

I HAVE listened with much interest to the papers and speeches which have been presented to us this evening, but if it were possible that I could entertain any feeling of regret it would be that I have been forestalled in almost all that I had intended to have said. All has been said, however, so eloquently and well, that you have been the gainers. There are one or two points that I should wish again to touch upon. First of all I will lay down this practical rule: In dealing with the sick it must be remembered that just as we consider the powers and wants of our patients in administering to them physical food, so must you, in administering spiritual food, adapt it to the wants and powers and faculties of the individual. Just as the temporal food must be in small quantities, easily taken, and nourishing, so the spiritual food should consist of ideas easily to be received and digested, "simple truths, simply expressed." It has been said by Coleridge that "in the treatment of nervous diseases he is the best physician who is the most ingenious inspirer of hope," and this gives us another practical rule both for the physician of the soul and the physician of the body. In medical cases, if we frighten our patient, the whole object of our visit and influence will be thrown away, and is it not true also in the experience of the clergy?

A mental and spiritual cheerfulness are both necessary, whether our endeavour is to restore the soul or the body to a healthy condition. We must buoy up our patients with hope, or our treatment will have little influence. I said that simple truths must be submitted in a form to be easily comprehended. It was observed yesterday in this room that we must teach the young dogmatically. So far we are all agreed. But the speaker went on to say that by dogmatic teaching he meant the Thirty-nine Articles. There is, therefore, great difference of opinion upon the kind of teaching suitable to young children, and I mention it because very much the same difference of opinion exists with regard to the kind of spiritual teaching which is suitable for the sick. The two cases are very similar, and we are very apt to forget to measure the amount of spiritual administration which the patient can bear at one time. Then as to the question of confession. It has been said that it is necessary for you to form a spiritual diagnosis. Your ministrations will be very imperfect unless you do, but I apprehend it is impossible to do this without some conversation—private conversation—with the sick man, which will amount to very much the same thing as a confession. I speak of this from a medical point of view; for how largely does the physical being benefit if the mind be relieved and set at rest?

Then there is the question of the reservation of the Sacrament for the sick, with reference to which Mr. Swain commenced so eloquent an appeal. This is a point which need not produce any controversial discussion, for it is not an innovation, but it is simply a revival that is very much needed. Medical men very often have this great want forced on them, and it must have occurred to most clergymen to find that sick men are fatigued and often perfectly exhausted long before the office is over. As a result of his disease, and especially in acute disease, his thoughts are wandering and his attention can only be maintained for a short time, so that when the time for communion has arrived the sick man's power of attention has entirely left him. There are even cases on record in which sick persons have died before the completion of the Prayer of Consecration. The reservation of the Sacrament, in my opinion, seems to do away with this great difficulty of a service too long for the mental powers of the sick man. In chronic cases this is a matter of but little moment, but in acute cases it becomes a question of most serious importance. I do not wish to inflict a long history of this question upon you, but I should like briefly to remind you that the reserved Sacrament was in use in the Church of England from the earliest times down to the sixteenth century; that it is still in use in the Latin Church, in the Greek Church, and in the Scottish Episcopal Church. In the Greek and Scottish Churches it is reserved for the sick alone, and only in the Roman Church is it reserved for purposes of worship. All that is required or desired is that it should be reserved for those who are sick. The rubrics in Edward VI.'s First Prayer Book deals with this question, and directs that the sick are to be provided for from the communion in the Church: and this direction reappeared in Queen Elizabeth's Latin Prayer Book, which was printed for use at Oxford, Cambridge, and Eton. Reservation has also been practised in our own Church in times of great sickness and mortality. For instance, some years ago a great difficulty was thrown on the clergy during an outbreak of cholera. People were dying all around, and Archbishop Longley, who was then Bishop of Ripon, allowed the Sacrament to be reserved for them at St. Saviour's, Leeds. The present practice, I am afraid, very often means prohibition of the Sacrament to the sick and dying, a prohibition which can only be removed by the restoration of reservation.

There is another reason for this restoration. Under the present system, sick people, and especially those who are ill for a long time, have often great difficulty in fully recognising the principle of Communion, and that they belong to the Body of Christ; whereas if they could receive their portion of the Sacrament, and especially at Easter, from the altar at which they were wont to kneel, they would have less of that feeling of isolation so common in those suffering from long sickness.

Before I sit down I would say one word in answer to another important question that has been brought forward, and one that I was particularly asked soon after I entered the room: how far a doctor ought to tell a patient that he is dying? And I would take this

opportunity of confirming what Mr. Swain has said on this subject. I do not hesitate in saying that it is the absolute duty of a doctor to give such information to his patient. I specially allude to this again because there is a very great difference of opinion on this point amongst medical men. Many medical men never will tell a patient he is dying, because they say it amounts to cutting off the last hope, and might retard or destroy the effect of such remedies as the patient may be taking. Relatives and friends are very often responsible for this silence, but I do not think such a course is Christian treatment. I think the doctor should first inform the friends and then take upon himself the duty of informing the patient; it is possible to do it kindly and without any shock. In my experience such kind consideration has always been received with gratitude by the patient, and I have never once seen reason to regret the performance of this solemn duty. I would it were recognised as a duty by every medical man, for I fear that many persons pass away into unconsciousness without a knowledge of their approaching end, when such information might and should have been given.

DISCUSSION.

The RIGHT REV. BISHOP PERRY.

THE subject of this evening I feel to be one of the most solemn that can be brought under our attention, and I must express my thankfulness to God that Canon Hoare was enabled to introduce it in a paper of so much Christian wisdom and spiritual experience. Upon the point of which he has treated I can add nothing. Upon a question which has since been brought into the discussion, but which, I think, had better have been left out, I mean the reservation of the Sacrament for sick persons, I would only remark that our Church evidently considers the Sacrament to be a *communion*, an ordinance to be partaken of by several persons together, and not to be received by a single individual, whether whole or sick, alone. Passing, however, from this topic, I wish to say a few words respecting my own experience, both as a parochial minister and as a bishop. With regard to Canon Miller's statement that few persons who recovered showed any signs of the good effect of the religious instruction they received when sick, I would mention that at first, as a young man, I had a very strong feeling that the visitation of the sick was not likely to be of any benefit to them; but I am thankful to be able to testify that my experience very soon led me to change my opinion, and I can now look back to not a few who were brought to a saving knowledge of the Lord Jesus Christ on a sick-bed.

A remark made by Mr. Swain is deserving of notice. He said that while the sick poor were looked after by the clergy, comparatively little attention was paid to the rich; and I certainly do think that, generally, our educated parishioners are too much neglected. And here I would remark that the clergyman should visit the sick-room when the parishioner first becomes ill, so that his visit may not be thought an intimation that the patient is in any danger. What I would especially bring to your notice is the value of the Bible and the Prayer Book in the visitation of the sick. Canon Miller has spoken of the importance of extempore prayer, and herein I quite agree with him; but at the same time I do think that the value of the Prayer Book for private use, and use in the family, and especially with the sick, is too much overlooked. A sick man will readily follow prayers to which he has been accustomed from his youth when he cannot attend to an extempore prayer; and it is very easy to introduce into familiar collects petitions appropriate to the particular occasion. Again, the power of the Bible upon the sick is often perfectly marvellous. I have seen in dying persons great restlessness instantly soothed by the repetition of a verse of Scripture; and on one occasion the effect of it upon a person apparently unconscious was so obvious that the wife of the dying man exclaimed, "Oh, would that I could realise those passages as my husband does!" Moreover, the power of the Bible upon the ungodly is sometimes very remarkable. In an interesting book, called "Facts of a Clergyman's Life," there is a story of the visits paid by the author to the death-bed of an infidel, who had conceived an intense hatred of the clergy, and declared he would

not have any one come to see him. This clergyman, however, went, and insisted upon being shown into the sick man's room. After a kind word on entering, he read a passage of the Bible, offered up a prayer, and then took leave and came away. This he did on several successive visits, making no remark upon what he read, until one day, as he was going out of the room, the sick man called him back, and with much emotion told him how at first he had intended to break out in abuse of his visitor, but the reading of the Word of God stopped him. Then he thought he would do so when the clergyman began to speak to him upon what he had read; but the clergyman did not give him the opportunity, for he did not say anything. After a few visits the Word found its way to his heart, and that man died a penitent believer. One admonition I would give my younger brethren: Never speak harshly to a sick man. Many years ago I was asked by a relative to go with her to see a poor woman. When we left the house she said to me, "I wish you would not scold so." I never forgot that lesson, and have always since endeavoured to be tender with the sick.

MR. J. SHELLY, Plymouth.

THERE are three things I want very much to say. First, to visitors of the sick poor. A friend of mine once told me that he had to visit a poor sick woman, and found her in great trouble because Miss —— had left the parish. The poor woman said she had lost the only friend she had. My friend reminded her that there were other ladies who were kind to her; but no, the poor woman said Miss —— was the only person who *ouched* her,—she meant the actual physical touch. There is a good deal in that. When you visit sick people, don't sit and look at them, take their hands; there is a great power in touch. Then, as to sick communicants. Sick people are shy, and think they are giving too much trouble; they need to be encouraged. If you have the care of sick persons who are communicants, don't wait for them to ask to receive the Holy Communion, but speak to them about it: and not only to people who are dangerously ill, but to those who suffer from chronic sickness, or are laid up during the winter. Such people lose much if they do not receive the sacrament for months together. There is one thin more; it was a new thought when it was suggested to me some time ago. Every morning—you can all do it—pray for those who are going to die to-day, and every evening pray for those who are going to die that night. Sometimes we hear of the death of friends before we even know they are ill; and it is an unspeakable comfort to feel that we have prayed for them on the day of their death.

THE REV. JOSEPH BARDSLEY, Rector of Stepney.

MR SWAIN observed that with the revival of spiritual religion in our Church we look for the more general restoration of the two offices—the Visitation of the Sick, and Communion of the Sick. When we remember, as we learn from the 67th canon, that the Service for the Visitation of the Sick is only required of those clergy who are not preachers, and as most of the clergy claim now to be preachers, we should naturally expect the service to be still less frequently used. One thing cannot be denied, viz., this service is the only one in the Prayer-book which the minister is at liberty to dispense with. Another speaker told us that the Lord's Supper is intended specially for the dying,—that it is the viaticum for those about to leave the world. Our Church gives no countenance to this view. She teaches that the Lord's Supper is a communion for the living, and not a viaticum for the dying. We have been informed that the reserved sacrament is very ancient, and is still practised by the Church of Rome, and was allowed by the First Prayer-book of Edward VI. One reason why our Church rejected it was because in the Church of Rome it had been productive of many evils and superstitions. The Prayer-book requires the elements to be consumed by the communicants, thereby making

the reserved sacrament impossible. When, in addition to this, we remember the words of the 28th article that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," there is no room left for doubt as to the mind of our Church on the subject. In reply to the statement so often repeated, that the reserved sacrament is allowed by the First Prayer-book of King Edward VI. it is enough to say that we have not subscribed that book, but that we are bound to use the Prayer-book which we now have, and which alone is of authority in the Church of England. The reserved sacrament has also been recommended because in times of great sickness the dying might otherwise be deprived of this great comfort. There is a far greater evil than this to be feared, viz., the inspiring of false hopes by giving the sacrament to those who are unfit to receive it. The comfort our Church would give true believers, under these and similar circumstances, is expressed in the Rubric of the Communion of the Sick:—"But if a man, either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefit he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." Mr. Legge, if I understood his observations correctly, stated that a hundred years ago, it was deemed as necessary for the sick man to have the clergyman as the doctor, that he might have the sacrament, make confession, and receive absolution. If this was the practice a hundred years ago, it certainly was in opposition to the Book of Common Prayer. Well, my lord, I hope I may be allowed to express my convictions; or, rather, permit me to remind those who say "No, no," of the words of your lordship's predecessor, Bishop Phillpotts. In his letters to Charles Butler, a Roman Catholic writer, Bishop Phillpotts, speaking of the words relating to the sick man's "making a special confession of his sins, if he feel his conscience to be troubled with any weighty matter," declares:—"So little is our Church inclined to encourage its ministers in prying into the secrets of their penitents, that it enjoins every other step to be previously taken before the last measure of particular confession be proposed. 'The minister shall examine whether he (the sick person) repent him truly of his sins, and be in charity with all the world.' . . . If, from the sick man's answers to his inquiries, he find him in a state of penitence and peace, his business is completed; he is not authorised, he is by implication forbidden, to move him to any further disclosures." The Bishop also says that the special absolution is not a "judicial" act, but "is the ministry of God's holy Word, or, an authoritative declaration of God's general promises, applied in favour of that particular penitent, if he be indeed penitent." We should all deeply regret with Mr. Legge that any man should die without confessing his sin and receiving forgiveness; but the important question is, to whom is the confession to be made, and from whom is the forgiveness to be received? We answer in the words of our Communion Service, to God, "to whom only it appertaineth to forgive sins." There can be no mistaking the teaching of these words, or that distinct declaration of the Homily of our Church on repentance:—"And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's Word, 'Go thy way and show thyself unto the priest,' do they not see that the leper was cleansed from his leprosy, afore he was by Christ sent unto the priest, for to show himself unto him? By the same reason we must be cleansed from our spiritual leprosy; I mean that our sins must be forgiven us, afore that we come to confession. What need we, then, to tell forth our sins into the ear of the priest, since they be already taken away. . . . We ought to acknowledge none other priest for deliverance from our sins but our Saviour Jesus Christ." And if our Church is thus explicit in teaching that God alone can forgive sins as committed against Himself, so is she equally emphatic

in teaching that this forgiveness can only be obtained by penitent and heartfelt confession to God. As for the system of habitual auricular confession, our Church condemns it in the strongest terms. She says, in the Homily already referred to:—"It is most evident and plain that this auricular confession hath not its warrant of God, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion, to have put it down. For when anything ordained of God is by the lewdness of man abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, these are Augustine's words. 'What have I to do with men that they should hear my confession, as though they were able to heal my disease? A curious sort of men to know another's man's life, and slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of these what they are? and how can they tell when they hear me of myself whether I tell the truth or not; since that no man knoweth what is in man, but the spirit of man which is in him?'" Augustine would not have written thus if auricular confession had been used in his time. Being, therefore, not led with the conscience thereof, let us with fear and trembling, and with a true, contrite heart, use that kind of confession that God hath commended in His Word, and then, doubtless, as He is faithful and righteous, He will forgive us our sins, and make us clean from all wickedness. I do not say, but that if any find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the *comfortable salve of God's Word*; but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it has been used heretofore in the time of blindness and ignorance. I will conclude, my lord, by quoting the words on this subject of auricular confession of a former Bishop of this diocese, and one of our reformers—Miles Coverdale (here the bell told Mr. Bardsley that his time was gone, and he was unable to give the passage from Coverdale).

MR. J. A. SHAW STEWART.

I WILL endeavour to restore the meeting to the calm, quiet atmosphere of the sick-room, in which so many previous speakers dwelt so lovingly this evening, and which is more suited to our subject than the heated blast of theological controversy; but let me first say one word in defence of the reservation of the blessed sacrament.

It fell to my lot, some six years ago, to be amongst those who had to meet a fearful attack of smallpox in South London, when hundreds and thousands of sick and dying persons were brought to our doors. One of our first endeavours was to procure some special spiritual ministrations. Thanks to the noble spirit of one, to whom we listened yesterday with such interest, when he spoke of his work amongst the young, we obtained the devoted services of four or five priests who ministered daily.

These men objected, from motives of conscience, to consecrate the blessed sacrament except fasting; to enter those fearful wards fasting was to predispose the system to almost certain infection; the question was referred to the late Bishop Wilberforce (in whose diocese the hospital was situated), and he at once gave a ready consent to the reservation of the sacrament. A similar consent was given, I am informed, by the late Archbishop Longley when the cholera was raging at Leeds. A practice, therefore, which has been sanctioned by the venerated names of Archbishop Longley and Bishop Wilberforce has, in my opinion, been somewhat inaccurately termed by one or two previous speakers, as an entirely new and unauthorised innovation.

I was, indeed, rejoiced to hear the noble sentiments we have listened to to-night from the three medical men who have so ably addressed this meeting, for I can remember the time when there was no such cordial reciprocity between the doctors and the clergy, and when the former, under one plea or another, were more inclined to hinder than to promote special ministrations to their patients; all this is altering now. I well remember the first conversation I ever had on ministrations to the sick—it was at Cuddesdon with

Dr. Acland, the Regius Professor of Medicine at Oxford—a name honoured throughout broad Devonshire. He told me how often it was the highest privilege of the physician to be able to say a word for Christ, when the sick or dying patient was too enfeebled to receive any sustained ministration from an unknown voice. Suffer me to allude to a class of ministrations that have not been touched upon to-night. I have listened gladly to the perfect plethora of ministrations that seem to exist in the favoured country districts, the only difficulty being the form they shall assume; but it is well that Churchmen and Churchwomen should know and realise what a dearth of ministrations exists in the case of those suffering under infectious diseases. In the only voluntary Fever Hospital in London there has never been a chaplain, and no volunteer can be found, although it is situate in the heart of the favoured pariah of Islington. When, recently, the total absence of ministrations to the sick was brought officially before the notice of the Bishop of London's lay-helpers' association, the only offer of assistance came from a layman, and he has a wife and family.

I rejoice to see so many Churchwomen here to-night, and I call on them to come and help us in our large hospitals. I am too old a manager to welcome all kinds of help, for I know that some come in a dilettante spirit, and are a source of great trouble to the authorities; but there is a sore need of educated women who will offer themselves in a spirit of pure self-devotion, and will not be always wanting to run backwards and forwards, but will stick to their wards, and help us to raise our standard; for, at present, it frequently happens that we have to discharge skilled and, technically, excellent nurses for gross breaches of morality. I ask them not to interfere with the authorised ministrations of the priest; but, when the heart is set aright, the medical student and the nurse may often find an occasion for whispering a word of peace or comfort in season, and aiding the daily work of the hospital chaplain, whose energies are frequently so fearfully overtaxed.

THE REV. J. G. DAVIS, M.A., Rector of Holy Trinity, Exeter.

I WILL confine myself to severe cases of sickness, and especially with regard to two or three remarks that have been made. I would particularly urge the advantage of never being too long with the sick. From seven years experience in an hospital, I have found it has been often the case that it was only possible to repeat a short passage of Scripture, and a collect or prayer. Frequent visits and short ones seem to me far better than long visits at longer intervals. Then, as to the value of God's Word—let us endeavour to leave one passage of God's Word in the mind of the sick, and we know not the value of the words. I visited a lady, who was very ill, just before she was going to be moved from one bed to another, and I left her with the words, "Fear not, for I am with thee." She afterwards said, "I felt those words as they moved me, and that kept me calm." Let us repeat passages that the patient is well acquainted with, for in many cases he will not be able to remember a passage he is unacquainted with, but a known passage will remain on his mind. Then, as to patients apparently unconscious, do not think them hopeless. I was once called in to see a lady who exhibited no symptoms of consciousness. I mentioned a short passage, offered a prayer, and went away. In the middle of the night, she asked whether Mr. Davis had gone, and she said she heard every word that I said. Then, with regard to telling a patient of his danger, that might sometimes be done in prayer. Hints of danger may be given, and at the next visit the clergyman may speak still more plainly; but let it be done kindly, sympathisingly, and gently. As to the shock felt by seeing a clergyman come into the sick room, that may be overcome by calling upon people when in health and before they are dangerously ill.

The VENERABLE ARCHDEACON EARLE.

IN the few words which I have to say, I shall not refer to anything which has gone before, but shall endeavour to offer a few practical suggestions on parts of the subject which have not been touched by previous speakers—offering my remarks in the spirit of the well-known words so useful to recall on such occasions, “*Si quid nonasti rectius istis, candidus imputi, si non, his retero nucum.*” But before I do so, may I touch for one moment upon one very striking feature in this evening’s discussion. Have we not all cause to rejoice as Churchmen at seeing what we have seen to-night and hearing what we have heard? But a few years ago such a thing would have been impossible. Is it not a clear proof that the Church is deepening her work, and that all classes are feeling her influence, when we can point, as we can to-night, to faithful Christian laymen, eminent in the medical profession, standing up and witnessing, as they have witnessed, to the interest which they feel it to be their duty to take in the souls as well as the bodies of their patients. Is not this as it ought to be in the Church of the Incarnation? Is not this as it ought to be in the Church of which Jesus, the Son of man, Jesus, the good Physician, is the exalted Head? It was not so of old. Medical men were oftentimes jealous of the clergy—disliked their presence in the sick-room, misjudged their interference, used them, it may have been, just to break the sad news of coming death, but overlooked the possibly curative influences of their ministrations to the sick; and if, on the one hand, the medical men entirely forgot their duties to the souls of their patients, did not the clergy, too, often take an equally narrow view of their position and duties, and forget that in their office as priests of the Church of the Incarnation, it was their duty to minister to body and mind as well as soul. Now, thank God, we see in every direction the ministrations of the priest and of the physician crossing each other and recrossing in that united action for the improvement of the whole man, which it becomes those who believe in the Incarnation to exercise towards their suffering brethren. Thank God, the old proverb of shame, “*uli tres medici duo athel,*” has not passed away, and many most able medical men are not only ministering to the souls of their patients, and assisting the clergy to do so, but many are also desirous of receiving some *dedication*, some *ordination*, at the hands of the Bishops to enable them to do their very blessed work as recognised officers of the Church to which they belong, and I venture to hope that the Bishops will be able to meet this desire, and to give some direct and authoritative sanction to those who may wish to have it in this holy work. But in the few words that remain I wish to address my younger brethren of the clergy. I have been struck by one omission in the discussion of a very remarkable kind. No allusion has been made to direct prayers for a blessing upon the means used for recovery. Now, I would advise my younger friends never on any occasion to omit plainly-worded, simple prayers, by the bedside for a direct blessing from the Good Physician upon the work and skill of the medical men in attendance. I have known the most blessed results from this practice. I have known *confidence*, *patience*, *hope*, take the place of *doubt*, *impatience*, *despair*; and oftentimes after simple prayers for a blessing upon the medicine, I have known the most nauseous draught taken with a smile of hope, as if half its unpalatableness were gone; and time on time have I known the timorous, restless-eyed patient after such prayer become firm, resolute, brave, and full of hope, before the impending certainty of the sharp but necessary steel. My young friends, never omit those prayers as part of your duty to the sick! and take care that they are plainly-worded and suited to the case. I can recall more than one instance in which I have knelt, just before the operation, with the medical men upon their knees beside me, asking for God’s guidance and His blessing in that work which even the most practised medical men must at times shrink from—the critical use of the knife, and, having so knelt, have gone downstairs to pass—again, in solemn prayer—those dead, dull moments of expectation and of dread with the wife, the parents, and the friends of the sufferer upstairs, and have seen them when the operation was over, and their care and

nursing wanted, go up strengthened, refreshed, unwavering, faithful, firm, to take their places and do their work, strong in the Lord! But here it may be well to dwell for a few moments on some special cases. Let us take the very common case of hysterical patients—I have oftentimes found it almost impossible in such cases to administer the Holy Communion with that collectedness, reverence, and quietness, which becomes the holy rite. Bursts of hysterical weeping, generally taken up by some of the family present, oftentimes originated by them, and not by the patients, have disturbed the solemn scene. Well, I have for some years adopted a very simple plan—so simple that I scarcely like to mention it, but so *unfailingly useful*, I do not dare withhold it. It has been my use to prepare the elements, placing them reverently on a table within sight of the patient, and then, after a few words of direction, and generally leaving some special passages for the patient's use, I leave the room, returning, it may be, half-an-hour later to celebrate, bidding the patient and the friends remain silent in contemplation of the blessed purposes of the holy sacrament. I have never found this simple plan fail in steadying the most hysterical and emotional persons. Another word of practical service. Never leave a sick room with words of your own. Let the last words, as you turn the handle of the door, be "*God's words*"—some short pregnant text, brief, plain, pointed. Such is always my use. Years ago when curate in a large town, I adopted this use, and I so well recall one case in which this use had direct effect. I was ministering to a very tedious case—so it proved to be—a young man of careless life, suddenly cut down. The first time I left him I said, as I closed the door, "There is mercy with Thee, therefore art thou feared." The next day as I was leaving, the young man said, "Say those words again," and ever afterwards by his request these were the last words used, and when I knew him better, he said, "Oh, if some one had but told me this earlier! I was brought up to believe that God was to be feared only for His terrors and His judgments. Oh, that I had learned to fear Him for His mercy." Poor young man! he sleeps beneath the text of his own choosing, "There is mercy with Thee, therefore art Thou feared." The last words, the "*last words*," as he used to call them, as he watched for their utterance day after day at the close of my ministrations in his sick-room. Again, I would say, get to your real work without delay. Never let any secular conversation come between you and it. *Reverential quietude is better than smiling cheerfulness in a sickroom,—it is more real and more fitting.* Again, try to be "consecutive," "continuous,"—let to-day's ministrations lead up to to-morrow's. Tell your "patient" that you wish to go through a special course, should time permit. Take care that the last words lead up to the next—let the patient feel that "preparation" rather than "consolation" is the object of your visit—"preparation," be plain—for "*life*," if God blesses the means used for recovery—for "*death*," if God so will. Be very careful in your own preparations before each visit.

Lastly, for my time has passed, one word on the marvellous power of Bible words even in cases of apparent unconsciousness. I could give you many instances of this, in which the apparently unconscious soul has recognised and welcomed "The Word Read!" and evidently joined, in that wondrous moment when half within and half without the veil, the Church's ministration of the Word. Do we not all remember the "last words" of one of our sweetest saints, as from time to time his loving attendants ceased to read, thinking that his soul had already passed; over and over to the very close, the scarcely-murmured words, "More words, more sweet words!"

The REV. H. HAWKINS, Chaplain of the County Lunatic
Asylum, Colney Hatch.

If the word "sick" in the notice of the subject may be enlarged to include the infirm in *mind*, and the "special ministrations" embrace those of the laity, my few remarks may not be inapplicable. It is my lot to be chaplain of a large hospital for the infirm

in mind, in other words, of a large lunatic asylum at Colney Hatch. It is my great desire to attract, if I may do so, the interest of the laity and of others to the case of the mentally infirm, in that and in similar institutions.

The time is short, and I will say what I wish briefly ; I will name one or two practical ways of benefiting those thus afflicted.

Some persons might, with concurrence of the authorities, have assigned to them, in a neighbouring asylum, a friendless patient who would be able to appreciate the kindness and sympathy of a friend outside. There are many, in asylums, who, as regards acquaintances *without*, are like a dead man out of mind. Those who happened to be in the neighbourhood of an asylum might, in some cases, visit selected patients, as is already done by certain ladies in the neighbourhood of Colney Hatch. Those who could not *personally* visit, might write to the superintendent or chaplain, for the name of some friendless inmate. To him, or her, they could send by post some trifle, a picture-card, a tract, or a few stamps now and then. This would be but a small matter, yet great effects might result, and light shed on some darkened and sorrowful mind.

Again, there are some patients who have become convalescent, but yet who are temporarily, in kindness, retained, because they have no friends to receive them. For these, some situation might often be found.

Another important work would be the formation of convalescent homes for those recovering from mental disorder. There are many such homes in connection with ordinary hospitals, but not with asylums for the insane.

Ladies might sometimes do good service by recommending respectable young women as nurses. And, under certain circumstances, ladies seeking for themselves a useful vocation might find it in ministrations in asylum wards.

These few words may suggest some ways in which the injunction to "comfort the feeble-minded, and to support the weak" may be carried out.

THE REV. J. B. PARKER, M.A.

I SHOULD hardly have presumed to have addressed the Congress, if I had thought that the subject which is so near to my heart, and that of many of my brother priests, would have been so freely dealt with, and so fully advocated. But I am emboldened, my lord, by the advice which you gave us in your opening address, when you urged us to be practical, so that the talkers at the Congress might provide some residuum for the thinkers and doers who had stopped at home. The particular subject which I desire to touch upon, viz., the reserved sacrament, is eminently practical. From the earliest times, we have distinct historical testimony of its existence. Justin Martyr, in the middle of the second century, speaks of the reservation of the sacrament, and from him to the present we have a continuous stream of evidence. Some attempt has been made by a previous speaker to discredit the teaching of the First Prayer Book of King Edward VI., but he forgot to inform the audience that in the Act of Uniformity, this book is spoken of as being "a very godly order," and containing nothing but what was "agreeable to the Word of God, and the Primitive Church." We have been told by high medical authority, that the reserved sacrament is very desirable for the sick, who, from bodily or mental weakness are unable to endure the excitement of a long service. It is also an immense boon to those of the clergy who have learnt to value and to practise fasting communion. It would also enable them to render canonical obedience to an old canonical rule, which forbids them from celebrating and communicating more than once on the same day. I myself have been compelled to celebrate three times on the same day, and I must confess that it was a strain upon conscience. It is also very desirable for the honour and dignity of the blessed sacrament itself. In many of our large towns and country villages the rooms of the poor are so filthy and squalid, that it is well nigh impossible to celebrate with that devotion and decency which is due to these holy myste-

ries. For the sake of the sick person, for the sake of the priest, above all, for the sake of the blessed sacrament, let us set the stone rolling at this Congress, which in time will get back for the Church of England that which our more fortunate sister Church of Scotland has still, viz., the reserved sacrament. We have episcopal sanction for this practice. Archbishop Longley, when Bishop of Ripon, and the cholera was raging at Leeds, allowed the reservation of the sacrament, saying that "while he could not authorise reservation, yet he did not feel himself justified in forbidding it in such an emergency." The late Bishop of Winchester gave a similar permission at the time of a severe epidemic in London. Allusion has been made to the words of the 28th Article, "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved," as being condemnatory of the practice. But both Bishop Wilberforce and Bishop Harold Browne have in Convocation denied that this is the intention of the Article. That grand scholar and theologian, Bishop Forbes of Brechin, whose irreparable loss we have not yet ceased to deplore, writes, "The Article does not prohibit reservation, but merely states that reservation is no part of Christ's institution." Let me read to you the words of the saintly John Keble on this subject, "Such ceremonies may be, and are omitted without breaking our Lord's enactment touching the Eucharist. The Church might leave them out, and yet leave the whole of this institution untouched. So much is really the whole amount of the prohibition as far as the sentence is concerned." Is it then chimerical to hope, is it an extravagant fancy to believe, that one day reservation will again become an established custom, and not as at present the half-stealthy, half-apologetic usages of a few Catholic priests who are living in advance of their age. I need hardly say more on this subject, save that the authoritative restoration of the reserved sacrament is very much to be desired, and nothing more practical can be done at this Congress than to commence to secure this great blessing and privilege to our branch of the Catholic Church.

THE RIGHT REV. THE PRESIDENT.

I THANK you for the quietness that has pervaded this meeting, although we have been discussing a subject which must touch the feelings of all, and, perhaps, more than touch the feelings of some. I thank you for the forbearance you have shown, although some of the remarks that have been made must have been very painful to many of us. It proves that there is among us a real spirit of toleration, which is willing to consider everything that is proposed, be it what it may; and even, if we have already made up our minds upon our own conclusion, yet a discussion like this enables us to better understand our brethren, and draws us much more closely together than if we merely rejected their opinions without a hearing. At the beginning of the meeting I differed from some in enforcing the time allotted to a speaker, and it did not seem to me convenient to allow the introduction of the practice of lengthening the speeches. I may have made a mistake in judgment for I am not infallible. That was my reason, and I don't think that any one who belongs to this diocese will believe me likely to display the slightest conscious unfairness.

FRIDAY MORNING, 6th OCTOBER.

The RIGHT REV. THE PRESIDENT took the Chair in the Guildhall
at Ten o'clock.

SPIRITUAL LIFE IN ITS PERSONAL AND SOCIAL ASPECTS.

The PRESIDENT.

It is an old established rule of the Congress that the discussion on this and kindred questions should be altogether unattended by any expressions of approval or disapproval. The subject is so very solemn, that it is right when Christians meet together to exchange their opinions upon it they should observe that quietness which shall plainly mark how seriously they are considering what they are doing. I hope, therefore, you will understand that there is to be no expression of applause, and no expression of disapproval.

PAPERS.

The REV. PREBENDARY W. R. CLARK.

THE subject before us is man's spiritual life—"the life of God in the soul of man," as one of our older writers calls it—under its two principal aspects, namely, as it exists and acts in the individual soul, and as it is embodied and expressed in social intercourse.

The introductory paper on this subject will, perhaps, be most conveniently devoted to some remarks on the relation subsisting between these two aspects of spiritual life, and especially on the foundation on which it is based. I mean the corporate life of the Church: the common life of the mystical body of Christ, of that temple in which the Holy Ghost dwells, and which is alive because He dwells in it. To adopt any other starting point than this seems to me to begin at the wrong end, and to confuse the whole subject. I hope I need not say that I desire to assert this principle in no controversial spirit, and in no sense which is, or ought to be, peculiar to any one school in the Church of England.

To those who have considered this subject under the light of Holy Scripture and of the more mature experience of the Christian Church, it must seem not a little surprising that a sort of antagonism should be supposed to exist between these two sides of divine truth. And yet so it has been—one school having put itself forward as the asserter of personal religion, while another has insisted mainly upon the social or the corporate life of the Christian Church—so that, according to the one view, the Christian man has been regarded as a kind of consecrated hermit, almost without relations or duties to the rest of mankind, and according to the other, as merely a portion of a mechanism in which his personal volition was unimportant or almost non-existent. But apart from such extravagances, which it must be confessed are exceptional, it

has been too common to place the subject of personal Christian life upon a wrong basis. For example, it has been customary first to insist upon the absolute necessity of personal faith and the power of that faith to bring men into a real contact with, and a true relation to, the eternal and invisible world ; but then it has been, as it were, conceded that, notwithstanding the personal character of true religion, it must also be social ; and further, we have been told that the Church is ordained to exist for this end, that it may afford a means of exercise to the social qualities of our human nature, and that it is a voluntary association of true believers for that purpose. A good deal of this is of course very true and important, and so far there can be no disagreement among those who in any wise recognise the spirituality of the religion of Jesus Christ. And if such statements were made only in popular teaching, they might be allowed to pass, and even meet with approval. If, however, they are put forward as claiming theological completeness, or even exact theological accuracy, then we must point out that, so regarded, they will not satisfy either the requirements of Church doctrine, or the plain meaning of the New Testament. It may be true, in a sense, to say that we have a social Christian life because we have a personal life ; but we must go deeper : we must seek for the origin of our personal life in our corporate ; and, in the assertion of this fundamental truth, we are not only teaching a true and biblical theology, we are also asserting the principle, the primary fact, which will throw light upon the true character of all spiritual life, both personal and social. Corporate and personal life can hardly be separated even in thought : they cannot be separated at all in fact. This is true of all life. The whole life of man, in its origin, development, relations, is corporate as well as personal ; that is to say, it is inseparably united and blended with the life of others ; and it is not personal and individual *in spite of* being corporate, but *because* it is corporate : in other words, personal life springs out of corporate life.

What is our *natural* life but a participation in the common life of humanity ? We do not exist singly, separately, independently. We are members of a family. We all draw our life from one common source ; yea the very "mother of all living" was not created independently, she was taken from the side of the first man. Nothing could declare more emphatically the unity of the race, the community of its life. So it is with the *rational and moral life of man*. This also we draw from our fathers, and possess in common with our brothers and sisters of mankind. But that is not all. The development of our intellectual and moral powers, their emergence into consciousness and activity is dependent upon our existence within the human society. And here we are touching upon a point more directly connected with the terms of the question before us—the dependence of personal life not only on corporate life, but on social life. If this should, for a moment, seem doubtful, then let it be remembered how the life of man as a reasonable being is fostered by education and by contact with other lives. Our faculties are stirred into activity, and our powers are confirmed by influences which move us from without. Apart from such influences man would grow up, if he could grow up at all, little different from a beast.

Now the same things are true of man's *spiritual life*. That we are partakers of the common life of the mystical body of our Lord is the plain

teaching alike of the Bible and of the Church. If we are children of God and inheritors of the kingdom of heaven, it is because we are first members of Christ. "For in Him," says Hooker (v. 56, 57), "we actually are by our actual incorporation into that society which hath Him for their Head, and doth make together with Him one Body (He and they in that respect having one name), for which cause, by virtue of this mystical conjunction, we are of Him and in Him even as though our very flesh and bones should be made continuuate with His." And the analogy between the origin of our natural life in the first Adam, and that of our spiritual life in the second Adam, is wonderfully complete. "The Church is in Christ," says Hooker again, "as Eve was in Adam. Yea by grace we are every one of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam; and His Church he frameth out of the very flesh, the very wounded and bleeding side of the Son of man;" and again he calls the Church the "Mother of our new birth."

But the analogy holds not only in reference to the origin of man's spiritual life, but also as to its continuation, development, and growth. Leaving the particular consideration of the operation of the Word and Sacraments to those who come after me, I may observe generally, that just as the little child that is born into this world must be watched over, sheltered, and nourished, if it is to live and thrive; so must the soul that is new born to God in Christ—and this statement depends upon no peculiar view of the sacraments—be nourished and protected if it is to continue in spiritual life and health and strength. As it drew its first breath from that gracious Spirit of life, who is the very soul of the mystical Body of Christ, so its personal life thus derived can be sustained and fostered only by the co-operation of others. In a word, the personal spiritual life of man has a corporate origin, and it can be continued only in the form of social spiritual life.

The truths now insisted upon are, from one point of view, the deepest, the most mysterious, the most deserving of reverent study of all those which concern the life of man. From another point of view, they are not only the most unquestionable, but the most obvious. If, however, it be thought that they are so obvious as to render the assertion of them the mere repetition of commonplaces, I will simply answer that the whole science of human life turns upon commonplaces; and further, that not only are these simple elementary truths widely forgotten or ignored; but the forgetfulness of them—as many of us must know well—is most disastrous in its consequences to the actual spiritual life of Christian men and of the Christian community.

The assertion of the corporate character of our spiritual life is so far from disparaging the reality and necessity of personal life, that it may be said to be the only true starting point from which we can proceed to consider its real nature. And further, it will be found that the living recognition of this origin of the life of grace will be the best safeguard against some of the most formidable evils by which the spiritual life of men and of communities is assailed.

If we turn our attention to the striking imagery employed by our Lord of the vine and its branches; or to the still more suggestive figure which it was possible for St. Paul to make use of, after the descent of the Holy Ghost—I mean the figure of the body and its members—we shall see how

unreasonable is the notion that the doctrine of the Christian's corporate life can in any way conflict with or weaken the idea of his personal life. Take the vine and its branches. On the one hand, the branch can lay claim to no life which is not derived from the vine and shared by the other branches; on the other hand, the life of the vine in general could be of no benefit or efficacy in the particular branch, unless it received the living sap which alone can carry life into its every fibre. Or take the image of the body and its members. Of what avail were it, on the one hand, to plead on behalf of a withered foot or arm that it was connected with the body and a member of it, since it clearly did not partake of its life? or, on the other hand, could the strong and active limb for one instant lay claim to a separate and independent life, when its separation from the body of which it was a member would lead to an instant extinction of its vitality? The simple truth, in things natural and in things spiritual, is plainly this: that each member is alive just because it is connected with the fountain of life, just because it is part of a living organism, and partakes of the common life of that organism; and the proof of its being in such organic connection with the whole body is found in its possession of personal and individual vitality.

To an audience like the present, I need not pause to point out how intimately and inseparably these principles are connected with that which must always be regarded as the root of vital Christianity in the heart of man—I mean the love of God and man, the love of our Lord Jesus Christ, and of the brotherhood in Him, and of the whole human race for His sake, and for their sake. But I must ask leave to show, for a moment, how a deep sense and a firm grasp of these truths would furnish the strongest of safeguards, against some of the worst and most pernicious characteristics of the religious life of the present day. And, when I speak of these evil characteristics as being pernicious, I mean that they not only mar the life of the Christian Church and the life of its members, but they render our teaching in a great measure unacceptable to those who are without. I may instance, as among the most conspicuous of these, our selfishness, our pharisaism, our unreality, our self-will, our party spirit. We may be unwilling that these charges should be brought against us; but they are brought: and if we place our own spiritual life, and the spiritual life of our own day in comparison with the Christian life as it is set forth in the New Testament, as it is exhibited in the lives of the most saintly men and women who have lived before us, and especially in Him who is King of saints, we shall be constrained to acknowledge that there is too much truth in the charge. I use the word *pharisaism*, not in the vituperative but in the historical sense. The religious life of our own day is deeply penetrated by this spirit—the spirit of separation—not of separation from evil, not that coming out and being separate which alone God demands of us, of which, perhaps, there is too little—not even of separation from evil men, but from our brethren in Christ because their watchwords are not ours. It is this spirit of pharisaism which makes us claim as our own any good thing which we may seem to possess, forgetting that we have received it. It is this spirit which makes us deny to our brethren that which we claim for ourselves, forgetting that we are all one in Christ: would such a spirit be possible, if we had a strong and vivid conviction that we had all our true life from Him who was not only *our* Deliverer

and Saviour, but the Head of the whole Body—if we kept it in mind that we were all members one of another? And surely our spiritual perceptions must be dim and clouded if we cannot see that the spirit of separation must always engender unreality of thought and word—and unreality is falsehood, and falsehood is death. Could those evil weeds grow so abundantly in the garden of the Lord, if we were more deeply penetrated by the truth of these words of St. Paul, “We, being many, are one body in Christ, and every one members one of another” (Rom. xii. 5)? Would they not at least be greatly held in check by the remembrance that the life of faith and love in which we rejoice, and by which we accomplish anything that is well-pleasing in the sight of God, is the gift of that one Lord of whom we are all members alike, by that one Spirit of whom we are all alike partakers?

I should have liked to show the influence of these principles on our sense of personal responsibility; but I will only suggest this thought in passing, and ask you for a moment to consider their relation to *intercessory prayer*. Nearly all that may be said of prayer in general may be said intensively of intercessory prayer. Is it hard to believe in the efficacy of prayer? Yes, to many of us it is very hard. But it is doubly hard to believe in the efficacy of intercessory prayer. To most men, who have the least faith, prayer is at times a matter of impulse and instinct. With us all, intercessory prayer is, for the most part, a matter of reflection. Again, is it true that our prayers are a faithful index of our spiritual state before God? This is emphatically true of intercessory prayer. Our prayers for ourselves, the most real and the most earnest, if they are a proof of faith in God and in His promises, are yet often tinged with the spirit of self. It is those who pray earnestly, habitually, perseveringly for others as well as themselves, who have the supreme evidence that they “have passed from death unto life,” because they “love the brethren.” We may pray for ourselves—men have prayed for themselves and for the accomplishment of religious objects to the attainment of which they have consecrated their lives,—without being truly animated by the love of God and man. It is impossible really to pray for others—to bear them, their trials, their needs, their sorrows, on our hearts, before the throne of grace, as we bear our own sorrows—unless we are animated by a sincere spirit of love.

Are we not touching here, upon that which is most vital in this whole question of “spiritual life in its personal and social aspects?” Touching only, I admit, for no more is at present possible; yet really touching it. Show me a Christian community of which the spirit might be described as one that expressed itself most naturally in intercessory prayer, and you show one in which spiritual life must, in the individuals of which that community is composed, be true and deep, and in which the common life must be full of love and harmony and power. But such an example will never be adduced until the principle be clearly perceived, and firmly and earnestly held—that we are all one in Christ and members one of another. There is no principle which it is more needed to enforce; there is none which will help us to see the use and blessedness of every sacred exercise and every means of grace. Prayer, and the reading of God’s Holy Word, and the use of the Sacraments will be profitable and edifying in proportion as we know that in our one great Elder Brother we are all brethren—all

members one of another, because we are all members of Him. It is for this that our Blessed Lord prayed in that which must be the model of all intercessory prayer—it is this which He desired, and which we must desire, as the means of most inward blessedness to the Church, and of conversion to the world: "That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me" (St. John xvii. 21).

THE REV. CANON BELL.

IN dealing with this solemn subject, I shall arrange what I have to say under two heads—*First*, "What the spiritual life is, and whence it flows;" *Secondly*, "The manner in which it is manifested to the world outside." Under these two divisions will be comprised the spiritual life in its personal and social aspects.

I. What it is, and whence it flows. Spiritual life is the life of God in the soul of man, provided for His people by God the Father, purchased for His Church by God the Son, communicated to His elect by God the Holy Ghost. It becomes ours through union with the Lord Jesus Christ, the Head of that one Body into which all believers are baptized by the one Spirit. It is not the old life improved, but a new life imparted. This new or spiritual life is a necessity for all who would serve God in the beauty of holiness here, or enjoy the vision of God in the perfection of holiness hereafter. It is not a something which we *may* have, but a qualification which we *must* have, if we are to be "meet for the inheritance of the saints in light." If there be not spiritual life, there must be spiritual death, and spiritual death is condemnation. "Except a man be born again he cannot see the kingdom of God." "If any man have not the Spirit of Christ he is none of His." "To be carnally minded is death, but to be spiritually minded is life and peace." This spiritual life is not a grace necessarily derived through an external connection with the visible Church; it is the personal gift of the Holy Ghost who deals directly and immediately, as He wills, with the individual soul. The Holy Ghost is "the Lord and Giver of life;" He it is who, "dividing to every man severally as He will," quickens the dead in trespasses and sins, and so breathes into them the breath of a divine life, that regenerated man, in an enlarged and nobler sense, becomes "a living soul." Now, for the first time, a light from heaven streams upon the opened eyes, the ears catch the melody of the gospel of peace, the enlarged heart responds to the voice of God, the hands begin to toil in His service, the feet to run the way of His commandments. Blessed, indeed, is this new creation. It is the life of heaven commenced on earth, to be fully developed hereafter, as the bud expands into the flower, the rill enlarges into the river, the blush of dawn glides into the blaze of meridian day.

To understand what the spiritual life is, we may study some of the symbols under which the attributes and agencies of its Divine Author are presented to us in Holy Scripture. The Spirit is likened to *wind*, moving, stirring, quickening, scattering the clouds of error, and so blowing upon the garden, in ruder or in gentler gales, that "the spices thereof flow forth,"

and shed a holy fragrance round. Another emblem of the Spirit is *water*, cleansing, purifying, washing the soul from the pollution of sin, so causing "old things to pass away, and all things to become new." The Spirit is *light*, illuminating the understanding, irradiating the soul, manifesting to us our lost estate, and revealing the Lord Jesus Christ as "made of God unto us wisdom, and righteousness, and sanctification, and redemption." Thus the sinner, who was "sometime darkness," "becomes "light in the Lord." The Spirit is *fire*, melting the heart, inflaming the affections, burning up the evil, and purging away the dross. No external agencies, or ordinances, or moralities, nothing which only touches the surface, can effect this. Nothing but the baptism of fire which goes with searching power through the inner man, withering the seeds of sin, and kindling the love of God on the altar of the heart. The Spirit is *dew*, refreshing, reviving, so that there is a recovery of failing strength, a renewal of dying graces, the tender grass springing up by "clear shining after rain."

Such is spiritual life in some of its personal aspects. It is "a well of water springing up unto everlasting life," with Sovereign Love for its source, the Divine Son for its procuring cause, the Divine Spirit for its immediate author, the various means of grace for its normal channels. To ourselves it will be evidenced by "joy and peace in believing," by faith which trusts God's promises and embraces God's Son, by growth in grace, in love, in humility, and in all those "fruits of the Spirit, which are by Jesus Christ to the glory and praise of God." The possessor of this life cannot "walk in darkness," for he is a child of light; cannot be poor, for Christ invests him with "unsearchable riches;" cannot be but blessed, for the Triune God loves him, takes up His abode with him, and makes the heart His shrine. "All things are the believer's, for he is Christ's, and Christ is God's." His are pardon, peace, acceptance, protection, provision through the wilderness, whatever pertains to life and godliness, this world in its best aspects, the better world with its true and everlasting blessedness. This spiritual life will not remain stationary or stagnant. Progress will attend its course and attest its reality. It will be maintained and strengthened by loving communion with the Father, and with His Son Jesus Christ, by close contact with the Word of God, by constant prayer for the Spirit's help, and by diligent attendance on all the Church's ordinances in the outward means of grace. It will be nourished daily with heavenly manna, fed with the sincere milk of the Word, refreshed by water from the Rock of Ages. Thus the believer, so long as he lives, will be growing up into Christ in all things. And when life's feverish dream is ended, he will awake with Christ's perfect likeness, and be abundantly "satisfied with it."

Let us now consider spiritual life in its social aspects—by which I understand its outward manifestation to the world around us. Spiritual life does not imply a life spent wholly in devotion—not what is called "the religious life"—but a life in which God is glorified before men by its integrity, its goodness, its benevolence and truth, the indwelling Spirit manifesting His power on the outward conduct. The truly spiritual man is not of necessity the anchorite, nor the recluse, not the man who retires within the cloister's safe retreat in the vain hope of flying from the world's temptations, and hardships, and snares. There is *no* retreat where the world will not go with us, *no* wilderness where the devil will not go after us. In the Master's case, solitude was Satan's oppor-

tunity. We are to walk amongst our fellows "holding forth the Word of Life," and testifying our faith by our works. We are to be "Epistles of Christ, known and read of all men." "Enoch walked with God" as a husband and father, amidst the duties, and cares, and anxieties of family life—David, with all the responsibilities of a kingdom on his shoulders, found leisure to serve, and worship, and delight in the God of his fathers. Our Lord prayed for His disciples, not that they should be taken out of the world, but preserved from the evil that is in it. The soldier of his country who wins the most credit is not he who lurks in sheltered hiding-places, but the man who boldly confronts the danger and faces the foe. The best soldier of Christ is not he who runs away from worldly duties, but he who though in the world is not of it; who, living below, dwells above; and who, whilst he lives below, throws himself into the battle with the sin, the sorrow, and the vice by which he is surrounded; who overcomes in the name and through the strength of Christ, his great Captain; and who, always busy about his Father's business, leaves the world better than he found it. I recognise as the highest spiritual life that which, in its manifestation, does away with any hard and fast line between what is religious and what is secular, and so welds the two together that all work becomes religion, and all life worship. This is a practical carrying out of the apostle's exhortation, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Viewed in this light, and conducted in this spirit, the most common action, the most menial work, becomes honourable; every lawful occupation rises into a holy service. I believe that it is through this outward manifestation of the spiritual life, through its natural outgoings in "works of faith and labours of love," that religion is commended to men of this world; and that, when we hold up to them the mirror of a life bright with all things that are "just and pure, lovely and of good report," they feel when in contact with us the subduing power and the attractive beauty of holiness. Look at the spiritual man in the family circle, that testing-place of true religion—follow him to the social gathering where he is wont to seek friendly intercourse—to the varied scenes in which he finds needful recreation—the same principle guides and governs him in all places and at all times. He knows that spirituality does not demand asceticism; he feels that it abhors self-indulgence. He sits at the feast, like his Master before him, but gives no countenance to the prevailing luxury of the day. He loves cheerfulness, but frowns upon levity. Wherever he is, he remembers that he is not his own but was bought with a price. He goes no whither where his Master will not accompany him—says nothing that he would not have his Master to hear—does nothing upon which he cannot ask his Master's blessing, and for which he cannot hope for his Master's approval, "Well done, good and faithful servant."

I have thus sketched the portrait of the spiritual man. But, alas! does not the actual too generally fall below the ideal? Yet this is not a higher attainment than the Gospel sets before us, when it proposes to us the example of Christ, and exhorts us to have the "same mind that was in Him." Well may we ask, as we think of this pure and spotless model, "Who is sufficient for these things?" And in view of our daily shortcomings, well may we smite upon our breasts with the cry, "God be merciful to me a sinner!" adding to it the prayer, "My soul cleaveth to

the dust, quicken Thou me, according to Thy Word!" And happy is he in whom the sorrow of self-abasement, and the cry of insufficiency, passes into the song of triumphant assurance: "I can do all things through Christ which strengtheneth me." "Our sufficiency is of God."

There is something unutterably solemn in the responsibility which rests upon those who have received the divine life, to manifest it forth in its purity and power. The world is to see the life of Christ perpetuated, and repeated in His people. As Christ is our Representative before God in Heaven, so are we to be His representatives before men on earth. "Ye are My witnesses," said the Lord to Israel of old: "This people have I formed for Myself, they shall show forth My praise." His reputation is, as it were, committed to our keeping, and we are to manifest the beauty of His character, and reflect the lustre of His life—to be holy and harmless as He was—going about to do good, as He did. Thus shall we vindicate the true spirituality of the religion we profess; and men around, who are quick to detect inconsistency, but ready to acknowledge virtue, seeing our life bright with all the Christian graces, shall be won over to take part and lot in this matter, "We will go with you, for we have heard that God is with you."

Be it ours, then, to bring the spiritual life to bear on everything throughout the day. As the sun in heaven shines on hill and dale, on sea and land, on forest and plain, on the cedar of Lebanon and on the meanest flower that blows, so may we let the life of God within shine on everything without. Then every day, though not a Sunday, will be a Lord's day, and every work, though not a directly devotional act, will be a holy work, and as we do "whatsoever our hand findeth to do with all our might," and tread life's thickest thoroughfares, we shall ever walk the world with God. Ah, and then as the life of Christ is manifested in our mortal body, each evening as it closes round us with those shadows which must shortly deepen into death, will leave us nearer to that heaven where worship shall be service, and service worship, and where we shall cease not day and night to cry, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!"

THE REV. W. H. HUTCHINGS, M.A., Sub-Warden of Clewer.

WE observe in the physical world a law of progress; whatever has life exists at first only in a rudimentary state. In its beginning it is but the germ or embryo of that which it may become; in vegetable or animal life, the seed or corpuscle are the points of commencement, however gigantic may be the tree or colossal the organism which are their final result. The earth was at first "without form and void," and God afterwards in successive periods brought His work to maturity; in the language of an old writer, He first "conferred on it being, and subsequently perfection." Living creatures supply a miniature and reflection of this Divine method in the formation of the world: there is, first birth, then growth, then maturity; there is, "first the blade, then the ear, after that the full corn in the ear." Dawn is succeeded by day, the acorn becomes the oak, the infant the man. But though life has such small beginnings,

its increase does not depend only on accretion, for there is laid in within its several forms an innate capacity for, and power of movement towards, its ultimately perfect state, provided no hindrance arrest its expansion.

The same process of passage from the imperfect or chaotic to the perfect and systematic, might be traced in the world of thought; whether we look at codes of morals or forms of government, definitions of theology or modes of worship, we shall find on taking a retrospect of their history, that, emerging from an elemental stage, they have grown and taken shape both by the development of an inherent vitality, and by assimilating the contributions of successive generations.

Now, it is my purpose in the short time allotted to me, to endeavour to view the moral and spiritual life in the light of this truth, and to see how the inner life of man shares in this universal law of progress; my remarks will, therefore, be confined to the spiritual life "in its *personal* aspect."

Growth in the physical world is increase of bulk; and this seems to be less as we rise in the scale of being. There are vaster growths in the vegetable than in the animal world, and in the animal than in man. This diminution of outward increase prepares us for an increase from within, a development of a moral and spiritual character of which the growth of the loftiest tree, or of the largest of quadrupeds, supplies a material analogy. It has often been remarked, that in the Mosaic account of creation, God, when He beheld the lower forms of life, repeatedly declared them to be "good," but to man made in His own image and likeness, He does not separately give this expression of approval. The forms of life which were declared good were perfect according to their kinds; they had neither probation nor elevation before them, but were in their prime: but with regard to man, on the other hand, though created and constituted with all natural and spiritual powers, as he belonged to a moral world, *his* goodness depended on the use and development of those powers; so that the Divine image and likeness impressed upon him, contained in it—to transcribe and accommodate a phrase familiar to many—"the promise and potency of all 'spiritual' life" rather than its actual attainment.

Before examining the conditions of its growth, we must have some definite understanding as to what is meant by the moral and spiritual life. We have been told that there is a "physical basis of life" out of which the varied beauty of this outer world is formed; so must there be a spiritual "basis of life" out of which the virtues and graces of a holy life take their origin. The tree will not be produced unless the seed is sown. The spiritual life is not generated by an effort of nature, but is imparted by God; it belongs to a new order of existence. As the maintainers of the theory of evolution have three chasms to bridge over, one from the stone to the plant, the second from the plant to the animal, the third from the animal to man, so, from the natural to the supernatural life, the continuity is again broken. But as a preparation for a new point of departure, the highest form of the previous order of existence approximates towards, is a prophecy of, and nearly touches, the next step in the scale of being: as some plants present an appearance of sensitiveness and have a mode of nutrition which places them seemingly on the confines of an animal organisation; and as some animals by their conformation and instincts come almost to the threshold of human existence; so the moral

instincts of man's nature, when faithfully and persistently followed, raise him up almost into the sphere of the supernatural life. Yet after all that life is from above, and whatever be the approximations of nature, enough to justify Tertullian's exclamation, "O human soul, thou art a Christian by nature!"—the sentence holds good "that which is born of the flesh is flesh," and "that which is born of the Spirit is spirit." St. Bernard says, "As the life of the body is the soul, so the life of the soul is God." The root then of the spiritual life is the presence and working of the Holy Spirit in the soul, animating it, corresponding with its faculties, and bestowing on it a new capacity for fellowship with God and man. This life is but a seed or germ in the regenerate child, or newly-converted person: they in the words of scripture are begotten "not of corruptible seed but of incorruptible," and this seed is the spiritual basis of the life which is to be afterwards developed.

There are three requisites for the growth of the spiritual life, three processes continually going on, which I will name: *eradication*, *assimilation*, and *education*. I can take but a cursory survey of each.

I. And first, eradication will be necessary. It would be useless to attempt to develop the spiritual life by means of the second and third processes, if the first were neglected. Assimilation and education are not sufficient for the purpose, any more than a good diet and plenty of exercise are enough to restore a man who has within him the poison of disease, or whose constitution has been undermined. The order of advance must be that which was enjoined upon the prophet; he was sent first "to root out, to pull down, to destroy," and then "to build and to plant." Any attempt to improve mankind, which does not take into account the fact that there is a radical evil in his nature, will prove a failure. The soil must be cleared of weeds before the plant can grow; and I will at once point to two practical modes of effecting this clearance, viz., *self-examination*, and *mortification*.

(1.) The maxim of the philosopher, "know thyself," is of prime importance in the spiritual life, but self-knowledge cannot be attained without self-examination. Thus Pythagoras taught his disciples to employ sometime morning and evening upon the three questions, "What have I done? How have I done it? What have I failed to do?" Besides the general examination of all thoughts, words, and deeds, spiritual writers have recommended another which is specific and particular, as an occasional means of dealing with *one* evil habit at a time, especially the leading fault of the character. But the examination of conscience clears only the surface of the life; to eradicate the evil we must go deeper, even to the sources of the sins,—the passions.

(2.) Mortification of the passions is essential for spiritual progress. Through sin the flesh has been thrown into rebellion against the spirit. By the passions we mean all the movements of the lower nature, or to use philosophic language, of the sensitive appetite, movements which are termed "passions" because they are liable to produce bodily alterations and thrills of emotion, and act at first without consulting the higher faculties of our being, the mind and will. These passions form a constituent part of human nature, and are not bad in themselves, for they were exhibited in all perfection by our Blessed Lord; but they have to be regulated and directed by the reasonable will. They have been compared to

the strings of the lute, capable of producing a distressing discord unless properly tuned and harmonised. They are like the wind, necessary for sailing, but causes also of storms and disaster. They are good servants but bad masters. The action, according to a great moralist, which is brought about by the combined elements of passion, reason, and will, is more perfect than that which is the cold product only of the two latter. But the passions in a corrupt state are the sources of sin; they are, in the language of Scripture, termed "the old man," "the carnal man," or simply "the flesh," which is contrary not only to grace but to pure nature. Mortification, then, is the subdual of passion and the extermination of the evil which has thrown it into disorder; it has two degrees in spiritual discipline. Mortification is first practised with regard to that which is sinful; the lower is made to bend to the higher in matters in which the Law of God is concerned; "put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts;" and then the war of extermination is carried further by the mortification of *lawful* actions, occasionally, and with an express purpose. The advantage of this latter is twofold; first, a greater self-control is thereby gained, and secondly, it is a part of prudence to make matters doubly safe, by restraining the passion not only on the margin of sin, but so far within it that there is room left for a slight play and vibration when temptation assails, without passing at once the line of demarcation where moral evil begins. Holy Scripture seems, by the metaphors it employs, to denote successive stages of advance into the enemy's country, until at last the forces of the lower nature are completely subdued; thus, "self-denial," "hatred of self," "mortification of the members," and "crucifixion of the flesh with the affection and lusts," mark the gradual eradication of evil from corrupt nature. St. Bernard thus traces the progress of spiritual healing—"first, the Lord sends certain feelings of bitterness which fill the mind of man and expel the pernicious delight in sin; secondly, He withdraws the outward occasions of sin lest infirmity should be too much tempted; thirdly, He gives vigour of will against the temptation, and lastly, which is most perfect of all, He heals the affection." This gradual eradication of evil is the groundwork of spiritual progress.

II. But this first process is a negative one. By it the hindrance to progress is extirpated from our nature. The work cannot, however, be carried on without another, the second which I have named—the process of *assimilation*. Growth is attained as in plant or animal by addition from without. Thus, the plant draws in nutriment from the soil, the animal from the plant, and man from the animal. Two things are necessary for nourishment, not only supplies from without, but a capacity of assimilation within. The richest soil would be useless if the root could not absorb its properties; food, if eaten without the power of digestion, only produces discomfort. The spiritual life, if it is to increase, must receive additions from without, and be in such a state as to be able to assimilate what is provided, so that the new food may pass into the unity of its being. In the natural life, the soul is not left to itself to develop its moral intuitions without any assistance from without, but receives aid from contact with others, from observation, from tradition. How much does mental and moral growth depend upon the surroundings of the life, as the success of the plant depends on the soil in which it is raised. It is the same

with the spiritual life, though it is a divine life, a presence of the Spirit within the human spirit, with powers of faith, and hope, and love ; yet it can neither act nor grow without external aid, and this aid, in one word, is Divine grace.

The growth of the inner life depends on supplies of grace, and on these supplies being absorbed by the spiritual nature and put to account—(1.) grace may come *directly* from heaven, and fall like the dew or sunshine on the tender plant, refreshing, uplifting, expanding, and beautifying it : such are illuminations of the mind, inspirations, attractions, spiritual sweetness, and holy affections ; or—(2.) grace may come from without, through some intermediate channel, the Holy Scriptures, the preaching of the Gospel, Divine law, good example, events of daily life ; or—(3.) again, grace may be sacramentally imparted, and thus not only be a passing illustration of the mind or enkindling of the heart, but a communication into the very substance of the life as the properties of the soil enter into the formation of the sap through the root :—in these three ways, grace is at hand to call into action or increase the spiritual life, but progress does not depend only on the supply, but on the power of assimilating that which is supplied. If the soul does not admit the ray of Divine light, or respond to the movement of Divine love, the grace which comes from heaven adds nothing. So in reading the Divine Word, though food is presented by means of it, yet if there is no prayerful musing over the letter of Scripture, and no application of it to the personal needs of the individual, the soul receives no sustenance : as Chalmers says, “A man may know the truth and yet he may not consider it . . . nay, he may have heard of a particular doctrine so often as to have got it by heart without laying it to heart.” So in reception of the Sacraments, the importance of the surrounding acts of devotion, the dispositions beforehand and the affections after, can hardly be over-estimated, for they are the quickening of the assimilative powers of the inner life whereby the virtue of the Sacrament is, so to speak, drawn up into and appropriated by the receiver. The conveyance of grace through sensible means—besides being suitable to the human mind which is helped towards the invisible through the visible (Rom. i. 20), besides being a continuance of the mode of Divine acting in the Incarnation, besides being a vindication of the goodness of material things—is a continual reminder to man of his dependence on the grace of God, and so of the impossibility of leading a spiritual life in his own strength.

III. But I must pass to the brief consideration of the third requisite for spiritual growth—education. I use the word in its strict meaning, the drawing out or training of powers which are possessed. As viewed in reference to the mind, the process of assimilation is the taking in of ideas, so that of education is the development of the intellectual faculties ; and as in mental culture the simple possession of a crude mass of information is to no purpose, unless the mind can digest it, arrange it, and make it its own ; and even its assimilation, though a pleasure to its possessor, is of no practical utility, unless in some way he brings it to bear upon his own or others' advancement : so grace must not only be received and absorbed by devotional earnestness ; it must be turned to account in the formation of virtues and the faithful discharge of the duties of life. The spiritual life is not a mere conquest of evil ; it is not only the putting off of the old man, but the putting on of the new. All our faculties and powers to

be developed must be exercised, whether they be muscle, mind, or spirit. We have not only to shun abuse but also non-use. The limb which is never moved at last loses its power of motion. I look, then, to the education of the conscience, the action of the will, the exercise of the divine virtues, as requisite for advancement in the path of moral and spiritual perfectness.

(1.) The conscience being "an impression of the Divine light in us, a participation of the eternal law in the rational creature," is our first guide, and its dictates may never be disobeyed; but it is a light which "may suffer refraction in passing into the intellectual medium of" the individual. Conscience, as well as every other power in our nature, needs education; if it be not cultivated, or if it be tampered with and abused, it will cease to act, or at least to act aright, it will become "seared" or "defiled." By faithfulness, its keenness of perception will be increased, the range of its judgments extended, the power of its decision heightened; until, by reason of use the senses are so exercised to discern between good and evil, that it is, in truth, "a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas." But this development of moral light will be gradual, as the distinction between good and evil and between good and better are referred to the inward guide, and not determined by opinion, expediency, or utility.

(2.) But conscience "is the practical judgment or dictate of reason" by which we judge what is to be done or avoided; the doing or avoiding it depends on another faculty, the human will. A court of justice is of no avail unless it has the power to carry out its sentences.

Now, whatever the necessitarian may say to the contrary, we have a consciousness that we possess a self-determining power within us. Doubtless there are limits to that power; God alone has absolute freedom. God and nature meet in man; on the one side man has the Divine image, on the other he is of the earth, earthy; and so freedom and necessity are in some sense in him coupled together; he lives a life of necessity before he lives a life of freedom. He inherits propensities; his birth, early life, influences, are not at his disposal; he has a certain type of character, tastes, and capacities which will follow him to the grave; but these only limit the circle in which his choices are made, and after all has been reckoned there remains "an incalculable element;" he possesses a consciousness of freedom, a knowledge that he *might* have acted differently, that he has after all a free will. "From our inmost consciousness we know," says Mr. Martineau, "that, whenever we will, we can *make ourselves* execute whatever we approve, and strangle in its birth whatever we abhor."

Now, it is by the exercise of the will that virtues are gradually formed; the two factors upon which their growth depend are grace and will. Through this power of willing, man is able to have high aims, pure intentions, earnest resolves, and to embrace the means which are necessary for attaining holiness. The will, in the glowing expression of the apostle, "reaches forth unto the things which are before," as the Perfect Life in Christ becomes the soul's absorbing vision. The power of the ideal is felt, and the will is stimulated to exert itself to form the virtues and graces which are perfectly realised in Christ. Each act in response to grace increases the power of the will, and contributes to the

manufacture of a virtuous habit; and the facility with which at last these virtuous actions are performed, which at first were difficult, shows that the will is developing its intrinsic energy, and is growing in freedom and widening the area within which that freedom is capable of being exercised. This education of will-power involves the development of all other powers of the soul, which the will sets in motion and employs as the instrument of its purposes. "The fault of souls," says a French writer, is, that "they do not develop themselves." The root of this fault is the inaction of the will.

(3.) But the powers of the spiritual life on the divine side are also latent, and need to be drawn out into exercise, or else they will dwindle and die. I refer to those powers of believing in, hoping in, and loving God, which are the deep sources of spiritual life, elevating it above that which is only moral; powers—that is, which regulate not only our actions and manners, but those which give the aim and reason, the spring and energy to the outward action. These, too, grow by being used; and acts and affections of these virtues towards God are as necessary for their increase, as the exercise of zeal or lowliness, meekness or charity, are required in our intercourse one with another. Under education, then, I include the development of the powers of conscience and of will, and the exercise of the virtues which are the links of union with God.

Such are the three processes necessary for spiritual growth—*eradication of evil, assimilation of supplies of grace, education of natural and spiritual powers*. The attainment will be gradual, and not accomplished by a leap across the intermediate stages, the watered garden will become a brook, and then the progressive steps may follow, in the language of the son of Sirach—"And lo, my brook became a river, and my river became a sea;" for the words of Solomon will ever be verified by experience—"The path of the just is as the shining light, that shineth more and more unto the perfect day."

ADDRESSES.

HON. C. L. WOOD.

I CLAIM the indulgence of your Lordship, and of this Congress, because, I believe there are reasons, under existing circumstances, why it is well that a layman should not shrink from approaching this subject.

As a layman, then, I would, in the first place, venture to ask, Why it is that so little is done for the laity in the way of retreats?—Solitude is the school into which we must all enter, if we are to be disciplined and trained for anything great; and yet though this is so true, that it is a common remark, that a man cannot be worth much who is never alone, experience teaches us that solitude is what all shrink from, while, even for those who realise its necessity, how difficult it is, amid the various occupations and distractions of life, to find a convenient season in which to be alone! How often does it happen, that what should be the duty of each day ends by being the work of none; and what better remedy for this weakness, in some cases, this impossibility of attaining at home a retirement so needful to us or others, as the occasional withdrawal of ourselves from our business and our friends to be alone with God, that we may be enabled to hear the voice of God speaking to us, and learn the true value of human things. An opportunity for such a retreat for laymen has now for some years past been given by the mission priests of St. John the Evangelist, at Oxford. The retreat usually lasts from a Monday evening

to a Friday morning, during which time silence is observed. It concludes with a special celebration of Holy Communion, at which the results of the meditations made during the course of it, would be gathered up into a head by some practical resolution, which each person, with the advice of the priest conducting the retreat, would be invited to make. No doubt to begin such a retreat requires an effort. "The less," says the author of the "Imitation," "thou visitest thy chamber, the more thou wilt loathe it; the more thou visitest it, the more thou wilt like it; but if thou keep to it, it will afterwards be to thee a dear friend, and a most pleasant comfort." But it is an effort well worth the making, for, to quote again from the "Imitation," "In times of silence and stillness, the soul advantageth herself, discerns the mysteries of Holy Scripture," and, to sum it up in one word, learns that which is the foundation of the spiritual life, to know herself and God.

My Lord, I know well that such complete pauses in the current of life are not possible for all persons, but I should suppose that there are few who might not avail themselves of such a modified retreat, as now for some years past has been carried on in connection with the Church of All Saints, Margaret Street, where the retreat has been confined to the morning and evening, so as to leave the business hours of the day free for necessary work. Such a retreat has been found to be within the scope of the most busy, while the effort which it entails, together with the systematic arrangement and order of the meditations, produces results which experience teaches are seldom acquired apart from them.

An incident that occurred during the siege of Paris illustrates and explains in so vivid a manner the systematic character of the meditations given in a retreat, and the work they are calculated to effect, that I will venture to relate it. Towards the end of the troubles, when the city was in the hands of the Commune, the Archbishop of Paris and several of his clergy, as you are aware, were thrown into prison. Among those clergy there happened to be some priests belonging to a certain religious community, in which it was the custom that every member of the society should make a retreat of one month in the course of each year. The moment those priests were put into prison (we know this from fragments of a diary), they decided, as their other work was interrupted that they would begin their annual retreat. When the army after some weeks entered Paris, and released such of the prisoners that survived, what did they find? Not these priests, for they had been shot with the Archbishop, but in the room occupied by one of them—a book, open at its last pages just as it had been left by one who had evidently been summoned away unexpectedly and had never returned. That book was the book of meditations used by the society, beginning with the creation of man, the end of his existence, sin, repentance, death, judgment; and the page at which it had been left was at the last meditation upon the joys of Heaven which closed both the retreat and the earthly life of one who had been a true servant of God. Can we wonder at the supernatural vigour of lives so trained, or at the work for the conversion of souls which is done throughout the whole world, with whatever drawbacks, by the Society of Jesus, to which these men belonged! of such men we may surely say, though dead they yet speak, since their example, after all, does but enforce the system of the Church herself. For what is Lent but the yearly retreat which the Church proposes to all her children—Lent, which is so sadly ignored amongst us, but which is at once the symbol of the Church's wisdom, and of her indulgence. Of her wisdom—since at least once in each year, as holy week draws round, she compels us to forget this world and its engrossing cares at the foot of the cross—of her indulgence, since by forbidding amusements at one time, what does she but by implication permit them within reasonable limits at another.

There are two other matters to which I would invite the attention of this Congress. The first of these is the position which the holy Eucharist occupies in too many churches in England. We are apt to boast of our advantages over foreign churches. My Lord, I wonder how we dare mock God and man by such boastings as long as there remains a single church in this country where the holy Eucharist is not cele-

brated at least every Sunday and Saint's day. We are indignant at what we consider the profanation of the Lord's day by others; in how many places do we profane that day among ourselves in a far more serious manner, by a systematic disregard of the one service commanded by Christ Himself. As Sunday after Sunday, Saint's day after Saint's day comes round in their turn, and yet the altar stands bare, with no Eucharist, no distribution of the bread of life to those who for lack of it are ready to faint by the way. I tremble at our boastings, for I ask myself in what light must our self-glorification appear in the sight of Almighty God. Surely, if we would escape the denunciation of hypocrites, our first duty is to set our own house in order, and to put away from amongst us at once and for ever so great a scandal. Nor can we plead ignorance in our excuse, for all men acknowledge that, from the time of the apostles down to the present day, such a thing as a Sunday without a celebration of Holy Communion is a thing absolutely unknown throughout the length and breadth of the Christian Church, except it be in these later times in England. And what has been the result of such neglect and indifference? Why that great portions of our population not only absolutely ignore the relation of the holy Eucharist to God as a means of representing before Him the death and Passion of His Son, not only that there are multitudes who live and die without ever making one single Communion, but that they have lost the very idea of prayer as an outpouring of the individual soul, in connection with the public worship of the Church. For what does prayer in this connection postulate? Surely not only forms of words to assist the attention, but a framework of action in which it can repose, and through which it can make its own individual voice heard? This need is only indirectly and imperfectly supplied by the organised system of prayer and praise embodied in the daily offices of the Church, but it is supplied, and that in the most direct and effectual manner, by the eucharistic offering, in which the action at the altar affords a framework into which the worshipper can accommodate his prayers, and can plead in common with his brethren, in union with the great intercession, and yet in closest reference to his individual and personal needs, the all-availing merits of the cross. My Lord, the churches throughout this country, of which your own cathedral is a bright example, are being restored with a splendour worthy of the object for which they exist. May it be a sign (that in future the service in them shall be that for which they were intended, and that it may soon be possible to forget that such things ever were as Sundays with no Eucharist, priests who neglected the chiefest obligations of their ministry, and congregations who entirely ignored the distinctive act of worship of the Christian Church.

Lastly, let me ask the members of this Congress whether there is not another most important matter in its bearing on the spiritual life in which we allow a treasure, committed to the Church's keeping, to lie too much unused and forgotten. Human nature demands of a religion that is to satisfy its needs something better than the assurance of its own feelings, that its sins are forgiven, and that whatever guilt or perplexity may weigh it down, it may again go forth to live anew in the freshness and elasticity of innocence. How many lives are there now hopelessly ruined that might have been saved if they had been taught that upon true confession the past is blotted out, and that the absolution pronounced on earth is ratified in Heaven! How many souls might have been saved long years of misery if the clergy of the Church of England had been true to their mission in this respect! How many, to look at the matter in another aspect, who are contented with mere respectability, might have risen to those heights of sanctity, unfortunately so rare amongst us, if they had been taught the full use of those means of grace with which Christ has endowed His Church. "Priestcraft" is murmured when confession is mentioned. Be sure that it is only by those who have no experience of the blessings of confession themselves; for he who has had the inestimable benefit of being brought to confession himself, is the first to exhort all connected with him to practise it likewise. Nathaniel Hawthorne, the great American writer, although himself a Puritan, speaking of this, as of other kindred portions of the Church's system, acknow-

ledges that it is so marvellously adapted to human needs that it is difficult to imagine it a mere contrivance of man. At least, let us who are within the communion of the Church beware how we treat so precious a treasure. Let us realise that the sacraments and ordinances of the Church are, in very truth, the means through which the Christian is brought into that fellowship with Christ, in which the spiritual life consists. That even the events of the Christian year are no more commemorations of the facts of a past history, but that by virtue of our Lord's sacramental presence in our churches each recurring Christmas, each successive Easter, each returning Pentecost, are opportunities of participating in the acts of a life ever present and energising in our midst. Above all, in these days of party strife and religious controversy, let us be careful what we say and do, lest, like blind men who discern nothing of the heavenly realities by which they are surrounded, we may discover that we have unwittingly been laying rough hands upon the outward forms which veil the person of Christ, and may have cause to exclaim when it is too late—"God was in this place, and I knew it not."

MR. H. F. BOWKER.

I WISH first of all to address myself to one or two difficulties which stand in the way of our progress in the divine life, and I will refer to that which I look upon as paramount to all others, viz., our want of full and complete knowledge of all that God has revealed to us in His Word. If the words of our Lord be true, "Sanctify them through Thy truth; Thy word is truth," it behoves every Christian, who wishes to make progress in the divine life, to make himself well and intimately acquainted with the Word of God. We have many theories of inspiration; but let us lay them aside for awhile. Not that they are valueless, far from it; but let us look into the Word of God as He has given it to us, and accept it as *THE* word of the living God; and then we shall find that progress will be made such as will help us forward in a large measure in our spiritual growth. One more hindrance I would mention; it is the way in which, in Scripture, we are called upon to encounter temptation. Some of us are very ignorant as to the way in which temptation is to be met. We are surrounded by enemies on every side. The man who doubts or denies that he has an enemy within knows very little about his own heart or life. But how are all the temptations, both of the flesh and of the world, to be met? Only in one way. The apostle says, "I am crucified with Christ," and again, "God forbid 'that I should glory save in the Cross of our Lord Jesus Christ, by whom [or "whereby"] the world is crucified unto me and I unto the world.'" Let me say that the way to meet temptations is by the Cross of Christ. If crucifixion means anything, it means death; I mean death as regards the position in which we stand with regard to Christ—our judicial position. But that which is my judicial position, that high state of privilege into which I have been brought by union with Christ in His death, I am called upon to turn into a power, and make that which has been done for me a reality in my daily life. Not less effectually shall we find the way to meet our adversary the devil than by using the panoply of armour which is provided in the sixth chapter of the Epistle to the Ephesians, and what is the central provision, the shield which is Christ Himself. When we know the character of our great enemy's assaults, let us put Christ between ourselves and him, and then may I venture to say that the enemy will be defeated, and we shall go on our way rejoicing. But it is very easy to talk. Our president has told us there is great danger lest these Congresses should end merely in talk. God forbid that it should be so on this occasion. To prevent this, what we want is power. A young man of great intellect and commanding

eloquence was called upon a short time ago by an older Christian, and in the course of a long conversation he said, "Ah, but I am fond of some sins." Honest confession ! who among us is willing to make as candid an acknowledgment ? The sins that he was fond of were not the gross and scandalous sins that are commonly thought of, they were not those things mentioned in the earlier part of the third chapter of the Epistle to the Colossians, "Mortify, therefore, your members which are upon the earth," and then follows a catalogue of scandalous sins which both the world in its morality and the Church in its spiritual teaching alike denounce ; nor were they those things which the apostle has told us to put off in subsequent verses. We may put off these, and yet only be in the condition described by our Lord, when he says in the 11th chapter of St. Luke, a house "empty, swept, and garnished," but there is no life there. The life will only be shown when this command is obeyed, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longuffering," &c. We know the catalogue, and we know also how it ends ; "And let the peace of God rule in your hearts." Peace is of two kinds—peace of conscience which comes through the sense of sin forgiven, and peace of heart which will only come in the pathway of obedience to Christ. I doubt not that the great mass of this assembly would be willing to go to the stake for their principles ; but how many amongst us can command our temper ? How many of us can so exhibit the life of Christ, that when our just rights are invaded we are willing to forego them for His sake ? And yet this is the essence of a true following of Christ. Self cannot cast out self. The self of yesterday is not the self of to-day. By the grace and power of Christ we may have had the self of yesterday cast out, but to-day in subtle and yet more subtle forms it will rise, and it is only by the power of Christ, by exercising faith in Him to bring that mighty grace of His to bear upon our consciences and our lives, that self can be kept down. One more thought let me give utterance to. We shrink from suffering (I am speaking to myself as well as to others), and yet suffering is the normal condition of the Christian life. How many of us can take up the words of St. Paul in all their power, and say, "We glory in tribulation !" And yet there is one aspect of suffering which I would refer to—it is suffering which consists in deep sympathy with our Lord's own sufferings. It is that aspect of suffering which leads us into communion with those who are around us. You remember that during that agony of His, which no mere human being could have passed through, He could forget Himself, and, looking to His Father in heaven, say, "Father, forgive them, for they know not what they do." He could turn to His mother and say, "Woman, behold thy Son," and to the beloved disciple, "Behold thy mother," and, again, to the poor guilty criminal who was dying at His side on the cross, "To-day shalt thou be with Me in paradise." Now, in all that we are called to pass through—in all our sorrows, bereavements, and trials, can we sympathise with the sorrows of others, and thus show our fellowship with our great Master ? I pass on now to consider our social influence. The Gospel has long been preached. For eighteen hundred years it has been proclaimed with more or less clearness, at least in Europe, but the world still scoffs at us, and asks, "Where is the agreement between your profession and your life !" The question is a just one ; let us humble ourselves before God and acknowledge its truth. I believe that the time has come when God intends that we shall do what we talk about. If I had been called to the ministry, and had had the power of preaching fifty of the most eloquent sermons that ever had been preached, and immediately afterwards had lost my temper, I might as well have spared myself the labour. We must live out what we talk about, and follow Christ in the imitation of all His glorious character. We shall all agree that the measure

of our service will depend upon our freedom—if we are free from selfishness, from all entanglements with the world ; if we are aware of the devices of Satan, and know how to meet them, then the light will shine from within and around us, not coldly, but with warmth and brightness. In our dealings with others we must remember two things, fidelity and kindness. We are to be faithful indeed ; we are not to suffer sin upon our brother in this dispensation any more than God permitted it of old. We are to tell our brother of his sin ; but how ? There is only one way, and that is by humbling ourselves first before God, confessing our own faults, acknowledging our own weaknesses asking forgiveness, and then, in the spirit of that gentleness and love which will so come over us, we may tell our brother of his sin, and it will be an “excellent oil” which will not “break his head.” Then we want the spirit of kindness, “bowels of mercies, kindness,” &c. We know something of what it means, but let us carry it out. Then we must remember that we are called upon to follow our Lord’s example in washing the disciples’ feet. You know what the Lord meant—the cleansing away of daily transgressions. They were forgiven, they were “clean,” but they needed their daily walk to be cleansed. In this we can help each other. Instead of this we cultivate rather a spirit of censoriousness towards our brethren. But our Lord distinctly forbids this when He says, “If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet.” The Apostle Paul in his letter to Philemon, a short epistle which, however, is so full of Christ and His gospel, says, “Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.” This is the real spirit of Christian obedience and love. We are bound not by the letter of a law, but by love. God has put us, so to speak, on our honour. If, then, we are the children of a King, let us claim our high privilege and carry out our work in the right spirit. I am old enough to have a child’s recollection of the battle of Waterloo, and just as I was emerging into manhood I met with a remarkable man who had distinguished himself in no small degree in that great conflict. He gave me one of the most graphic descriptions of the battle that I have ever heard ; but I shall never forget the glow that came over his weather-beaten face when he said, “We went into the battle with the conviction that we could not be conquered.” I asked him, “why,” and he said, “Because we were led by a commander who had never been defeated.” We have, too, a Commander who not only never has been, but who never can be defeated. But when all is done, is all done ? Nay, there are heights to be scaled, depths to be fathomed, and lengths and breadths to be traversed in this Christian life of ours yet. For, as we press onward, the Standard rises, and so it must, for that Standard is no other than the Person and Character of the Lord Jesus Christ Himself. If your craving and mine be like that of the Apostle St. John, who, although he knew much of our Lord when He was on earth, yet toward the close of his life had to confess, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but *we know*,” yes, we know, “that when He shall appear we shall be like Him, for we shall see Him as He is.” We shall be fully satisfied at the last, when “we awake in His likeness.”

THE REV. G. CONGREVE.

WE meet everywhere at this time among professing Christian people tokens of a craving for a higher spiritual life—within and also outside the Catholic fold. There has been material and intellectual activity everywhere. Are we satisfied with that ? What are we waiting for still ? We want the love of God. Men throw themselves with

great energy into all kinds of good works, and we thank God for all this. But no one ever finds God in pouring himself out in external activity, however beneficent. The works are done, and there may remain in the soul the same dryness and unfruitfulness. The work is done: everybody may praise it; but where is the love of God? We do not find the spiritual life in good actions; but we find that we have to bring the spiritual life with us into every action. Some try to attain this higher spiritual life by an intenser straining of their own natural spirit, as if they could make themselves spiritual by thinking spiritual thoughts: they lash themselves into the state of the spiritual consciousness they desire. But this way develops only a frightful hollowness and unreality. Neither does the most eager zeal for orthodox faith develop it. How one has come back from scenes of party triumph with a sense of internal loss in proportion to the outward triumph! How, then, is the higher spiritual life to be attained? Oh! surely, these centuries in all their discoveries have discovered no new way. The higher spiritual life is the development of Christ in the regenerate man—dying daily to the world by the power of the Holy Ghost. But we chafe to find some shorter way. You remember the eager interrogator of St. François de Sales, who hoped to draw forth some great secret by which he should once for all become master of the spiritual life—"How is one to attain the love of God?" Three times the same question was put in different ways: three times the same answer was returned. "How to attain the love of God? Indeed, my friend, I do not know any other way than to love Him." As if he would say, there is no other way than the old way of all the saints and martyrs. The spiritual life is not any career, however noble, which you might plan for yourself. It is a personal, vital power dwelling in you, to which you have simply and absolutely to surrender yourself. The spiritual life is nothing else but the communicated life of the Eternal Trinity, dwelling in you, claiming, not some efforts, some duties, but your whole body, soul, and spirit. Give yourself up wholly to that life of God in you: let it take hold of your whole being. That is loving God. And every touch of God is a touch of death to the old unregenerate nature. Would you love God as perfectly as the saints, you must die to the world as they: there is no other way. Now, I want to show you a modern example, to prove that there are no new short methods of attaining the higher life; but that whoever would attain it must follow the way of Jesus: he must die to the world, that Jesus risen and glorified may live in him. It is just seven years since the good man died whom I refer to. He was a Wesleyan; that strengthens my point. He was schismatic by no fault of his. He was made partaker of the divine life by water and the Holy Ghost in the Church. He gave himself up to this divine life with marvellous simplicity, and could find no way to go forward in it but the way of all the saints and confessors of the Church. The life of Christ in him was manifested in no common power and loveliness; because he was resolved that his fellowship in the sufferings of Christ should not be a mere phrase, but an intense reality. Brought up from a boy to work on his father's small farm in Cornwall, imagine him now grown up, serving in a draper's shop in London. Always a good, religious boy, about the age of twenty higher desires after God are awakened in him. He consecrates himself to God with a fervour which he never relaxed. See how he grasps the true aim of the regenerate life. He says:—"The attainment of pure and perfect love to Christ and of all His mind I feel to be necessary." He grasps the means:—"The doing not my own will, but the will of God; and for this purpose denying my own will in all things, small as well as great, I feel to be necessary." The grace of God leads him to see that it would be impossible for him to grow in grace without early rising. He says:—"When I resolved to become an early riser I saw that it would be a

great cross, and I felt that I could not do it in my own strength ; so I cried to God for help." So he began to rise half an hour earlier than the young men in the same house. This half-hour for prayer and reading his Bible was so blessed to him that he wished for a longer time to devote to it, and at last he was able to rise at six, and by degrees at four, or soon after. This habit he kept up till his death. He was led to form a rule of life—"I have begun to live by rule, and to be, as far as possible, regular in my habits." Every hour of the day was apportioned to its proper work. Feeling the strong temptation to the love of money in business, by a great effort he dedicates to God for the poor all that he earns in "premiums ;" and soon after resolves to give up all his savings and hopes of wealth, and goes home to work on his father's farm for his daily bread. Here are some extracts from his journal :—Early Rising—"I am led to see the need of early rising, that I may be fully a Christian. Unless time is gained in the morning for prayer the spirit is weak, and unable to bear the trials of the day with patience. I need to come every day to God for fresh supplies of grace ; the help obtained yesterday will not keep me to-day. Without fasting and early rising it is impossible to grow in grace." Mortification—"It is my duty to watch and pray against sin, to mortify my body, to crucify [the flesh with affections and lusts as contrary to the love of God." Lust of the Flesh—He resolved to live on plain, cheap food. Lust of the Eye—He determined to dress very plainly. Pride of Life—He chose to live among the poor. Fasting—He was convinced of the necessity of setting apart seasons of fasting and abstinence ; and he began to observe Fridays as days of special seeking of God by fasting and prayer, having read that the primitive Christians observed Wednesday and Friday as half fasts. He also resolved four times a year to fast the whole day. On Good Friday he fasted the whole day, for his own sins and his neighbours'. Bosom Sin—Finding that this was covetousness, he gives to the poor all he earns in premiums, and pays back nine years' savings. He says, "Money, tongue, memory, yes, every hour of my life, I resolved to consecrate to the service of God, persuaded that there is no middle way. I then resolved, through the help of God—convinced I could not do it in my own strength—to do no action, great or small, that I could not offer up to Him. Most holy Jesus, strengthen me, a helpless worm ! " As he grows in holiness, he grows in sensitiveness to sin, and is deeper in self-accusing. Sometimes he is "in an agony for holiness," through the day, while at the work in the fields. But he has special times for retreat, fasting, and deeper self-examination. His examination of conscience is honest and spiritual. "Do I sleep," he says, "eat, and drink no more than nature really requires? Have I had in all things a single eye to God's glory? Have I lived in the spirit of prayer and self-sacrifice ? " In prayer he spent six hours a day, and, sometimes, for some special need, a whole night. He found this occasional night of prayer a great blessing ; and he allowed no study to trench on time of prayer. He gratefully watched for and received special answers. Here, in a sentence of one of his last letters, is the sum of his experience in spiritual life—"Truly it is a great thing to be a Christian. I have found that to follow Christ fully, constant watchfulness and continual prayer have been necessary. Yet I have always found the grace of God sufficient ; though I have felt that unless I put forth my whole strength for the conflict, as though death and life hung in the balance, my spiritual enemies would overcome me. The habit of denying self in things unimportant brings a power in the divine life of which otherwise we can have no conception." He was thirty-five years of age when he died. We know what our spiritual life is. It is a life of miracle. It is the Eternal Trinity dwelling in the new-born. "I in them, and Thou in Me." A glory, a love, a power inconceivable, infinite, is com-

municated to us—the soul of Christ enabling the child of God to love as God loves, with God's love; the mind of Christ enabling him to know the love of Christ which passeth knowledge; the body of Christ, the seed of a new and spiritual glorious body; the blood of Christ in his veins, not metaphorically, but so as to give eternal life to-day, enabling him to do what the world cannot do. But this supernatural life is not merely given to us in the new birth, but it also worketh in us. See it working in St. Paul. "Always bearing about the dying of the Lord Jesus, that the life also of Jesus might be manifested in me." See it in St. Ignatius, "Now I begin to be a disciple, for now I have ceased to care for anything in this world." See how it works in an English farmer's son in the nineteenth century, the love of Christ constraining him to die to the world in a life of continual prayer and self-denial. There is no development of spiritual life in any age, but under this law, "dead to the world, alive unto God." The martyr of the apostolic age, and the ploughboy of the nineteenth century, enter into the fulness of the supernatural life in Christ through a complete separation from the world—a complete self-renunciation in a life of prayer and mortification. This death to the world and the flesh must be as real as the glory and the life of Christ in us—real—it must consist in definite acts; in fact, those sacrifices from which the flesh shrinks. There must be the pain and weariness of dying daily to self. An ill-taught country youth learns how to suffer for the love of Christ. Are we not encouraged—yes, drawn by love—to join this holy youth in loving God, not in fine phrases and aspirations, but in the honest, daily self-sacrifice of an entire surrender. Can we ever be like St. Paul or St. Ignatius? Why not? Have we not the one life in common with them? And if we cannot do the same things which they did, is it really impossible, for the love of Jesus, to begin to rise half an hour earlier than the world, so as to pray? Impossible to cut down vain expenses? Impossible to save for prayer time now wasted? Impossible for the love of Jesus to begin to live by rule? Is it impossible to rise to the level of this untaught youth in the spiritual life—for us—taken into God as we are, filled with all the fulness of God in the life of the body of Christ? There is, then, a higher spiritual life within our reach—it is being attained in our own day. We have seen this hidden glory of Christ developed in an obscure English home, the same supernatural power which worked mightily in apostles and martyrs. The same power is working secretly yet mightily amongst us still, but always according to the same law. The farmer's son, though in outward separation from the Catholic fold, and with little knowledge, becomes more and more filled with the love of God, as he falls back upon the way of the saints of the primitive Church—a life of complete deadness to the world and absolute surrender to God—and leaves us his testimony that it is impossible to grow in grace but by prayer and self-denial.

DISCUSSION.

MR. GEORGE SKEY, of Tamworth.

MY LORD BISHOP,—My Christian friends,—The three papers which have been read this morning upon Spiritual Life in its Personal and Social Aspect will form a very valuable addition—I think a permanently valuable addition—to the records of Church Congresses. I rejoice to think those papers will be printed *in extenso*, and distributed throughout the length and breadth of the land in less than twenty-four hours from this moment. I think that fact gives a very great importance to these Church Congresses. Whatever is said that is worth repeating is published in the "Daily Press." I should like to have

made a few remarks on some of those papers, but I must confine my attention for the few moments I have to speak to something which fell from the first of the speakers, the Hon. Mr. Wood, and I rejoice to think that these Church Congresses do constitute such a valuable medium for ventilating questions of deep interest to us all. Now my experience of the retreats of which Mr. Wood spoke is very small indeed, but I think their value, even according to Mr. Wood's estimate of them, is rather exaggerated, because he kept out of sight altogether this telling fact, that every Christian man has a retreat every day of his life. I do not know what others might be able to do, but God knows I could not live for eleven months of the year without a special retreat. Moreover, these very retreats—if I understand them aright—and I speak from the knowledge of some friends of my own who have participated in their benefits, and value them highly—so far (do not let this be misunderstood) from their ministering to the rest of the body, and to the quiet and calm of the mind—those long-continued religious exercises unfit for duty for the time. New my notion of a retreat is this—The sunrise brings the call to work and duty; a man leaves his chamber having committed himself to his God, and asked for guidance and strength for the day; he summons his family to family prayer, and then leaves his home for the work of the day. If the man has any spiritual life he takes Christ with him. He can say, "For me to live is Christ," and "The life that I now live, I live by the faith of the Son of God, who loved me and gave Himself for me;" and the man who knows what spiritual life is, knows this; he acts upon it, and takes his Saviour with him into his business or occupation, whatever it may be. The last speaker (the Rev. G. Congreve) spoke of an instance in which six hours of the day were devoted to continuous prayer. I venture to think that, except in very special cases indeed, this is not a right application of time. I know that I could not, and I believe very few of those to whom I am speaking could, give six hours a day to serious prolonged devotion; but I do know, what many of you also know, what it is amidst the occupations of life, when you may be tried and sorely pressed by an immense amount of labour, to shoot up like arrows, heavenwards, one's prayers twenty, ay, a hundred times a day. The passage between your home and your place of business, the road you travel, or the journey you make by railway, are, as it were, studded with your daily prayers as you go to and fro. So also, your counting-house, your place of business, your study, are all witnesses to continual prayers offered up to God during his busy hours of the day. Now, dear friends, when the night comes and the body is wearied, the labours of the day having been performed, and the promise of daily strength for daily duty having again been fulfilled, then there comes the time of retreat—the quiet evening spent in the family circle, or, perhaps, in studying in your library. The family are again assembled for prayer and praise, the sins of the day confessed, the blessings of the day thankfully acknowledged, and yourself and your family committed to the loving care and keeping of your Heavenly Father; and then to your chamber again. There is the nightly retreat. I am old enough now to confess that that has been the most blessed retreat of all to me. Except in cases of sickness, I have never omitted for the twenty years of my married life, reading one or two chapters of the Word of God aloud to my wife when we have retired to our own room, and we have found that to be a most valuable practice. Then comes again the private prayer, the commending one's self again to God, drawing closer and closer to Him, and entering into that sweet, close, indescribable communion with God which none can know but those who are led by the Spirit, and walk in the Spirit, who acknowledge continually the presence of their God and Saviour, and live as in that presence; but time forbids me to enlarge. Before sitting down, however, I desire to mention one very great hindrance to spiritual life, which occurred to me during the reading of these papers—the not taking sufficient care to guard and control the thoughts. When we consider how many hours of every day are passed not in positive close application to work, considering the hours passed in travelling, walking, and in listless conversation, what avenues are there for the entrance of the temptations of Satan by means of the thoughts! I have

found by my own experience that the greatest enemy to spiritual life in my own soul has been the not keeping sufficient care and guardianship and watchfulness over my thoughts. I ask you just to receive this suggestion, try to work it out in your own minds, remembering that "as a man *thinketh* in his heart so is he"—that these thoughts are the seeds of actions; evil thoughts, in fact, are like the little thieves who creep into the dwelling by some small crevice, and then open the door to the whole gang.

THE REV. FRANCIS ALLEN.

I AM astonished at my own audacity in speaking to this Congress, above all, upon this subject; but there is a thing which I feel strongly impelled to say, and which, believe me, I hope to speak of in a proper spirit—in the spirit, let me say in passing, which I hope will resemble that which was set before me in the sermon of Canon Miller the other day, for which I thank him from my heart, and I feel impelled to speak of the great blessing which the use of confession has been to my own and many other souls. You have heard it spoken of by a layman; bear with me if I speak of it with regard to my own use of it as if I were a layman, and also in acting as a priest. I am the more constrained to do this, because last night we heard Canons Miller and Hoare put before us, kindly and lovingly, the opposite view, and I should have liked to say something on the other aspect of the question. You know it is said by the highest of all authorities that when the good seed has fallen into a certain kind of ground the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Surely, therefore, it is a great question in speaking of the spiritual life to ask how that which chokes the spiritual life may best be rooted out; and, in speaking of this, we, who have used confession, and we who have been God's instruments in administering its blessings to others, surely stand upon a vantage ground, which those who have not used it cannot possibly occupy. I do not say this to fling an imputation of ignorance or anything of the kind against those who have conscientious objections against this practice. I only mean to say, that we who speak of it from experience speak of it from what no one can gainsay or contradict. I can say for myself, and I believe that all who have used this means of grace can say, that the most blessed day in their lives was that on which, having made their first confession, they received the cleansing of the precious blood through absolution. Therefore we speak of that which we know, and testify of that which we have seen; and the effect, so far from weakening the sense of personal responsibility, or making us put the Church or any individual in the place of our Lord, has been, amongst all our imperfections, to give us something more of a personal love to, and a consciousness of the presence of, our Lord Jesus Christ. Therefore, when we speak of the spiritual life, I do entreat you to remember that this is a great matter. There are many who carry about a secret burden of unpardoned and unrepented sin which eats like a canker into the soul, and prevents the poor sinner setting out upon that road which leads to heavenly joy. I do beseech any here present who have such a weight to see whether this will not help them; and if they use it and find it fail, they will at least be no worse than they were before. But I maintain, from my own experience, and that of all whom I ever met, that if they come rightly (and the very act of confession intensifies sorrow for sin), they will feel their burden of sins drop off as they kneel at the foot of the cross, and as the Lord Jesus Christ by His own ordinance washes their souls in His own most cleansing blood. I beseech those of my reverend brethren who are strongly opposed to this practice (which undoubtedly the Church of England allows, and which I may say the Bible approves of) to be careful how (in their fear of certain dangers which I am not going to say are imaginary, for I do not know that there is any ordinance which may not be abused; yet as one of the Homilies says, the abuse of a thing doth not forbid the lawful use), they act and speak in opposition to this blessed ordinance. I beg them to pause and consider well whether in keeping people back from the use of

confession they may not be checking the progress of divine grace in the soul, and throwing the poor sinner back with his sins on his conscience unpardoned and unsaved. I have never met with one who has not found comfort from coming to me. I do not say that all persevere. I remember seeing a letter in a paper in which a clergyman said, "If some of the London priests knew what their so-called penitents are when they come down into the country, they would change their opinions." Now, I must say that we do not for a moment assert that every one who comes to confession perseveres to the end; but we say that it is God's ordinance, and a blessed means of grace to many. Moreover, I know that it is a matter as to which many good people are greatly mistaken; they say that it is putting a priest in the place of Christ; to that I emphatically say, No. The priest brings the soul of the penitent to Christ, and Christ to the soul. It is true that the Church of Rome says, "You *must* confess;" many Protestant sects say, "You *shall not*;" but we must all admit that the Church of England lovingly says, "You *may*." Indeed, I should say she says more, for she says that the sick person shall be "*moved* to make a special confession of his sins if he feel his conscience troubled with any weighty matter." It does not say only that he should confess "any weighty matter," but that also he should be moved to make "a special confession of his sins." And then the order goes on, "After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort,—Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." I should say also that the words in the "Warning for the Celebration of the Holy Communion," "Let him come to me, or to some other discreet and learned minister of God's Word," mean that he ought to come to the priest for "the benefit of absolution" if he feel hindered from communion by his sins. If you knew, as I know, the terrible universality of secret sins amongst farm lads and young men in country districts, you would be very careful how you condemned the practice of confession. If you only knew the blessing of confession and absolution upon many of these youths, you would not undervalue that which I believe to be a blessed ordinance of God. Why! only this very morning I received a letter from one of these poor lads (who, through confession and absolution, had been delivered from the bondage of very terrible sin) beginning "My dearest Mr. Allen." And surely what our Lord said to His apostles, and what the Bishop has said to us at our ordination, is not a hollow mockery, but a blessed reality—"Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." If one soul should be led to seek God's healing grace in this ordinance, we should never cease to be thankful. The saintly Keble said he walked about his parish in darkness as to its state, because of the neglect of this ordinance; and you will remember that only the other day the Bishop of Manchester said that he dare not prohibit the use of confession, because one of his most zealous clergymen told him that it was such an effectual means of grace in dealing with souls.

CANON HOARE.

I *FEEL* myself in a difficult position, because I spoke last night upon the subject of confession; and I think it much to be regretted that I should be dragged in on all occasions. I am not, *therefore*, going to enter into any discussion respecting what has just been said, but I must express my entire disagreement with a great deal of what has been expressed; and the reason of it is this, I feel as a Churchman that I delight to keep to the great principles laid down in our Prayer Book, and I cannot see there any sanction for habitual confession. In the next place, I believe that if we want spiritual life we must keep very closely to the teaching of Holy Scripture. I have carefully examined, with reference to this particular subject, all the apostolic epistles, and I have come to the conclusion that, although they enter into all the details of Christian life, there is

not one single allusion in them to the practice of confession or ministerial absolution. I prefer, therefore, to keep very closely to the teaching of the Holy Scriptures. There are whole epistles, and passages of other epistles, giving full directions to presbyters and other ministers. There are also epistles addressed to the churches alluding to their relationship to those presbyters; and if the subject of confession filled the same place in apostolic truth which it does in some of our modern teaching, I cannot understand how it should be wholly omitted from those epistles. Now, with reference to spiritual life, I am thoroughly persuaded that there is no subject which enters more closely and deeply into the secret anxieties of the human heart. I am persuaded that there are thousands and tens of thousands of conscientious persons longing for growth in spiritual life—persons who use every means they know of, giving largely of their substance, freely devoting their time and energy to the cause of God, but with their souls not satisfied in their earnest longing for spiritual life. Many have said to me in my own parish, "My heart is dead—whatever I do my heart is dead!" and I remember being exceedingly struck by a passage in one of six sermons "On the Life of Justification," by a person well-known to many in this room (Rev. George Body), in which he says words to this effect—I will not undertake that I quote with exact correctness—"You have taken pains; you have attended to prayer; you have fasted; you have used mortification; you have been to confession, and have received absolution; you have been to the Holy Communion; you have done all that you know what to do, and you tell me still that your poor heart is dead and unsatisfied." Now, I want to know in what way such a case as that can be met. When a person is really craving and unsatisfied, how can the craving be supplied? Let me just mention one point in the few moments remaining for me, How did spiritual death come in? Was it not at the very moment of separation from God? Then, how is spiritual life to be restored? By the removal of the separation, by the restoration of fellowship. "If any man be in Christ he is a new creature," says the Apostle Paul; "old things are passed away, behold all things are become new." That is spiritual life, and how does it come in? "All things are of God who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." The question, therefore, is, Is it to be life before reconciliation, or is it to be reconciliation before life? Must I wait till I am conscious of life before I trust for reconciliation through the "precious blood?" or may I come at once, even when I am dead and conscious of my death, to throw myself at His feet just as I am for a full, free, and perfect reconciliation? I say that death came by separation from God, and life must come through restoration and reconciliation; and those who are thirsting for life, and earnestly praying for life, will find that life by going, just as they are, without waiting for anything, to the Throne of Grace with the earnest prayer, "For Thy name's sake, O Lord, pardon my iniquity," not because it is small, but "because it is great."

THE REV. PREBENDARY CODD.

I HAVE no right to stand before this great Congress except as a busy, practical, country clergyman; but I wish to speak to you from my experience as such, because it strikes me very forcibly that the spiritual life in its personal and social aspect, as it concerns the parochial clergy, first and beyond all, must surely have a very special importance in relation to the spiritual life in its personal and social aspect of the Church at large. Bear with me, then, while I venture to add a very few words to this deeply-interesting discussion from my own personal convictions and experience; and I believe that in what I say I shall only be striking a common chord in the hearts of many of my brother clergy. We are all of us, I am persuaded, sorely overburdened with the thousand little details of work in the daily routine of a pastor's life: and yet who of us do not feel, that if we are to be a spiritual power in the world, our own spiritual life must, indeed, be very specially nourished; for unless the life of the true convert is quick and powerful in us,

how shall we be a converting power in the world? How shall we, unless we know the power of Divine love in our own hearts, be able to warm the hearts of others? Unless our own lamps be kept bright and burning, how shall we give light to our people? But what I have felt for many years past is, that my own spiritual life really suffers because its vitality is so sadly frittered away by the distracting details of daily parochial work: and I would plead with my brothers and sisters of the laity in the Church, and ask them if they have not the time, and the power, and the will, to assist their clergy far more than they have hitherto done—to relieve them of a considerable portion of “table” work—and for this reason especially, because then we should have so much more time for feeding and strengthening the life of faith in ourselves, and thereby more effectually strengthening our people. And first, we should be able to give far more time than we now commonly do, not merely to the critical reading of God’s holy Word, but to the work of devout study and meditation,—and so to carry out in ourselves, first the teaching of one of the Church’s best known collects, but which, I fear, is too little realised in the lives of most of us, that we should “read, mark, learn, and inwardly digest” the Word of God, if we would “embrace and ever hold fast the blessed hope of everlasting life.” Then, further, surely we, the clergy, want more time for prayer and devotional exercises, in order that the life of faith may be strengthened within us. I do not ask of my brethren whether they are in the habit of observing the Church’s ancient hours; but let me ask this,—beyond our accustomed morning and evening prayers, how many of us are in the habit of retiring, if it be only for a few minutes, for noon-day devotions? And if not, is it too much to ask, as a practical outcome of this morning’s conference, that we will make it our resolve this day—both for our own sakes, and for the spiritual life of the Church,—thus far, at the least, to tread in the steps of the holy Psalmist, by letting our requests be made known unto God, at morning, and at evening, and at noon-day. You will find it a wonderful means of strengthening and refreshing your own spiritual life in the midst of your daily work, thereby strengthening your brethren also. Once more:—if we have reason to thank God that the spiritual life of the Church has in these latter days been wonderfully quickened (of which these Church Congresses are surely a manifest token), I believe most firmly it is (I won’t say almost first and above all), because the Church and clergy of this land have, year by year, become more deeply convinced of this truth, that whereas the spiritual life can only be sustained by communion with God, it is in the blessed sacrament of our Saviour’s Body and Blood, frequently and devoutly received, that the individual Christian, in his innermost spiritual being, is brought into closest communion with his God. And, believing this with all my heart, I would plead once more with my brother clergy—I do not ask for (what I do not see my way to in my own parish), a daily celebration; but I do ask of you, for your own sakes, as well as for the sake of your flocks, that you will give your people and yourselves (what surely has sufficient of primitive and even apostolical sanction), the opportunity of at least a weekly communion. I should like to have added a few words on what, in my own neighbourhood, we have found to be the special value and general appreciation of “one day retreats” for the clergy during one or more of the Ember Seasons; but time will not allow.

THE RIGHT REV. BISHOP PERRY.

It was not my intention to speak this morning, but some remarks which have been made during the course of this meeting, first by the Hon. Mr. Wood, and then by a clergyman who addressed you shortly afterwards, have constrained me to occupy a small portion of your time. Mr. Skey, in his excellent address, spoke upon the subject of retreats to such good effect that I feel I need say nothing further upon that point, except that there appears to me to be a great danger of separating our life into two distinct parts—The one our religious life, and the other our worldly life. If the plan adopted by Mr. Wood were carried out, I think there would be great danger of this consequence

following. The life so beautifully described by Mr. Skey, appears to me to be far more consistent with the true Christian life set before us in the Holy Scriptures. Besides retreats, the Hon. Mr. Wood spoke respecting the "Holy Eucharist" (I very much prefer the name of either "The Lord's Supper," or "The Holy Communion," which are those used in Scripture and our Prayer-Book, although I have no objection to the other). Now, God forbid that I should depreciate the value of that holy ordinance—one of the two especially instituted by our Lord Himself; but I think there is at present a danger of exaggerating its importance in comparison with other means of grace; and I could not at all respond to the remark of Mr. Wood that the administration of it is the most important part of a minister's work. I have no objection to weekly communion, but there is a danger from the constitution of our nature of resting in outward acts to the neglect of inward spiritual feelings. I was lately told of a remark made by a young lady to a clergyman of my acquaintance, which I fear expresses the secret feeling of very many at the present time. She said to him, "I think if I go to early communion and spend a certain portion of the day in prayer, I may have the rest of the day to myself." Now we must remember that the whole of our days are to be consecrated in one way or other to the Lord. Whether we are in private or in public we are never to forget Whose we are and Whom we profess to serve. I would remind those of my reverend brethren who are accustomed to speak so constantly about the Lord's Supper (not, as I said before, that I would depreciate in any degree the value of that ordinance), that of all the epistles only one contains any reference to it; and that in the two chapters in which it is mentioned the tone of the inspired writing is wholly different from that of many books now published on the subject. I would pass to another most important subject—that of confession and absolution. I cannot now enter into the question of the interpretation of our Blessed Lord's words to His disciples recorded in the twentieth chapter of the Gospel of St. John. I would only say that I entirely differ from many of my reverend brethren in that interpretation which they put upon his language; and I would put this fact earnestly before them—that there is no trace whatever of the apostles ever receiving a confession of the kind which is now enforced, or at least encouraged and enjoined, or of their exercising the power of absolution which is now claimed for the ministers of Christ. I do feel that it is most important for us at this time that we should appeal to Holy Scripture. With reference to confession: I do not doubt that a number of my brethren who advocate it are thoroughly conscientious and earnest men, and that they believe in their hearts that they are thereby promoting true religion and piety among the people to whom they minister; but it appears to me that they deceive themselves through confounding two totally different things; the receiving with a view to absolution by the priest of a confession of all the sins which have been committed since a former confession, and the receiving by a Christian minister of the confession of a particular sin which is burdening a man's heart, or the inquiry into the lives of those committed to his charge, with the view of using Scripture, the "salve of holy writ," as I believe it is called in one of our homilies, for the spiritual comfort and strength of any who are so burdened. I feel very strongly, for I think experience plainly teaches us the danger of persons thinking that they have obtained forgiveness of their sins, and may go home in peace when they have made a confession of their sins to a fellow-creature, and received from him the assurance of pardon, without even going (I believe this is frequently the case) to God Himself, to pour out their hearts before Him, and ask Him to speak peace to their souls, by giving to them the witness which He alone can give—the witness of His Spirit with their spirits that they are His children, washed from the guilt of their sins, and made heirs of everlasting life.

ARCHDEACON EARLE.

IN order that I may be very practical upon this mysterious subject, a subject too often treated in a spirit of mysticism, I will avoid any remarks bearing either upon the opinions of those who agree, or may differ from me; and I will simply ask you and myself this one question,—Is there any simple practical act of daily Christian life whereby every one of us, learned or unlearned, young or old, may be able from this day forward to put into practical use much of the wisdom to which we have listened to-day? I think there is. I think there is one act which you and I day by day may enter into, an act of solemn intercession for others, whereby we may both deepen our own spiritual life, and cause it to flow forth upon society at large. But here arises a question, What do I mean by intercession? What do I mean by intercessory prayer? I do not limit it to a few words said during family devotion, useful though they are as reminders of the mediation of Christ for us all, and as reminders of our common duties; I do not mean the use of the solemn words of our “Book of Common Prayer,” beautiful though they are, coming to us consecrated and hallowed by the use of ages here below, and by countless answers from above; but I mean something far more solemn, more personal, more individual than this. I mean a solemn act which every worker for the Church, which every Christian man and woman, ought to go through every day, a pleading before and with the Lord Jesus Christ as He sits in His glorified humanity, at the right hand of the Father, a pleading of our own royal priesthood in Him. I mean that it is our duty to try and mingle our lives, as they bear on the lives of others, with the present life of the Lord Jesus Christ; and there is no way, believe me, in which this can be done so practically, and so fully, as by a conscious act of intercession. It may be a very brief act. You go to the Lord and say, with those words in your heart which inspire Christian men to Christian thought and act, “Greater works than these shall ye do, because I go to My Father,” and in humility, not in presumption, you say, “Let me mingle my prayers with Thy prayers, ever going up for those who believe in Thee in the world; let me mingle the forces of my life with the forces of Thy life, as Thou sittest at the right hand of God the Father,” the Head of redeemed humanity, the Source of all Christian activity and life. This must deepen your spiritual life, and, further, it will alter the whole tone of your life towards those who are around you. Do we not sometimes forget those words of our Lord, in which He, in the synagogue of Nazareth, applied the words of Isaiah to Himself, of the Spirit resting upon Him? What was to be the outcome of the resting of the Spirit upon the Son of Man? It was that His life was to be a most practical life, conferring benefits upon all those who needed them,—blessing, comfort, pardon, and relief. So I say, when we speak of the Spirit resting upon us, and of various developments of the spiritual life, we are, indeed, to seek for spiritual force by trying to mingle the current of our life with the current of our Lord’s life, and to find evidence of our spiritual condition in actions similar to His. If every day you gave up even a quarter of an hour to this solemn act, carrying the needs of your families, of your parishes and the people around you, solemnly, in a priestly act in that priesthood we all enjoy in common with members of the Church of the Incarnation, think how that would affect you in your daily life. Every relation of life would be altered, every relative duty of your life sanctified and made easy. It is one of the A.B.C.s of Christian life that our spiritual relationships to each other are instantly altered by the touch of intercessory prayer. Have you an enemy? Pray for him. If you want to understand your duty to your neighbour, use intercessory prayer for him. How well I remember years ago, when one Sunday morning I was

in a church in a seaport of this county, and there was danger ; it being a very boisterous day, there were very few in church, but there was sitting near me a simple man in a fisher's garb, and I heard his voice mingling with mine through all the service. Later on the storm increased, and there was a wreck upon the shore. I went down and came across this man in the dark and blinding storm ; he recognised my voice and said, "I want to ask you a question, I see you are a clergyman, why is it that sometimes when I go out in stormy weather in a life-boat, to save men's lives, oftentimes at the risk of my own, I cannot, when the storm is wildest and real peril upon us, utter a word of prayer, and all I can do is to pull at the oar with all my strength, or hold the tiller with all my will, as if on my exertions alone depended all these lives !" I asked a few questions as to his religious life and use. Then he said that every day of his life he prayed for himself, and gave up a portion of time to an intercessory act, asking Christ to allow him to mingle the powers of his life with His ; and I could not help answering, "The reason is because being saturated with this spirit of real life, it comes out from you as spiritual life always will come out from truly spiritual men, not in cries for rescue in the hour of danger, not in excited words, but in strong and earnest action, and in noble deeds." So I would ask you to go home to-day, and determine from henceforth to try to deepen your own spiritual life by this solemn act of daily intercession, and to try and let go the currents of a new and more spiritual force upon the world at large, by having every morning of your lives changed the relations of yourselves towards those with whom you will have to deal during the day, by an act of intercessory prayer such as I have described.

THE RIGHT REV. THE PRESIDENT.

I WISH to say a very few words myself with some reference to what we have heard this morning, because I suppose there is no one here who has not been very much impressed, and very much moved, by all that has been said by speakers who are evidently in earnest and speak from their hearts. I could have wished, indeed, that we had heard a little more on spiritual life in its social aspect, which, except in that most valuable and interesting paper which was read to us by Prebendary Clark, has hardly been touched upon. There are not a few most important questions on which I should have wished to hear the thoughts and opinions of religious men as bearing on our ordinary life in society and in our dealings with one another ; but the subject, perhaps, was too large, and so it has happened that almost every one has confined himself to the personal aspect of spiritual life alone. Yet even here it seems to me that there has been one omission, and an omission of no small importance ; because, as it seems to me, in all that has been said this morning, there has not been a sufficient recognition of the infinite variety of spiritual life, and of the many, many forms which it assumes in different people ; and one speaker after another, not unnaturally, has been pressing on our attention that which his own experience, either personal or public, has made him feel and think. There has been something of a tendency to forget that in this matter, perhaps more than in any other, we are by no means alike. I am quite sure that there are a great many religious people indeed who nevertheless would not cast their religious forms, their religious observances, their religious life altogether, in anything like the same moulds as we have heard described. In particular, it seemed to me that there was one form of personal religious life which did not receive quite the notice that was due to it,—I mean what I may call the childlike life which, perhaps, does not make "long prayers," nor spend a great deal of time on the Bible, nor, perhaps, observe a great many observances,

and yet is so full at all times of a constant sense of our Lord's presence, utters itself in so many silent, hidden prayers, expresses itself so often, unconsciously almost, and at any rate without attracting any notice, in slight unobtrusive acts of devotion, and as to which, perhaps, he who lives it would hardly speak of it as in any high sense religious ; yet I am quite sure that I have seen those who have lived this life, and of whom, when one knew them well, it was quite impossible to doubt that they were very near to God, and that the spiritual life was steadily growing within them. There is, of course, a little danger in speaking of this, because there is a danger that men may too readily fancy that they are themselves living such a life, whilst they are doing very little indeed in coming closer daily to God. Yet I think it ought not to be quite passed by. So also there are other forms of spiritual life in very many men which I cannot now stop to describe ; but I should like to end with one word, and that is, that in this matter, more than in any other, controversy is likely to do great mischief. We are so very apt to think that the means we find useful are the only means that can be useful, and that if others will not follow in our path they are not following in the right path. There is no matter in which it is of more importance to be constantly on our guard than that of attempting to make our own spiritual experience the measure of the spiritual life of others. I am very glad to think that what has been said of a controversial character has been said so gently, and has been received so quietly. I hope that we shall carry away with us the sense that controversy is never justifiable unless it is absolutely under the dominion of the most entire charity—unless not only charity runs through it all, but that humility which is always ready to acknowledge—"This seems to me to be the truth, but I know that I only 'see through a glass darkly,' and I cannot prescribe for others." I will now ask you to join in singing a hymn, and, then, before I pronounce the blessing, to join in silent prayer for about a minute.

FRIDAY AFTERNOON, 6th OCTOBER.

EARL NELSON took the Chair in the Guildhall at
Half-past Two.

DUE RELATIONS OF CHURCH AND STATE.

PAPERS.

The EARL of DEVON.

THE subject to which I have been requested to invite the attention of the Congress is one which, if at the present time it possesses special prominence, is also to be regarded with interest in its connection during past centuries with various European States.

The commencement of the formal and definite connection of Church and State may, perhaps, with sufficient correctness, be placed in the reign of Constantine.

Previously to that time, from the introduction of Christianity into the

Roman Empire, the Church simply consisted of separate bodies of believers, each probably with their priest, subordinate and responsible, doubtless, to the bishops, but not bound together by any tie, other than that of a common faith, and in no way recognised or adopted by the civil power. "It was," says Hallam, "among the first effects of the conversion of Constantine to give not only a security, but a legal sanction to the territorial acquisitions of the Church. Thenceforward the Church became an element of increasing, though varying, importance in the political organisation of the State. It received from time to time considerable accessions of wealth from the voluntary munificence of princes and their subjects, and the establishment of the obligation to pay tithes (at first to the bishop, and subsequently to the patron or to the rector of each parish), placed its possessions on a legal and permanent footing, while the jurisdiction of bishops, originally arbitratrice over those who consented to refer civil disputes to them, became, as years passed on, of a coercive character, at least as regards the clergy."

That the influence of the bishop was felt and recognised in the court of the sovereign, there is evidence to show, even in periods not long subsequent to the invasion of the Roman Empire by the Goths. Again, in our own country, the bishop sat for several centuries, with the earl of the county, in the local tribunal. While, however, in each separate locality the influence of the Church was thus recognised, and the share of the bishop in local government admitted as an important element in society, as then constituted, there was gradually growing up an ecclesiastical power which was destined in great measure to overshadow local branches of the Church, and to exercise a powerful influence for many centuries over the different states of Europe. In the early constitution of the Church as an organised body, the Roman Empire after it became Christian was divided into patriarchates, each patriarchate containing within it a certain number of bishops' sees. Originally these patriarchates were equal in dignity, and each patriarch was independent of any external ecclesiastical authority in the jurisdiction over his own patriarchate. Within the pale of the Western Church, however (to which alone I now refer), the Bishop of Rome, always recognised as one of the patriarchs, acquired gradually, from various causes, a predominating power which, under Gregory the first and his successors, led to the diminution of the independent action of local branches of the Church, as in other respects, so more particularly in their relation to the civil government of the several countries in which they existed. To attempt to explain in detail the changes which thus took place, would be foreign to the main purpose of this paper; it may, perhaps be sufficient to refer to one subject of contest between the ecclesiastical and secular powers, viz., the claim on the part of the papacy to retain and exercise the right of investiture, as regards persons nominated by the sovereign to episcopal sees.

This claim, long disputed and with very various success in various countries of Europe, has now, generally in Roman Catholic countries, formed eventually the subject of a concordat, under which its recognition has been subjected to qualifications and conditions varying in extent and stringency.

From the relations of the Church to the State, however, in other countries of Europe, it is now time to pass to a brief sketch of the

analogous progress of events in our own country. Without adverting to the introduction of Christianity in pre-Saxon times, to the mission of Augustine and Paulinus from Rome towards the close of the 6th century, or the later spread of Christian truth through the efforts of the monks of Iona and Lindisfarn, it may be sufficient to pass on to the period when, in 668, Theodore of Tarsus, a Greek monk, was dispatched from Rome, in order to regulate and consolidate the organisation of the Church of England and place its relation to the see of Rome on a more defined and permanent footing. "The first Christian missionaries," says Mr. Green in his late history of the people of England, "strangers in a heathen land, had attached themselves necessarily to the courts of the kings who were their first converts, and their diocese was naturally nothing but the kingdom. Theodore's first work was to add many new sees to the old ones; his second was to group all of them round the one centre of Canterbury. The new prelates, gathered in synod after synod, acknowledged the authority of their own primate. The organisation of the episcopate was followed, by the organisation of the parish system, and the missionaries became settled clergy.

"In this work of organisation Theodore was unconsciously doing a political work. This policy clothed with a sacred form, and surrounded with divine sanctions the national unity which had as yet rested on no basis but the sword.

"The single throne of the one primate of Canterbury, accustomed men's minds to a single throne for their own temporal overlord. The regular subordination of priest to bishop, of bishop to primate, in the administration of the Church, supplied a mould on which the civil organisation of the State quickly shaped itself. Above all, the councils gathered by Theodore were the first of all national gatherings for general legislation.

"It was at a much later time that the wise men of Wessex, or Northumbria, or Mercia, learnt to come together in the Witenagemote of all England. It was the ecclesiastical synods which led the way to our national parliaments."

Under this form of external organisation the Anglican branch of the Church has continued to the present day, collateral to, but connected with, the State, though its relation to its secular ally has from time to time experienced various changes. To dwell on these in detail, would be inconsistent with the time allotted to the present subject, but there are certain leading events to which reference must be made. In the reign of William the Conqueror, the separation of the Church jurisdiction from the secular business of the courts of law was, under the advice and by the influence of Archbishop Lanfranc, effectually carried out. "From that time," says Stubbs in his "Constitutional History of England," "bishops and archdeacons were to have courts of their own (in place of holding ecclesiastical pleas in the hundred court) to try causes by *canonical* instead of by *customary* law, and to allow no spiritual questions to come before laymen as judges, though in case of contumacy, the offender might be excommunicated, and the king and sheriff were to enforce the punishment."

The recognition of the papal court as a tribunal of appeal from these purely ecclesiastical courts, and the great extension of the legatine administration, naturally followed. These appeals to Rome, however, tended to paralyse the regular jurisdiction of the dioceses, and much disorder sub-

sequently resulted, which, aggravated by the secular anarchy of Stephen's reign, prepared the way for the Constitutions of Clarendon in the time of Henry II. and the struggle which followed, with all its results, down to the Reformation.

Among those constitutions agreed to at a meeting of bishops and barons held in 1164, it was among other things distinctly provided, notwithstanding the opposition of Becket, that no ecclesiastical appeal was to go further than the archbishop without the consent of the king, an exercise of control on the part of the head of the State over the Church which afforded an early example of a policy adopted by later sovereigns.

During the reigns which followed, we find in England (as, indeed, though with less energy, in other European States) many proofs of a determination, on the part of the State, to withstand the endeavours made by the papacy to extend its despotic power. The Statute of Provisors under Edward III., and the Statute of Premunire passed in the reign of Richard II., which subjected to the penalties of forfeiture and perpetual imprisonment all persons bringing into the kingdom papal bulls for translation of bishops and other enumerated purposes, are among the more remarkable examples.

I proceed, however, to that which has a more immediate bearing on the present subject, the consideration, viz., of the relation of Church and State in this country after the Reformation; and on this point I cannot do better than refer to and quote (sometimes largely) from the pamphlet entitled "Remarks on the Royal Supremacy" which was published by Mr. Gladstone in 1850.

Mr. Gladstone, after briefly enumerating the declarations made by the Church by way of concession, contained in the formal acknowledgment of the king in 1530 as being lord and head over the Church, by both houses of the clergy in convocation, and the petition which was embodied in it, for the appointment of a commission to review the Church laws then subsisting, refers to the Statute 1st Elizabeth, cap. 1, section 17, uniting and annexing to the Crown all lawful jurisdiction, spiritual and ecclesiastical, which had theretofore been, or might lawfully be, exercised by any spiritual or ecclesiastical power or authority, and quotes the canon of 1604 and 1640. To attempt to reproduce the arguments, would be to do little justice to its clearness and force, but it may be sufficient to state that the conclusion at which he arrives is, in substance, that the Statute (above referred to) contains "no notice of such a meaning as that the Crown either originally was the source and spring of ecclesiastical jurisdiction, or was to become such by virtue of the annexation of the powers recited in the Statute, that the powers given are *corrective*, not *directive* or *motive* powers, powers for the reparation of defect and the reform of abuses, but not powers on which the ordinary legitimate and regular administration of the offices of the Church in any way depends for its original and proper sanction. "There had been in the Church" (again I quote from Mr. Gladstone) "from its first existence as a spiritual society, a right to govern, to decide, to adjudge for spiritual purposes, and though in course of time that authority came to be backed with the force of temporal law, still the inherent self-governing authority for spiritual purposes was not thereby abolished or impaired. If this be so, it may justly be contended, that the principles recognised in the Statutes

passed at the time of the Reformation, are such as should regulate the relation of the State to the Church, since, while under the laws by which the jurisdiction of the see of Rome was cut off, to the temporality was formally assigned the care of matters temporal, with no less distinctness the care of matters spiritual was assigned to the spirituality of the realm, and further, it was provided that ecclesiastical laws should be administered by ecclesiastical judges."

From the necessarily limited length of the present paper, it would be impracticable to trace, during the centuries which have passed since the Reformation, the modifications which the principles above referred to have undergone in their practical application; and it will be more desirable to consider briefly, with regard to past history, what would seem to be the principles in the abstract by adherence to which the due relations of Church and State may be maintained; in other words, what are the relations which should subsist between the State as an association, the object of which is to preserve property, order, and life, and to prevent crime, and the Church as an organised body of persons, substantially agreeing in creed and form of worship, of whom a certain portion are specially set apart for the performance of divine offices and the promotion of religious truth; what are the conditions under which the two bodies can properly work together for the general good of the community? In answering this question, it is necessary in the first place to consider what is meant by establishment, denoting a certain relation of one of these bodies to the other. It does not mean, merely, that the State through its tribunals maintains and protects Church property, for so it acts towards non-established religious bodies; it does not necessarily imply *exclusive* preference for any particular system of religious doctrine, for to legislative and administrative functions in this country, while it possesses an Established Church, persons of various creeds are admissible, and are admitted; it simply means that the State, looking upon the Church as an important auxiliary in its work of promoting morality and diminishing crime, attaches it to itself by the concession of certain privileges, *e.g.*, the connecting its clergy as chaplains with State institutions, the placing its bishops as members on equal terms in the highest branch of the Legislature, the providing that the sovereign, at his coronation, should be dedicated specially to his high office by the instrumentality of its archbishops, and by his Church membership. Such being, speaking generally, what, in this country at least, is meant by the connection of Church and State, under the name of the Established Church, what is the principle upon which alone the connection can be properly maintained? It may, I think, be summed up in this, that neither of the two bodies thus connected should seek to interfere with the proper functions of the other, that, on the one hand, the Church should not seek in any way to control the State in the exercise of its functions of government, and on the other, that the State should respect the right of free action on the part of the Church in the discharge of the commission to teach sound religious truth, with which it has been entrusted by God. Unless this freedom of action be respected, the Church is crippled in the performance of her proper duty. There are two modes in which the State may exercise its functions so as to over-ride the freedom of action on the part of the Church; 1, by

authorising lay tribunals to adjudicate upon *doctrine*; and 2, by undue interference with the selection and nomination of her spiritual rulers.

1. The adjudication upon doctrine, in other words, the deciding whether or not any particular religious opinion can be maintained consistently with the doctrines upon which the constitution of any religious body is based, is one which, *à priori*, would seem justly to belong to the members themselves of that body, acting by themselves or their representatives. This principle is recognised under, perhaps, various forms, and with partial modifications, by the various non-established Christian communities. Further, in any association the members of which recognise, as in the Established Church of this country, the divine commission of the clergy, it would seem to be a natural inference, that with them, when duly convened, the performance of this high duty should rest. Does the fact of establishment, under which to the members of the Established Church certain temporalities are guaranteed, and certain privileges given, properly modify the application of this principle? Not surely so far as *spiritual* functions are concerned, with which it is the duty and the right of the Church alone to deal. This was recognised, as has been above stated, in the Legislation at the time of the Reformation, and until a comparatively recent period continued to be the basis of the law upon the subject in this country. As regards temporalities, however, it may be contended that the State acquires, from the mode in which it is connected with the Church, a right to adjudicate, and to this position under certain qualifications, and on certain conditions, I am prepared to assent. These qualifications and conditions are—

1. *That* the tribunal which is the organ of the State should be exclusively a lay tribunal, and not semi-ecclesiastical. The effect of an opposite form of constitution unavoidably is to confound the functions of Church and State.

2. *That* it should, on arriving at its decision, in all cases avail itself of the testimony of the recognised organs of the Church, as to what the Church holds as her doctrine.

3. *That* it should apply to the case before it, so far as it turns upon written documents, or upon practice proved before it, the same principles of construction as those upon which it would proceed in civil matters.

4. *That* the decision should not be one of an *exclusive* character, or, in other words, that it should not decide what is *the* doctrine of the Church, but simply whether certain opinions or practices be or be not tenable or permissible, consistently with the legal construction of the documents or with the existing practice which it has to consider, so far as temporalities are concerned. If the action of a lay tribunal be not thus guarded and qualified, it appears to touch unduly upon the proper functions of the Church.

The second mode in which the State may over-ride the Church is by interference with the appointment of her spiritual rulers. In the case, I believe, of all established churches in Europe, the sovereign of the State exercises more or less control over the appointment of bishops, and regard being had to the distinction above insisted upon between spiritual functions and temporalities, it does not appear to me that any reasonable objection can be raised to the principle.

In reference to the mode, however, in which in this country, *viz.*, by

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the *Congé d'Elire*, that control is exercised, there appears to me much ground for objection, and it is much to be desired that some plan could be adopted which, maintaining the final nomination of a bishop in the Crown, would at the same time preserve and recognise the distinction between temporalities and spiritualities. The selection of three persons by a duly constituted Church body for submission to the Crown, one of such three to be nominated, appears to me well deserving consideration as a practical course for obviating the objections which attach to the present system of the *Congé d'Elire*.

It is to be observed, too, in reference to the distress which is felt by some persons on account of the apparently Erastian character of the declaration made by bishops when they do homage, that the word "spirituality" occurring in that declaration, properly interpreted, simply means, as pointed out by Stubbs in his "Constitutional History of England," that part of his income which arises from sources of an ecclesiastical character, *e.g.*, tithes and offerings; and a due regard to this fact may, perhaps, tend to remove some of the doubts which at present prevent united action on the part of Churchmen for an adequate increase of the Home Episcopate. It should further be borne in mind, that an increase of the episcopate by no means necessarily implies, nor in my opinion ought it to lead to, an increase in the number of bishops in the House of Lords. The holders of the existing sees might, I think, very properly retain their seats as representatives of the Church in the highest branch of the Legislature, while the appointment of other bishops, their equals in spiritual functions and ecclesiastical position, would extend the benefits of episcopal ministration, co-operation, and support, to the clergy and laity, in districts which have, of necessity, been hitherto inadequately cared for.

I have submitted the foregoing observations, as well under a deep sense of the vital importance of many of the questions which occupy the minds of Churchmen at the present day, as in the hope and belief that a calm, impartial, and earnest consideration of them, may, consistently with sound principle, in some cases, reconcile difference of opinion, in more, perhaps, lead to harmony of feeling and action in matters of common Christian interest.

I have not touched upon any of the questions concerning ritual observances, which have of late prominently occupied public attention, partly because I have thought that they do not properly lie within the scope of the present paper, but mainly because, while I yield to no one in the conviction that a duly-ordered ceremonial is in harmony with the mind of the Church, and, in the great majority of instances, conducive to spiritual growth, and while I claim for conscientious clergymen full freedom of action within the limits of the Church's formularies and rubrics, I am not prepared to attach to all the observances which have been, and are, the subject of controversy, the importance with which they are regarded by many deeply-earnest men. I have, at the same time, written under a strong sense of the benefit which results to a community from the connection of Church and State, and in the confident belief that by temperate, judicious, and unselfish action on the part of the members and representatives of each body, that connection may be long maintained in this country, to the permanent and widely-spread advantage of both. It has been

“There are not in the world two moralities, one for public and one for private life. There is but one single morality, in its unity indissoluble, in its majesty unique ; descending from the same God, and leading men to the same eternity.”

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truth, or by the Church seeking to enforce as divine truth doctrines not contained in those authoritative standards, which had been accepted by both parties as the terms and conditions of the compact. There are eminent men, who, whilst advocating the union of Church and State, nevertheless contend,—that the Church and State, being as they affirm different in their origin, and in the source from which they derive their authority, are so entirely independent, and so wholly apart from each other, that the office-bearers of the Church, as such, are not to be known within the State ; and, on the other hand, the office-bearers of the Church, as such, are not to be known within the Church : and that consequently in their respective spheres and authorities the Church and the State are different from, and independent of, each other. It is alleged in support of this theory, that the authority exercised by each—the one having jurisdiction in temporal, and the other in spiritual matters—they may exist side by side, and embrace as members the very same individuals, without provoking any collision, or requiring that, for the sake of harmony, the one should be made subordinate to the other. Surely this claim to absolute and uncontrolled jurisdiction on the part of the Church, while in union with the State, is altogether inadmissible, and has, in the history of our own and other lands, been proved again and again to be impracticable. It is simple theorising, taking no account of human feelings and passions ; it is mere speculation of what the relations ought to be on the assumption of a perfect Church and a perfect State.

In our own land, the union between Church and State does not seem to have been brought about by the two entering into a formal compact, but to have grown with the nation's growth ; but it is none the less implied, involving a free and voluntary choice on both sides, founded on a mutual regard for the privileges and rights of each. But as time went on, under the varied circumstances of the nation's history, these relations required careful re-adjustment. Great complications were produced by the arrogant claims set up, and for some centuries exercised, by the Bishop of Rome. The relations between the English Church and the State were in no inconsiderable degree moulded by the determined action taken by the English nation, to cast off the usurped authority of the Pope, as is seen by the thirty-seventh article, and the terms of subscription required of the clergy by the thirty-sixth canon. These encroachments of the Bishop of Rome—at all times hateful to the English people—became at length intolerable. They were an affront to the pride of the nation, an insult to the honour of the sovereign, and to the liberties of the people. They contributed very largely in uniting almost the whole nation, in promoting the work of the Reformation. With the Reformation came a fresh aspect in the union of Church and State. The appeals, which under protest had for centuries been made to the Pope, were now transferred to the Crown, and the form which these appeals ultimately assumed is probably one chief cause why the Reformation is regarded by some as a *curse* rather than a *blessing*. But, notwithstanding the many hard things said of the Reformers and the Reformation, I believe the vast majority of Englishmen will agree with the late Bishop Wilberforce, who, when advocating in 1850 the substitution of the bench of bishops for the present final court of appeal, declared, “that singular wisdom had been displayed at the time of the Reformation ;” and I think they will no less

cordially endorse the words of Bishop Blomfield, which occur in his last charge to his clergy :—

“It is a matter of shame and grief to us, and of exultation to our adversaries, that while such men as Hildebrand and Becket are held up to admiration, who, if they were sincere, were yet the authors and abettors of evil, the firebrands of discord, and the subverters of civil government, reproach and censure should be cast upon those holy men, to whom, under God, we owe our deliverance from an intolerable yoke. Cranmer and Ridley and Jewel ; as though the occasional errors into which they may have fallen, under circumstances of difficulty which we are wholly unable to appreciate, were not a thousand times outweighed by their services to the cause of God’s truth and of His Church.

It is difficult to see what just cause there is for regarding with such intense abhorrence the Judicial Committee of Privy Council as the final court of appeal ; at the same time, I am far from intending to convey the impression, that I think the court is not susceptible of improvement. But is there anything in its constitution to afford ground for saying that it seriously disturbs or infringes those due relations which should subsist between Church and State ? Its province is to hear appeals from the clergy and laity, if they are of opinion that they have not received justice in the ecclesiastical courts below. Mr. Cross, Her Majesty’s Home Secretary, has described the powers of this court in the following comprehensive terms :—“Some may not agree with me, but I will put before you what I believe to be the actual position of that court of appeal to which so many Churchmen object. It is not a fact that the court of appeal can lay down what is the doctrine of the Church ?

“The Church herself has already laid down her doctrines in her creeds, her Prayer Book, her Book of Homilies, and in her articles of faith ; and all the State does is this : the State provides men of the highest learning and ability, men with trained minds for weighing evidence, facts, and opinions, capable of deciding whether any particular practice, sermon, or book, or, perhaps, a statement of doctrine, lies within the four corners of those documents which the Church herself has settled, and which the State has accepted from the Church, as the basis of the national faith.”

The State, as the trustee—not the owner—of Church property, has undertaken to protect the Church in possession of this property so long as she uses it for the purposes to which it was devoted. Under these circumstances, it is surely the plain duty of the State to see that these purposes are duly carried out—it is part of the implied compact—and the State justly claims the right of enforcing the terms on which this compact is founded.

We all acknowledge that our sovereign, under God, “is the only supreme governor of this realm . . . as well in all spiritual or ecclesiastical things or causes, as temporal ;” and the oath administered to the sovereign by one of the archbishops or bishops at the time of coronation is,—“That they will to the utmost of their power maintain the laws of God, the true profession of the Gospel, and Protestant reformed religion established by law ; and will preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them.” Whether, therefore, we look at the declaration subscribed by the clergy, or

the oath administered to the sovereign by the Archbishop, it follows as a natural and logical consequence, that if by these the sovereign is the supreme governor in things *spiritual* as well as temporal, and under the most solemn engagement to maintain the religion established by law, and to preserve the rights and privileges of the bishops and clergy as by law appertain unto them, the sovereign, with the sanction of the other estates of the realm, must settle the tribunal by which all appeals to herself are to be made and determined, unless it can be shown that this is one of the rights and privileges which by law appertain to the bishops and clergy. It has been argued, however, and I think most justly, that it would be no infringement of the royal supremacy to have Convocation or the Bench of Bishops constituted the final court of appeal. But the question raised by such a proposal is, would either of these answer better the purposes of such a court? and, in the next place, would the nation give its sanction to any such sweeping change as would invest the clerical body with such enormous powers?

Whatever theoretical claims may be set up for Convocation, is there any one prepared to contend that the proposition to constitute that body the final court of appeal would find favour with the laity of our Church? Great changes—very great—must be made before it can claim adequately and fairly even to represent the clergy. But if it were made a fair and full representation of the clergy, I believe there is neither just cause for putting forth such a plea, nor is there the remotest chance of the laity acquiescing in the doctrine taught by some of the clergy, as expressed by Mr. Orby Shipley, that the “head of the Church committed to the episcopate and priesthood *alone* had the authority to make laws and govern the Church generally;” or, as declared by Bishop Wilberforce, that “It was for the office-bearers of the Church to determine what had been handed down, and it was the duty of the laity to adopt and ratify as truth that which the Church offered for their acceptance as truth.” The assertion of such a claim had probably something to do with “the silencing of the voice of the sacred synod of the English Church for 130 years, and of inspiring statesmen with a dread of reviving it. Though to some extent, this feeling may have passed away, there seems no ground for supposing that the powers now possessed by the final court of appeal in ecclesiastical matters will be transferred to Convocation. A national synod, consisting of clergymen and laymen, thoroughly representing the whole Church of England, might do good service by discussing and initiating measures affecting the interests of the Church, when the questions to which they relate are ripe for legislation. Recommendations emanating from such a body would, in all probability, command the approval of the State; but such a representative body we do not at present possess, though I trust for venturing to make a statement so obviously true, I shall not incur the terrible penalties threatened by the 139th canon, viz., “whosoever shall hereafter affirm, that the sacred synod of this nation, in the name of Christ, and the king’s authority assembled, is not the true Church of England by representation, let him be excommunicated, and not restored until he repeat, and publicly revoke that his wicked error.”

(2.) The proposal to constitute the Bench of Bishops a final court of appeal in ecclesiastical cases—when a Bill to that effect was introduced into the House of Lords by Bishop Blomfield in 1850, with the approval

of nearly the whole bench of bishops—was not received with much favour, is evident from the fact that a first reading was refused by a majority of 84 to 51. If the judgment of the Judicial Committee of Privy Council is viewed with great dissatisfaction by those members of the Church who happen to be strongly opposed to its decision, on a question coming before it, it may confidently be affirmed that a similar decision pronounced by the Bench of Bishops, when commanding the approval of only a majority of their lordships, would be attended by far more disastrous consequences, by intensifying our divisions in the eyes of the public, and by producing, as declared by the late Bishop of St David's, "a fatal division in the episcopate."

Is it not likely, then, after all, that the due relations between Church and State will be best preserved, and the harmony of the Church be best promoted, by retaining, in its main features at least, the present tribunal as the final court of appeal? Much groundless prejudice exists against this tribunal by crediting it with powers which it does not possess, and which more than once the court itself has most distinctly repudiated. It does not presume to frame canons or articles of faith, or to say what the Church of England ought to teach; but its province, in the court's own words—"extends only to the consideration of that which is by law established to be the doctrine of the Church of England upon the true construction of her articles and formularies" (Gorham Case). The clergy occupy their positions in the Church on the explicit declaration that they will use the Book of Common Prayer, and that they believe the Thirty-nine Articles, which the declaration prefixed says, "do contain the true doctrine of the Church of England agreeable to God's Word." The province of this court, when a clergyman has been charged with a breach of his engagements, and when either he or his accusers are of opinion that there has been a lack of justice in the ecclesiastical courts below, is to hear the appeal and advise Her Majesty on the subject. For this purpose is the court a competent and suitable tribunal.

Objections.—The court is pronounced incompetent on the ground that its members have little or no theological knowledge; and it is declared that no one is qualified to be a judge in such matters except he has a thorough knowledge of the Holy Scripture in the original, unless he has become acquainted with the rise, progress, antagonism, and final triumph of many of the dogmas taught by our Church,—and has made himself familiar with the whole range of Church History—East and West—with councils, canons; the best writers, both ancient and modern. In no other way, we are assured by the Rev. M. J. Fuller, in his work on the "Court Final Appeal," can a judge in a case of doctrine "make his ground sure." If the court was charged with the solemn and responsible duty of preparing a public Liturgy, framing articles of religion, and a set of canons, such qualifications would be indispensable: but to say that without these vast and varied stores of theological knowledge, it is impossible to form a correct judgment as to whether an accused clergyman has set aside the rubrics of the Prayer Book, and contradicted in some sermon or book the teaching of the articles and Liturgy, to say this is tantamount to declaring that the State itself was incapable of forming a sound judgment of the doctrine and discipline of the Church, when from time to time she agreed to these as the terms of union! Besides, as was forcibly observed by Lord Harrowby,

during the debate on this subject in the House of Lords in 1850—"heresy which could not be made patent to five or six honest, sagacious men, with all the light which could be brought to bear on it, was better left alone." These lay judges, who are the most eminent men of their profession, have been accustomed during the greater part of their lives to weigh the meaning of expressions, and to balance statements; and it must be allowed that they possess in a much higher degree than bishops and other clerical theologians, one most essential qualification, viz., they are accustomed to separate their own private opinions from the laws which they interpret. I believe, therefore, they are as capable—probably more capable—of ministering righteous judgment than a tribunal consisting exclusively of theologians. Another objection to this tribunal is, that as the court was re-constituted in 1833, it is possible that one or more of its members may be Dissenters; and a picture is presented for consideration of a Dissenter taking cognisance of Church discipline; a Baptist sitting in judgment on a question of infant Baptism; and a Quaker weighing the merits of sacramental efficacy. Though probably a Dissenter has never been judge in such a case, yet it is possible, and all Churchmen must naturally desire to see this rectified. At the same time, the above picture is misleading, for if a Baptist, Independent, or Quaker, should ever sit upon the court, he would not have to consider the *abstract question* of infant baptism, Church discipline, or sacramental efficacy; but simply and solely, whether the accused clergyman had been teaching, on any or all of these subjects, sentiments at direct variance with those of the Church of England, and had thereby been guilty of a manifest breach of the terms of his engagement. And just as Churchmen, who have been the judges, have decided honestly when Dissenters on numerous occasions have been the litigants, as in *Lady Hewley's Chapels*—in the *Colerne case*, near Box, in 1865—when some Independents, by a decision in the Vice-Chancellor's Court, deprived a congregation of particular Baptists of a chapel, and again in 1870, when the Vice-Chancellor granted an injunction to restrain a minister from continuing to perform ministerial duties in *Zion-Hill Congregational Chapel*, West Cowes, so would a Dissenter, as judge, act honestly according to the terms of his oath.

Besides, it must not be forgotten the two Archbishops and the Bishop of London, since 1840, have been members of the court; and by the alteration made last session, Her Majesty may, with the advice of the court, make rules for the attendance of archbishops and bishops, who shall sit as assessors in ecclesiastical cases.

But whether the final court of appeal is the most fitting and competent tribunal for judging in such matters, is one on which Churchmen will, no doubt, continue to differ; and it is right for one and all, if they see fit, to promote by all legitimate means either the re-construction of this court, or its substitution by another. But there is a great practical question of immense and pressing importance—one which I believe vitally affects the best interests of the Church of England—on which I trust, my lord, I may be permitted respectfully, but frankly, to express my convictions—Are the decisions of this court, so long as it continues to be the court of ultimate appeal, to be loyally accepted and obeyed? There is great force in the following words of Sir Stafford Northcote:—"If we desire that our Church should continue to hold the position of the Estab-

lished Church of the country, we must loyally accept the conditions of an Establishment. There are advantages in the position of an Establishment, and there are advantages of a Free Church. We have a right to weigh the latter against the former; and if we prefer the position of the Free Church, we have a right to advocate the conversion of our own communion into a communion similar to those of the Episcopal Churches in America and Scotland. But we have no moral right to claim, at one and the same time, the privileges of establishment and the freedom of disestablishment."

The clergy cannot plead that the court has been called into being since they entered the ministry of our Church, and that thereby they have been subjected to a new tribunal; for ever since appeals to the Bishop of Rome were forbidden, they have been made to the sovereign. In 1533 the Crown was empowered to appoint a court of delegates to hear and finally to decide in ecclesiastical cases; and this court was superseded by the Judicial Committee of Privy Council in 1833. The relations, therefore, of Church and State in this important matter, are essentially what they were when the present generation of clergymen voluntarily sought the positions which they now fill. Clearly, then, our solemn and distinct compact requires loyal obedience to the decisions of this Court; and yet it is undeniable that there are some of the clergy who openly declare their determination to defy the court's decisions. Notice has been publicly given by one that he shall not bow down to the image set up by those would-be ecclesiastical Nebuchadnezzars; whilst another well-known clergyman, the Rev. A. H. Mackonochie, in a letter to his congregation in 1871, alluding to one of the court's decisions, said, "You will, therefore, not be surprised at my telling you, that we, your clergy, do not mean to obey."

The Rev. E. L. Blenkinsopp, in an Essay on Convocation, writes thus:—"The charge of lawlessness has been lately brought in high quarters against the Catholic school;" and he boldly answers, "There can be no doubt of the fact; but then is there not a cause?" And in another part of the same essay he states, that the judgments of the final court of appeal are "openly set at defiance by the Catholic priests, because they find it impossible to acknowledge the right of a secular court to pronounce upon the dogma and ritual of the Church . . . they are compelled to become breakers of the law in order to maintain the law; they must disobey the reputed judgments of the Church in order to maintain the lawful discipline of the Church." The extent to which this open defiance of the court's authority is carried may be gathered from a letter recently addressed to the Bishop of Bath and Wells by the Rev. C. S. Grueber. He says he has read the following statement made by the Bishop of London in the Upper House of Convocation with "shame and indignation." The Bishop said, "I consider it my duty, both as a bishop and a clergyman, to impress it upon them" (the clergy) "that they and I are bound by the decisions of the legal courts under which we live, and the authority to which we have over and over again promised obedience, and to abide by their decisions, whether we ourselves regard them right or wrong." The Bishop only expressed in these words what is obviously required of the clergy by the compact they entered into when they became ministers of the Established Church of England. Surely, if every clergyman is to be a law unto himself, to obey and disobey just as he likes, endless confu-

sion and anarchy must be the results. If the English people, as is generally believed, are a law-abiding people, it is certain the clergy will not long command their esteem if they trample under foot the laws of the land. In reference to such conduct Lord Selborne publicly declared, that to his mind "there is something repugnant, even to morality, in a claim on the part of a body of the clergy, to be at liberty to disregard at their discretion the laws of the Church."

Those who think this particular law objectionable are at liberty to employ all constitutional means to get it changed; but if any of us are of opinion that, by obedience to the decisions of this court, we are rendering unto Cæsar the things that are God's, there is an obvious course open to us, by which we can obey the just dictates of our conscience, and yet escape the charge of disloyalty and disobedience. There are many sincere and thoroughly loyal Churchmen, who believe that the rights of the Church are invaded by the powers now vested in the present court of ultimate appeal; but who, nevertheless, accept its decisions because founded upon the laws of the land, and because they tacitly bound themselves to do this when they obtained their authority to exercise the office of a minister within the pale of our Church. There can be no doubt that the action of a section of the clergy in this matter has produced much anxiety in the minds of many Churchmen; and the more so, because it has the appearance of being part of an organised plan, since it is the action of those who are engaged in promoting what they call "The Catholic Revival"—the restoration of pre-Reformation, vestments, and ceremonies, the sacrifice of the mass, and the habitual practice of auricular confession. When the laity observes that it is this section of the clergy who declare that they are compelled to "disobey the *reputed* judgments of the Church, in order to maintain the *lawful discipline* of the Church," they imagine that they perceive in all this the assertion of sacerdotal claims to the right of the *clergy alone* to govern the Church; "our Church being," according to the declaration of one of the essays in "The Church and the World," "after all, the English body of bishops and priests, providing those who live in England with the grace of the sacraments." I do not say that this action is designed to bring about disestablishment; but I think there can be no doubt that, if it were so designed, no more effectual means could be devised for that purpose. Churchmen in general have always believed the union of Church and State to have been an unspeakable blessing to this country, and they regard with just concern any action calculated to weaken the bonds of that connection; but, much as they would dread disestablishment as a great calamity to both Church and State, they would, nevertheless, consider this as an incomparably smaller evil than that our Church should become the authorised instrumentality of releavening our land with the false doctrines, superstitions, and idolatries of the Church of Rome.

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WHENEVER a Church has been established by a State, it has, as matter of history, been so established because either the great bulk, at least, of the

people composing the State, or the rulers of the State, have believed that the religion of that Church was the true one.

I take this to be true even of the pagan religions of the civilised States of ancient times. No doubt the origin of the connection between these States and the objects of worship, the religion, and the priests, which and whom we find officially recognised and privileged, is unknown, and the boundary line between what is religion and what is civil law is often uncertain; but we can have no doubt that the objects of worship and the religion which we find established in historical times were, at one period at least, believed in by all classes, and were believed in by the mass of the people, if not altogether by the more intelligent classes, to the end.

The origin of Christianity, however, is not obscure; it has not grown up as a religion blended with and inseparable from the laws and constitution of some particular State. It is a religion that has come to every State, in which it has been established from outside, as something separate from and added to the civil law of that State. It was a religion, and its professors formed a Church for centuries before it had any connection with any State—when, in fact, it was prohibited and persecuted.

Christianity apart from any State had grown up into a religion, with a confession of faith, as well in historical events, such as the birth, miracles, and crucifixion of our Saviour, as in theological doctrines, with rites and discipline, and with a body of professors admitted into its society by the distinct ceremony of baptism; and wherever it has hitherto been established by any State, it has been so established as having a faith claiming to be derived from historical sources, and as having outward ceremonies and laws. In other words, wherever Christianity has been established, it has been established as a religion claiming to be historically true as well as morally good, and has been believed to be such by those who established it.

This historical Christianity further, when it has presented itself to a State previous to establishment, has not been anything vague or incomplete, or capable of development or alteration by the State. It has presented itself as having a body of fundamental truths and a set of necessary rites and rules of discipline. It is true that the varieties of Christianity which have been established by various States have differed as to the truths which they have held fundamental, and as to the rites and rules which they have held necessary; but every one of them has asserted that there are fundamental truths and necessary rites and rules, and has taught that these questions are questions of truth and falsehood, right and wrong, not matters of expediency or such as are capable of remodelling or altering by any human power.

Even where the "doctrine of development," as it is called, has been part of the teaching of a Church, it has never been allowed that this development is matter of human wit or to be unfolded or concealed at the will of the State. The teaching has still been that the truth is one, though it may be a part of the divine scheme that that truth should be gradually unfolded, not all at once.

It is an observation, but not an unimportant one, that, so far from the State having in any way assisted in shaping the doctrine or discipline of any form of Christianity, the greater part of that doctrine and discipline was, according to the agreement of all Christians, worked out by the end

of the third century (many bodies of Christians say much earlier), before Christianity had been in any sense established by the State.

The point, however, which I wish to make clear is this, that whenever a State has established a Christian Church, it has established, and that knowingly, a society claiming to hold and teach a body of truth unalterable by man's wit or will, and claiming to provide for its members certain rights and certain rules of discipline which are derived from this body of truth, and are independent of and unchangeable by man. The sacraments, for example, have their whole force and meaning as derived from the doctrines of Christianity, and observed in consequence of those doctrines. They neither gain nor lose any part of their obligation or their value from any act of the State. And if this be so, the pronouncing who shall receive and who administer these sacraments, and when and under what conditions (which is the essence of religious discipline), is likewise a matter wholly outside the competence of the State.

Not only is this so in principle, but in every instance with which we need concern ourselves the State has, in establishing Christianity, known and admitted that it has thereby established a Church claiming to hold a body of true doctrine, and to administer necessary rites and necessary discipline according to principles derived from a Divine source, and not alterable by the State.

Churches have been established on these terms because those who have established them, or the people who had compelled their rulers to establish them, believed their doctrines to be true, and the rites and discipline which they declared necessary to be necessary. It is not a question of expediency but of supposed truth.

Further, as whenever a State has accepted and established a Church it has taken it and its teaching as a whole ; so, having once established it, the State cannot afterwards proceed to alter or remodel its doctrines, or necessary rites or discipline, without destroying the ground of faith on which the whole body rests, and rendering the altered or remodelled Church a mere creature of man and of civil law, without claim to Divine origin.

If, in the course of time, the rulers or people of a State cease to believe the doctrines of the Church which is established among them, they may disestablish that Church, and if they are so convinced, establish any other organised Church which teaches that which they now believe to be true. But if they pretend to keep their old Church, yet continually change its doctrines according to the changes of their belief, they lose their Church as a Divine institution with a positive claim on their faith, and get instead a mere human organisation made by themselves, and teaching a string of doctrines which have henceforth no historical foundation.

A Christian Church, indeed, grows and changes with time, and its members may find after a while that the doctrines which it is teaching are either more or less than those which, according to its principles, are the true tenets of Christianity. They may find that superstitions or fables have formed a crust over the pure Christian doctrine ; or contrariwise, that from the carelessness or want of faith of their priests important doctrines have been forgotten. In such a case the constitutional organs of the Church may reform it to the primitive standard. A reform thus made will have the double security that the reformed teaching will be in

apparent accordance with the primitive standard, and thus capable of proof to the faithful ; and that it will have been made in virtue of a power which, according to the teaching of the Church in question, that Church has always possessed.

In the case, too, of such ritual and discipline as may be called necessary, there may be, from time to time, a similar need of reform to the primitive standard ; while further, the principles of ritual and discipline remaining the same, their application will vary with stages of civilisation. The reforms and variations, however, which become necessary must be made by the Church and not by the State, for the essence of such ritual and discipline lies in its relation to the sacraments, and so, as I have tried to show, outside the competence of the State.

If, indeed, all these matters were, as history tells us they were for *at least three centuries*, effected by the constitutional organs of the Church in council and in synod, and as we must hold rightly so effected, the same organs must remain as the true efficient powers after as well as before a Church is established.

It is, of course, the right of any State, where there is an Established Church, to step in whenever there is any apparent change in the Church and say, if its rulers can so say with truth, "This is what we never contemplated ; we should not have established this Church if we had known this was to happen ; and as it has happened, we shall proceed to disestablish."

As reforms are sometimes required, and changes in ritual and in the application of discipline from time to time are necessary, the Church must have constitutional organs to effect these reforms and changes. Further, without reform or change, from the imperfections of human thought and language, it will be found from time to time that the formularies in which the doctrines of the Church are embodied are insufficient, or ill-adapted to meet the heresies which arise, as we know historically happened in the early centuries ; and it becomes necessary to add to or amend them.

For all these purposes a Church must have constitutional organs, and be able to use them ; to borrow language applied to secular matters, a Church must have a legislature.

Even earlier in importance to a Church is a judicature ; for as it has rules, so must it have persons authorised to apply these rules to particular cases ; as it has doctrines, and these doctrines are expressed in formularies, so must it have persons who in case of need can interpret those formularies with authority.

In England there never was any question that the Church established here had a right to its legislature and judicature. Such a legislature and judicature were unquestionably possessed by it down to the time of Henry VIII., and the most important statute of Henry VIII.'s time claimed for the Church of England independence of any foreign spiritual authority, just as it claimed for the State of England independence of any foreign secular authority, because there was in England a body spiritual, because that body spiritual was capable of governing itself, but still more because it had an historical right, so the statute said, to govern itself—not that the State or any member of the State had the right to govern it, but that the Church itself, which was then the people of England, though compacted

and subordinated after a different order to that in which they were compacted into the State, had the right to govern itself.

And though these principles were often lost sight of in the troubled times that followed, and were often impaired by another principle, that of the peculiar double position of the sovereign, to which I shall have occasion to refer, they remained nevertheless present to the nation, and can be traced through all the epochs of the Reformation of the Church—in the double set of canons of Elizabeth's reign, in the Thirty-nine Articles framed and decreed by Convocation before they were enforced by Parliament, in the canons of James I. and Charles I.'s reigns, and, lastly, in the submission to and preparation by the Convocations of our present Prayer Book before it was enforced by the Act of Uniformity in Charles II.'s reign.

Indeed, as they who chiefly contributed to the changes which were made in the Church of England always asserted, and as the official declarations of the Church still remain on record as asserting, that the Church of England was no new Church, but the old historical corporation, a branch of the Catholic Church established in England, differing as little as possible from those branches of the Catholic Church which were in "Italy, France, Spain, or Germany,"* and conforming in all respects to "the primitive Church" and "the Fathers of the best antiquity,"† "the Apostolical Churches," "the whole Catholic Church of Christ,"‡ as the official expressions run, it would have been strange indeed if the Church of England had not required and claimed such essential organs of a branch of the Church Catholic as a spiritual legislature and a spiritual judicature.

The principle which has chiefly tended to impair the due recognition of the Church's claims in this respect has been that which ascribes to the sovereign a double position as both head of the secular body and himself a quasi-religious person. As our old law books had it, "*Rex est persona mixta.*" The king is a compound person—half layman, half priest. This, as I venture to think, unsound theory, mischievous always, but specially mischievous as the origin of many of the difficulties of the present time, has probably grown from several roots. In the first place, it is derived from the claims of the heathen Roman Emperors. They, in order to secure to themselves as much majesty and security as possible, procured themselves to be invested with the privileges of the tribunes of the people, whose persons under the Republic had been holy and inviolable: while, further, in order to have control over the religious rites of the State, they became chief priests, a title which they kept long after they were Christians. This twofold dignity and the habit of deifying the Emperors after their death gave to the Imperial office a holy character, though the holiness was essentially pagan; and this holy character was firmly impressed upon the Imperial office at the time of Constantine. Independently of this, the Christians, in their obedience to the powers that were, were a royal and respectful people, looking to the Emperor as the established governor in civil matters, and as having for these purposes a sort of Divine commission. It was not difficult for despotic princes to form out of these materials such

* Canon XXX. of 1603.

† Queen Elizabeth to Emperor of Germany. Collier, "*Eccl. Hist.*," vol. vi., pp. 263, 264.

‡ Preface to Prayer Book.

a religious position for themselves that, as in the later Byzantine times, treason and sacrilege were hardly distinguished. The same position was taken up by Charlemagne and the Roman Emperors of Germany—curiously illustrated by its being part of the ceremony of the coronation of an Emperor to make him a sub-deacon, and thus bring him among the clerks in holy orders; and the lesser European monarchs followed the example of the Western Emperor in their claims, as they did in their ceremonies, for to this day the sovereign of England when crowned is vested in a dalmatic, because the Emperor as sub-deacon was crowned in that appropriate vestment.

Contributions to this idea of the religious position of the sovereign came also with the feudal system from the supposed necessity of making the king as feudal lord paramount superior in all things, even as far as might be in ecclesiastical things, to the bishops and abbots who held lordships under him. But I think that the last contribution must have come with the Reformation and the general reading of the Bible. It is drawn from the analogy of the Jewish kings, who as the "Lord's anointed" received a peculiar position in the theocracy of Israel, which it was vainly supposed that the Christian kings of Gentile nations could parallel.

Such has been the origin and the development of the theory which now gives to the sovereign a peculiar position different from that of any other layman in the affairs of the Church. In other words, it is a compound of pagan practices, principles of despotism, an overstraining of the feudal system, and a false analogy from Jewish history. It is an historical curiosity, unsound and untrue as a principle of Christianity; and the sovereign has no more capacity to administer things spiritual than any other layman, or what is the same thing, the power of the sovereign must be limited to that conceded by the sober words of the thirty-seventh article, to "that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrained with the *civil* sword the stubborn and evil-doer." And this suggests something further: whatever that prerogative may be, it is given only to princes and to godly ones. The very essence of the theory, which asserts for the sovereign a peculiar position in relation to the Church, is that the person of the sovereign is religious, and that the conferring of the crown upon him is sacramental. It is the Sovereign himself for whom the right to interfere is claimed; but to claim it for his ministers or for a parliamentary majority in his name is to empty the theory of all the little historical or other justification which it possesses, which is in truth all summed up in the idea of the "divinity that doth hedge a king." Again, the prerogative is limited to "godly princes." The sovereign must be a professing member of the Church which he is to govern. The sultan is not to have the spiritual discipline of the patriarchate of Constantinople. But if the sovereign is to be merely the mouthpiece of a parliamentary majority, that majority, that parliament, must consist of members of the Church. If, however, the nation not consisting wholly of members of the Church, the Parliament rightly representing the nation does not consist wholly of such members, but rather contains members of other churches, and persons not Christians at all, all summoned together and organised upon no religious principle,

but for secular affairs and for the good of the State, how can the shadowy idea of the religious position of the sovereign be extended to justify the interference of a non-Christian Parliament or of the ministers chosen by that Parliament in the government and discipline of the Church?

Such, however, is the case in England. In England at this day the result of the relations between the Established Church and the State—a result which in its fulness is very recent, many changes quite apart from Church matters, changes in the constitution, changes in civilisation, changes in our civil law, having contributed to it—is

- (1.) To forbid legislation by the Church.
- (2.) To substitute legislation by the State.
- (3.) To destroy spiritual jurisdiction.
- (4.) To substitute secular jurisdiction.

And yet in these matters the legislation of the State is no legislation, and the secular jurisdiction is no jurisdiction, for the State is no fountain of grace or truth, and its courts do not profess to expound the mysteries of religion, or to administer that saving discipline which heals and binds the conscience.

Surely of such a state of things did a character in Lord Beaconsfield's novel rightly say as follows:—"What can be more anomalous than the present connection between State and Church? Every condition on which it was originally consented to has been cancelled. That original alliance was, in my view, an equal calamity for the nation and the Church; but at least it was an intelligible compact. Parliament, then consisting only of members of the Established Church, was on ecclesiastical matters a lay synod, and might, in some points of view, be esteemed a necessary portion of Church government. But you have effaced this exclusive character of Parliament; you have determined that a communion with the Established Church shall no longer be part of the qualification for sitting in the House of Commons. There is no reason, as far as the constitution avails, why every member of the House of Commons should not be a Dissenter . . . The only consequences of the present union of Church and State are, that on the side of the State there is perpetual interference in ecclesiastical government, and on the side of the Church a sedulous avoidance of all those principles on which alone Church government can be established, and by the influence of which alone can the Church of England again become universal."*

May we not say that the contingency which Mr. Gladstone once contemplated in his "Church and State" as improbable has in fact arrived:—"If the conscience of the Church of England should, by its constituted rulers, require any law, or any meeting to make laws, as essential to its well being, and such law or the licence of such meeting should be permanently refused, it would then be her duty to resign her civil privileges and act in her free spiritual capacity."†

* Speech by "Millbank" in "Coningsby," pp. 351, 352; 5th Edition, 1849. "Coningsby; or, The New Generation," by B. Disraeli, M.P.

† Gladstone on "Church and State," chap. vi., sec. 2, § 30, ed. 4.

CANON ASHWELL.

I THINK myself fortunate in the exact wording of the subject of this afternoon's discussion, in that I am called upon to speak with reference to the relations of Church and State, for, observe, it does not ask, Ought there to be a connection between Church and State, or, Should the Church and the State be related? It simply assumes the existence of those relations, and from this it is plain that those who chose this subject and framed its title took for granted the fact that Church and State are related. They took for granted the fundamental idea—viz., that it is impossible to say that a Church can exist without relations to a State, or that a State can exist without relations to a Church, or that which it, so far as its lights go, believes to be a Church. A State may be bitterly mistaken in what it takes for a Church, but I never yet have heard of an organised community of men above that of the lowest savages who dared to think themselves without relation to a higher power, or to an organised mode of expressing relations to that higher power. So, then, I say, the question before us is not, Should there be any relation and connection between Church and State? but the only question open to us is, What form and in what way should that relation take effect and be given action to? It seems to me that it may be quite worth while before this great gathering, which, whether formally or not, does locally and by intelligence represent a vast area of this Church of England, to call attention to a few simple principles, which amidst the noise of controversy and the cloud of trouble do sometimes become obscured. What is the State? and what is the Church? Each of them is an outgrowth of the purpose and will of God for forming human beings through the influences of social, national, and spiritual forces, for that higher world to come, where we look forward to a nation called the New Jerusalem, and to a Church with God for its Temple. I say, then, that State and Church are names for two parallel and concurrent organisations, man being devised by God for one and for the other. Just as you must have two wings for the bird to rise to heaven, so you must have the organisation with reference to time, and the organisation with reference to eternity, to bring the human being up to what God meant him for. As, therefore, the object is the same on different sides, and as the parent is the same, God the Author of nations, and God the Head of the Church, so neither can do its duty towards God above, or towards its members below, without it walks hand in hand and heart to heart with the other. I am not one of those who look upon the State as some alien organisation necessarily antagonistic to the Church. I have read history, and I know, alas! that as man and wife may part, though God has joined them, so also the State may, through mistaken guidance, mistake its duties to the Church, and either overlay it or destroy it; but, for all that, when the State oppresses the Church, it does something more than oppress the Church; it rebels against its Maker, God. So also when the Church forgets that she is in duty to God and to souls bound to work with the temporal power for the common good of all, when she forgets to say to the State, "We have a common duty to perform to God: our duty to each other is also our duty to God;" if the Church allows itself to unbaptize the State by calling the State the World, as if the State had no divine relations, but only temporal and secular, then the Church, too, is making her mistake in like manner, and forgetting the charter by which she was incorporated.

Pardon me for falling back thus upon such simple old first principles, but let me go on to say that this being so, and this being assumed, the question nowadays is not, Shall Church and State be connected?—God has foreclosed that—but the question is, In what form and in what way can this best be given expression to? And here we enter upon a mixed ground, partly of principle, partly of expediency—expediency, because nations and circumstances vary, and that which may be the best conceivable state of things, the best way of carrying out principles in one place and nation, may be the very worst for carrying out the very same principles in another; therefore, I repeat that, as to the mode of carrying out that connection, we are on mixed ground, and as English Churchmen, and as English citizens, I have to add that the question is further narrowed very much for us,

inasmuch as we are members of an historical Church, which, for a thousand years, has braved all difficulties of political revolution and of theological controversy, and stands still upon its old ground unconquered and undamaged, as illustrated here, with an Earl of Devon and a Bishop of Exeter side by side upon the platform, just as they ruled side by side 800 years ago. So I say again, the question for us as English Churchmen is further narrowed by the fact that we are members of an historical Church, which has been a witness for God for all these hundreds of years, and, therefore, it may be a question for the boldest, bravest, and highest-hearted amongst us whether we might not possibly be pulling stones out of a foundation of something more than human erection if we begin rashly to tamper with that which has stood so many battles and so many tempests. We, then, are members of an historical establishment, and when we come to consider the relations of the Church and the State with a view to action, these considerations ought to limit our practical endeavours to that large and most important area of political and ecclesiastical work, which consists not in revolution, not in liberation of Church and State, for I do not know how that is ever to be done, but by adaptation and adjustment. Nations grow; Churches grow. If they do not grow they die; and if you were to ask me whether I should be willing, looking at things as a theoretical politician, that the precise connection between Church and State should be in 1876 what it was in 1717, I should say no, on first principles. I should say it could not be in effect the same, identically the same Established Church now as it was then. Formal identity 150 years apart is real difference. The State has grown in the last 150 years, and I hope and trust the Church has grown as well. Therefore, if both are living organisations, each has advanced on the line of its own growth, and unless you adapt and adjust the links between one and the other to meet changed circumstances and wider political arrangements of the State, I say the Church is hide-bound and not merely established; she is suffocated by, and not beneficially connected with, the State. I desire upon this subject to speak practically; really, therefore, the useful and business-like point for the members of Congress and other ecclesiastical personages to take home with them is the adjustment, the arrangement, the alteration in detail which the growth of the Church and State during the last century have rendered imperative. Here we come to ground where honourable and honest men may legitimately differ. I hope that up to this point in what I have said I have carried with me the heart and conscience of every honest Church of England man. But when you come to the further points—the adjustment and adaptation—there come in great and legitimate differences. I would point out one or two things which appear to me to be essential. The course of history in the English State has of late years, for the last half century at least, become more and more democratic, and greater force and power have been given to all thought and movement into all sections of society. For good or for evil, we are a democracy under the form of a monarchy, and with a great and powerful oligarchy working also in the midst. It has been said that the Church of England has no listened-to voice. We have heard to-day that the Convocations which we thought was her voice are not to be considered so. I had been taught to consider that we were bound—we of the clergy, that is—by the Canons of our own branch of the Church, and by one of those Canons some fierce things are said of any one who shall deny the Convocation to represent the Church of England. However, if for the moment we accept the statement of the reverend gentleman who preceded me, and admit that the Church of England has no representation, what follows? Why, surely the only thing that any of us could say is, that *it is high time she had*, and that every loyal member of her body must do all that in him lies that she may have. However, even if it be so, I shall not be one of those to press things to a rapid and immediate issue. I would rather wait; and if the State, for a while, in the young arrogance of the democratic movements of the day, will override us for a time, I say our turn will come, and I believe our turn will come sooner, the more we take up the old and somewhat forgotten line with which I began, that the State, though it may say it has not a conscience, and though Parliament may say it is but a *congeries* of all imaginable creeds and no creeds, yet the State can no more shake off the notion that it has a

responsibility to God than you and I can. The more the Church says, "You may call yourself Mahometans, or heathens if you like, but there is a God above, and we speak to you the truth of God," the less shall we have to fear. I believe that a State so addressed by a Church will be very slow to dissolve the connection upon which in the ultimate it must lean. [Mr. Ashwell was here interrupted by the time-bell, and there was a loud and long-continued demand that he might proceed. The President was, however inexorable.]

MR. A. MILLS, M.P.

BEFORE I say a syllable myself as an expression of any opinion of my own with reference to the subject, I wish to make one remark with reference to the very able and interesting paper which has been read to us by Dr. Phillimore. My honourable friend, Dr. Phillimore, in alluding to the arguments used in reference to the royal supremacy said, as I understood him, that those historical precedents which have been often quoted in support of the doctrine of the royal supremacy, drawn from the designation given to Hebrew monarchs—"the Lord's anointed"—and the titles of German and Roman Emperors, and also the practice under the feudal system by which sovereigns were invested with authority in all things civil and ecclesiastical—I understood him to speak of those precedents as having no application to the case of the sovereigns in constitutional countries, as to that of others called "godly princes" those godly princes being at the same time absolute monarchs. Allow me to make one remark with reference to this argument. It strikes me that it would be very dangerous if we were to draw distinctions of this kind. It would be in an assembly of English people very difficult to draw a distinction between godly and ungodly princes. It is, moreover, to be borne in mind that though it is quite true that we have in England a limited monarchy—that the sovereign is controlled by the action of Parliament, in which Parliament all creeds are represented, it is equally true that the caprice of the sovereign is controlled by the action of an intelligent public opinion from without, which is brought to bear in England and in all countries in Europe upon the action of constitutional monarchs. Upon this let me remind my friend Dr. Phillimore that, when we are drawing these distinctions, we must bear in mind that in Austria at the present moment, where not less than 30,000,000 of people belong to the Roman Catholic faith, the power of the Emperor controls the power of the Pope, and can prevent any Bull or *Decretal* being promulgated in the Austrian Empire. In Russia the holy synod of the Eastern Church is under the control of the Russian Emperor. I am not mentioning these facts to express praise or dispraise of the practice, but I say it would be inconsistent on our part to contend that the function of the royal supremacy shall not be exercised in England by a constitutional monarch, when that function, or a function very parallel to it, is exercised by the absolute sovereigns of Continental Europe. I am not going to dwell upon this, but there is one point on the main question to which I wish to allude, and upon which I hope we are all agreed; that is, that the main object of a Church is to promote and extend spiritual religion, social and personal, the love of Christ which passeth all mysteries and all knowledge. The test by which I would try the union of Church and State, and the expediency of continuing it, would be this simple one—Is the union calculated to foster or imperil the spiritual religion which ought to be, and is, the main object of a Church? If it can be proved that the union of Church and State is hostile to, or imperils in any way, the progress and extension of spiritual religion, then I say the argument for disestablishment is absolutely irresistible. But then comes the important question—ay or no, does this union imperil, or does it not rather foster and cherish, that personal religion which is the object of every Church? My own conviction is strong upon this matter. Some of us possibly have a conviction the other way, but all I wish to say is this—we can only gather our information from those sources which may be open to us as illustrations to guide our judgment. It has been my privilege twice to visit the United States of America; far be it from me to say one

syllable in disparagement of the godliness of the citizens of the United States of America, but if you ask me what would be my judgment with regard to the absence of any established religion in America, I should say as to the personal, social, commercial, and political morality of America, that its condition does not tempt me to give up the ancestral religion of this country—the union of Church and State, or to become weary of the venerable and precious associations of so many hundred years. There is one other point upon which I should like to say one word—we have not yet had experience as to what a disestablished Church can do. All I can say is, that from the sources of information I have from others who are better acquainted with the subject than I am, the financial condition (by far the least important) of the disestablished Church of Ireland is not such as greatly to encourage us in the work of disestablishment; but that the fearful (I must use so strong a word) conflicts we have witnessed in reference to doctrine and those things which are the foundations of our faith, do not encourage us in the path which has been taken with reference to the sister country. My friend Dr. Phillimore concluded his interesting paper with a quotation from the writings of one of our most distinguished statesmen, and I will do the same. I do not quote from the prime minister or his novels, but from that earnest, powerful, and devout work written thirty-seven years ago by Mr. Gladstone, who said—"If religion be injured by the national establishment of the Church, it must forthwith, and at whatever hazard, be disestablished. But, if not, we need be little moved by the taunts of those who reproach us as a 'law Church.' It is a law Church. We rejoice in the fact, but how? Just as by the sovereign's proclamation against vice, the morals of the nation are Crown morals. The law in one case, the Crown in the other, adopts and attests the truths of God, and does them homage. For we have found the supposition that religion is secularised by contact with the State to be fallacious. We have found that the most devoted piety enjoys in the Church a climate not less genial than elsewhere. We might, perhaps, say more so, that in respect of liberal views, of smaller peculiarities, or of discouragement to individual egotism, a national Church has, as such, especial advantages for elevating and purifying personal religion; that she has a great and appropriate work, particularly in exercising a partial dominion over the indifferent and even the ungodly, bringing to bear upon them in favour of the gospel or their own happiness a great force of human and secondary motives; and that from the comparative independence of her position she is also peculiarly adapted for the permanent conservation of divine truth. If these things be so, we must get rid of that superficial impression unfavourable to the nationality of the Church which arises from the first view of the very mixed character of her component parts, and must remember that in containing together the good and the bad she is fulfilling for the time of her dispensation the clear intentions of that Lord whose coming she awaits with joy." I, for one, shall obey the wise counsels of Mr. Gladstone. Alarmed, I may say, but certainly warned by what appears to be the consequences of his recent policy, I for one, God helping me, shall so long as it is possible cling to the old ship which has braved the tempests of a thousand years; so long as there shall wave from her mast-head a single shred of the beloved banner of Church and Queen which has waved over her for now, I think I may say, many, many centuries, and which is the sacred symbol of our civil and religious liberties.

The REV. BERDMORE COMPTON, M.A., Vicar of All Saints,
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LET us look at facts, not terms. We hear of a compact between the Church and State of England—an alliance—of a union; and every one of these three terms professes to express a fact which has never occurred. There never was a compact between Church and State, never was an alliance, never was a union. If

you turn to the only authoritative statement ever made by the Church in England on the relations of Church and State, viz., the Acts of the Convocation of 1606, commonly called the *Convocation Book* of Bishop Overall, you will see distinctly condemned the basis of all such theories, viz., that the power to make such compact, alliance, or union was ever given to men.

In the conception of Archbishop Bancroft, who drew up this authoritative document, as in the mind of Hooker, who adopts the same idea (in his eighth book), this realm of England consists of "a State ecclesiastical and civil." A State—not two States—consisting of all Englishmen, not resting upon any compact of man's invention, but a prolongation of the divinely-ordained system of the Jewish polity—a faint attempt at the polity of the kingdom of heaven hereafter. Not a union of two corporations, but a single body of men bound together by two different sets of bonds. But is this model possible in the Church of the new dispensation? Under the constitution inaugurated by angels at Mount Sinai, the State of Israel was termed a State of priests and kings (Exod. xix. 6). It had two chief features, viz., ecclesiastical and civil. But is it the will of God that the branch of the Catholic Church, existing and militant in each Christian country, should be thus organised as a department of a State, civil and ecclesiastical?

One gigantic practical difficulty meets you at the very outset, inseparable from the Catholicity of the Catholic Church. The two departments are not conterminous. The Church in England is not a mere national Church, as was the Church in the kingdom of Israel. It is a branch of a world-wide body, aye, extending beyond this world to the Paradise of God. It has laws and principles extending far beyond the limits of the jurisdiction of Parliament.

"Elect from every nation,
Yet one through all the earth,"

every branch of that elect body is *supernational*, as it is supernatural.

Identity, nay, permanent co-operation, is impossible between two systems, one of which does not recognise the fundamental principles of the other.

A second grand difficulty against this ideal, is that of toleration. The Jewish polity abominated toleration. When the civil power once sanctions, under the name of dissent, spiritual rebellion against the Catholic Church, the unity of the two departments is destroyed.

Thirdly, the unity never did subsist in practice since the breaking up of the ideal of a Catholic civil power in the breaking up of the Roman Empire.

The ambitious encroachments of Roman Pontiffs on one side, and of such "*mixta personæ*!" as William the Conqueror, Henry VIII., and Queen Elizabeth on the other, never have permitted the concord of the two departments as sides of one united body.

Lastly, such a system was maintained with the utmost difficulty even in the Jewish polity. The interference of Moses with the province of Aaron, of Hezekiah and Josiah with the high priests of their day, was no doubt justifiable and right—but it was in the nature of the act of Phinehas son of Eleazar the priest, in principle *extra vires* and revolutionary, justifiable only on an exceptional emergency.* And all extra-legal, unconstitutional, revolutionary action may and ought to be resisted when wrong. The decision of its being right or wrong rests simply with the private judgment of every one who deals with it. But in our day, when the like revolutionary encroachment of the

* Even the authoritative documents on the civil side claim for the crown an extraordinary, rather than an ordinary, right of interference with the Acts of Spiritual Courts. See Mr. Gladstone's "Historical Remarks on the Royal Supremacy," p. 82. (Edit. 1865).

civil upon the ecclesiastical side of the State is habitual, when we have direct conflict between them (as is the case of the marriage law), when all forms of religious error are recognised by the civil power with more than toleration, when the old historical relations of the two departments are come to a dead lock, what is to be done? There is an alternative between two solutions. The first is very plausible in theory, far the easiest and pleasantest, because it is the solution of the natural man.

Go right against all precedent of history! right against the ordinance of God, the Catholicity of the Catholic Church. It is *supernatural*, therefore away with it as unsuitable to the natural man! It is *supernatural*, therefore away with it as unsuitable to the national system! Make a new thing, and call it the National Church. Place it under the Sovereign as Pontifex Maximus. Make it exactly continuous with the nation, give it a latitude, an absence of definiteness, which will give room under its shadow for every possible idea of spiritual truth or falsehood which any Englishman can construct for himself! Then, indeed, you may have your State ecclesiastical and civil. Then, indeed, you will have the *beau idéal* of a great number of our ecclesiastical politicians. But if you believe that there is such a supernatural and supernatural body as the holy Catholic Church, militant and in paradise, with its immovable fence of dogma, with its invariable principles of constitution, from which you dare not cut off the spirituality of England, you must face the other alternative. The present position of the ecclesiastical side of the State being unmaintainable, the theory of Bancroft and Hooker having proved a failure, the relations of Church and State remain in utter confusion. Is this anomalous state of things capable of being patched up? Can the Church of Christ go on allowing herself to be confounded in the disgraces of the civil power, or is it to be disentangled from it? I believe the change is very far from being ripe, though it may be near. Let us stick to the unseaworthy ship as long as we can; let us not precipitate the awful scene of the foundering of the establishment!

For two chief reasons let us do this—(1) The freedom we claim for the spiritual body will not be conceded to so powerful an institution as the Catholic Church in England, even when disestablished and plundered. (2) The civil State (which after all consists of ourselves), will be in woful plight before the majesty of the King of kings. But if the gallant vessel is to be patched up and kept afloat for a time (and everything we can do is but for a time!—the Lord may come before the time has elapsed), the officers will be wise not to irritate those of her crew who do some of the most difficult and dangerous work of the ship. It will not be wise to put them under arrest at the bidding of those whose artillery has made the widest rents in the framework of the ship, not wise to confine them below for the offence of using their private judgment on the revolutionary aggressions of the civil power. If this unwise course be taken, the foundering is close at hand.

DISCUSSION.

ARCHDEACON REICHEL.

I HAVE listened with the greatest interest to the discussion which has taken place this afternoon. The papers read, and the papers not read but spoken, have been distinguished by singular ability, more especially the last. I have listened in the hope of getting some light upon the most difficult of all subjects that I know anything about, the relation between the Church and the State. Not long since I read Mr. Gladstone's book on the subject, which I suppose, from its being no longer

issued, Mr. Gladstone has retracted; but it did not seem to me to convey any satisfactory solution of this difficulty—the difficulty which, as Mr. Compton says most justly, has always been felt, and which crops out in every way. In the very first instance, as soon as the State became the patron of the Church, the State began to interfere with the doctrines of the Church, and the decisions of the great councils. Those councils, which we profess to venerate, were not made, and could not be made or accepted in the Roman Empire without the sanction of that which a great council calls the divine head—meaning, not Jesus Christ, but the Emperor who reigned at Constantinople. That is the title given to him in the *Definitio Fidei* in the Council of Chalcedon. A reaction took place in the Middle Ages, which culminated in the time of Boniface VIII. to put the Church in the person of the Pope above all human authority, and which expressed itself in the words that it is “absolutely necessary to salvation for every human being to be subject to the Roman Pontiff.” Those are his own words. Ever since that time there has been the same antagonism, and I feel that this antagonism, so far as policy is concerned, has met with no possible reconciliation. There are no local terms on which Church and State can adjust their respective pretensions to obedience. I feel, therefore, that it is probably the part of wisdom to do exactly as Mr. Compton has suggested—not to meddle rashly with an ancient edifice although parts of it may be unsatisfactory—but to allow time to settle by its own wonderful logic those things which the intelligence of no single individual or age can possibly settle. Having said this much upon the general question, I would, as being possibly the only representative of the Church of Ireland present, say a word in answer to what was said by one of our able speakers to-day, Mr. Mills, of the evils that he supposes would ensue supposing the Church of England to be disestablished, and of which he sees a fearful example in what is taking place in the Church of Ireland. Things often look worse when we are most distant from them. I recollect in the year 1848, when the Irish rebellion was supposed to be on the point of breaking out, I returned to Ireland from Holyhead with Lord Hardinge, who was going over to quell this rebellion by military force. I recollect well, from the accounts in the “Times” and other papers I saw from day to day, and read with great curiosity and anxiety, I fully expected that at Kingstown I should be questioned by policemen as to who I was, and whether I was a proper person to come back into the country; but I found to my astonishment the quay deserted by policemen except such as were necessary to guard the luggage, and there was not a single soldier. The distance had lent “enchantment to the view” in the inverse sense of the term. It is just so with regard to things in the Church of Ireland at present. Those persons who have taken part in the synod and conventions of the Irish Church as I have from the beginning, know that these things are very frequently represented in quite a different aspect, even by the most faithful reporting, from that in which they present themselves to the mind, hearing, and so forth, of one who is actually on the spot. More especially is that the case when this reporting is to be made for the information of those at a distance, because, then, only those things are culled which it is supposed will amuse, excite, or interest the popular mind at a distance, and those things which most amuse, excite, and interest, are not the wisest things that are said, but, generally speaking, the rashest and most violent; but you will form a very erroneous conception of the general tone and spirit of things in Ireland were you to judge of what is taking place by the tone of the speeches of some of the more violent members of the synod. If you wish to get a really correct idea of what is going on, I would refer you, not to any newspaper report, however fair, not to any special correspondent’s letter, however candid, but rather to those things actually

done by the Irish Church. When we want to know what spirit Parliament is of I believe we generally go to the Acts which it passes ; and just in the same kind of way, if you want to know what the spirit of the Irish Church is, I beg to refer you to the Acts which it has passed, and I think I can challenge any one in this assembly to say whether those Acts have been revolutionary or not. Not a single article of faith has been unsettled ; not a single particle of the creeds has been disturbed, nor a point of doctrine altered from the beginning until this time.

THE REV. DR. ALFRED T. LEE.

I WISH to make a few practical remarks upon the extreme importance of this subject to every Churchman at the present time. In the very able papers and speeches that have been already read and made, we have had a great deal of history, and a great deal of theory. I think at the present time it is our duty to look especially to practice. At the time I am now speaking, there is an attack made upon the relations between Church and State, and it is important that we should know that these relations of Church and State reach to every part of our life, social, national, and religious, and it is our duty to consider how best we are to maintain that which has been for so many centuries a chief cause of the growth of spiritual life among us. It is not because I look to establishment merely for preserving so much Church property and so much dignity ; it is because I look upon the present relationship between Church and State as the means by which a great part of the spiritual work of past centuries has been accomplished, and by means of which it can be accomplished in generations to come. For if in any way the relations are becoming intolerable, is it not because Churchmen have not spoken out,—because they have been content to go on from day to day, and allow those who wish to destroy the Church to organise, whilst they themselves have been apathetic ? If Churchmen will come forth in their might and make their wants known, then the words of Mr. Gladstone will come true, that if Churchmen will only make up their minds what they want, the State must give it them. At the present day, it is the absolute duty of every Churchman to make himself acquainted with the past history and present state of the Church, not to believe just what his Church newspaper tells him, but to examine the question for himself, and then to do his utmost to teach it to others. There is a great propaganda going on in the nation, endeavouring to give a false notion of the relations between Church and State ; and it seems to me that it is the duty both of clergy and of laity to teach the truth. This is no Erastian principle. I fully believe in the Divine authority of the Church, in its Divine origin and apostolic ministry, but I believe we can best preserve them to the English people by the union of Church and State, and that these *personæ mixtæ*, to which a preceding speaker referred are people to whom the Church and people of England owe a great debt of gratitude. To them we owe much of our civil and religious liberty, and the endowments we possess. Do let us remember that they have handed down to us a constitution in Church and State, which hath made the little Church of England, as once she was, under our present constitution one of the grandest Churches on the face of the earth. Do not let us throw away opportunities which God hath given us because there is a little difficulty in working the old machine. We have great energy in many points, but we want more organisation. We want means provided by which Churchmen may know what is going on upon this question. Each one is tempted to take his own particular view without looking at the question as a whole. Some people looked upon the State as an unclean thing, and the Church as a purely spiritual body, whereas we must remember that both are created by God ; the powers that be are ordained by God ; and it has pleased God to work by means of the union of Church and State some of the greatest spiritual results in the history of the world. Another point to which I wish to refer is this—a very unfortunate cry has gone forth that “disestablishment must come.” I do not believe that disestablishment

in England will ever come, if Churchmen are true to themselves. There is one thing required to prevent it ever coming, and that is, to wake up English Churchmen to a sense of their duty in this matter. We find this in our work in connection with the Church Defence Institution. When we go down to a locality and bring before the people the true history of the Church, when we show to them that the Church of England did not begin at the Reformation or with St. Augustine, but that she is the old Catholic Apostolic Church of the land, then we find that the hearts of Englishmen respond, and they join in wishing to defend her; and if we can sufficiently awake the country to a knowledge of these facts, there is no one outside the Church who can touch the old National Church of England. There is another thing to which I wish especially to draw the attention of the Congress—many people seem to think that we shall have more spiritual freedom with disestablishment than without it. I totally deny that. If through the inertness or apathy of Churchmen that time should ever come, we shall have less spiritual freedom in the Church of England than was before. Time will not permit me to give you my reasons for saying that, but I can only tell you that, after careful consideration, that is my deliberate opinion. In conclusion, I would most earnestly ask Churchmen of all shades of opinion to study this vital question most carefully and thoughtfully. It is now the primary duty of those in authority to teach the people the truth with regard to it, and not to talk of the separation of Church and State because a Bishop is appointed whom they do not like, or a judgment given by the Privy Council which they do not approve of. Let us remember that the union is one under which we have grown to the present state of glory which the Church of England has attained to, and that our national life, our social life, our spiritual life, our Church life, depend in a manner people little think of on the continued union of Church and State. As for the future, let the Church organise thoroughly and defeat its opponents, and then go to the State and demand its right and just freedom.

MR. DICKINSON.

It is a great relief to me, in this important debate, which has been so well sustained by every speaker who has addressed you, to feel that there is no one who has spoken who seems to have contemplated any large disruption between Church and State—I should have said “in the union between Church and State,” but Mr. Compton. We have to deal with the adjustments between them. We have to see whether in the time before us those adjustments may answer. As to the time that is past, I quite agree with one of the speakers, that Church and State never have gone on well together. The State has frequently tyrannised over the Church, and the Church has got into a state of disorder, but still they have gone on. The Church has worked for Christ and done His work, and still we may hope that things may go on well, and that the Church may improve from the state of things in which it finds itself now. One thing seems to be called for both in Church and State to keep things in their proper order, that is moderation. If the State deals with the Church in a moderate manner, and if the Church deals with the State in that moderate manner which has been so conspicuous in the debates here—if that same kindness animates those who have influence in Church and State, then, indeed, we shall do better than we have done hitherto. Is there any method by which that can have its proper play? Can the organisation be devised by which the power of the Church, by which the meaning and will of the Church can be expressed in such a way as not to oppose the Legislature? One of the speakers who preceded me said that Convocation did not represent the Church. I entirely agree with him. Mr. Bardsley was quite right in throwing aside all the nonsense of the 136th canon, which I have not time to explain. We have no representation of the laity. What we want is some assembly where bishops, clergy, and laity can meet together and represent the combined view of the Church—combined view, I say, because it must not be an assembly where bishops can “lord it” over us all; nor yet where the clergy can deal with us as the Presbyterians did in former times; nor where the laymen can tyrannise over

the clergy. It must be an assembly where it is agreed that no resolution can be passed which has not the assent of all three orders. If the decisions of such an assembly are characterised by moderation, they will deal first with those things of primary importance as to which there is no doubt; they will deal with questions as to which Parliament will be willing to give assent to the voice of the Church when that voice is declared. Supposing one party proceeded to obtrude on the other, Parliament would say "No;" and, supposing we had dissensions among us, Parliament would pause. Archdeacon Reichel is quite right in telling you that the state of the Church of Ireland and its assemblies has been made more of than it deserves. Although some ill-considered things were said, those who have watched the progress of events carefully will acknowledge that the sound decisions and the views obtaining now are far better than those which were proposed at first. It is true of that assembly that where reasonable and religious men meet together, though there are strong differences of opinion at first, that will all calm down in time, and those influences which come from above will tend to make the decisions milder and more salutary than they were at first. We have heard how much has been done in the province of South Africa to promote and improve the state of religion there. In America the assembly, such as that which I propose, has been found the means whereby the Church has gained a great amount of strength and power. Let us, then, ask those in authority to give us that institution here, so as to enable the mind of the Church to be ascertained and shown by its proper representatives in the same manner as it is shown there; and the effect will be most useful, the power of that assembly will be great, and that adjustment which we have all been looking for and desire so much will be found to be effected amongst us.

The proceedings terminated in the usual manner.

FRIDAY EVENING, 6th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at 7 o'clock.

CHURCH BELLS, AND HOW TO USE THEM.

PAPER.

REV. WOOLMORE WIGRAM, M.A., Rector of St. Andrew's,
Hertford.

I HAVE undertaken to consider the band of ringers as a branch of the organisation of a parish. I will commence by vindicating its claim to such a position, in doing which I have to lay before you personal experience, gained originally in a country parish containing a population of 620; poor, exclusively agricultural, at a distance from both high-roads and railways; in short, an out-of-the-world district; on the East, or unfashionable side of Herts; where in the fourteen parishes of the rural deanery we had only one resident landowner.

The results attained were, from a ringer's point of view, very small; the band was repeatedly broken up, as men left the parish for London and higher wages; but other work was done. At one time we practised tune-ringing; and then besides the week-day practice, the youths used to assemble every Sunday, between afternoon service and their tea-time, on my premises, to ring sacred music on the hand-bells: and

on a Whit-Monday, the annual feast of two clubs (a saturnalia which I need not describe), I have known the ringers, entirely uninvited, withdraw from the village street and its row, of their own accord, to take their seats on my lawn with the hand-bells. Latterly, I have abandoned tune-ringing for changes; but at all times the bells have retained around me a certain number of the men of the parish, open to any influence which I might be able to exert; and in a parish where I have heard the proverb quoted, "Singers and ringers are little home-bringers" (and we know what it means if a man cannot walk home with his wages), in a neighbourhood where hand-bells are constantly provided as one of the attractions of the public-house, I have had the satisfaction of presenting the ringers, along with the other church helpers, to the bishop, who had that day admitted two of the band to the holy rite of confirmation. I was removed in July last to a town parish; and at once eight or ten of the young men of the place have gathered around me to form the nucleus of a ringing society.

I remark, secondly, the care bestowed on the ringing is, ordinarily, the measure of the care bestowed on the church towers. When I was a boy, the Church towers around Rugby were my places of annual resort for birds' nests: and really they appeared to be given over to the jack-daws, owls, and starlings. At this day, speaking generally, the towers have been overlooked in the great church revival of recent years, so that there are still in every county many in a state of dirt which would not be tolerated in a gentleman's stable; and which is positively disgraceful. Now, really to sweep each floor clean, to shut out birds with wire-netting, to plaster rough rubble work, to colour plain walls with good distemper, to mend broken doors, steps, or benches, such repairs and such like cost but shillings, and would render most church towers decent, clean, and fitting. But experience proves that unless the leading churchmen of a parish will use the bells, the towers will remain unvisited; and the existing neglect must be expected to continue. Out of sight out of mind.

I remark, thirdly, on the place which church bells hold in all the associations of our social, domestic, and religious life. I really need not repeat the proverbs, songs, and familiar passages from great authors, from Shakespeare downwards, which illustrate this remark. I ask, is there not, then, a place for the men who handle these bells? Is it not rather a matter of astonishment that ringing should be left, as is the case so generally, to anybody, without the slightest care or kindly influence; and that public opinion on the subject should be so very apathetic? Some thirty-five years ago, if a clergymen busied himself with his choir it was considered a strange fancy, and one of the new-fangled innovations; now many people consider time and energy but ill bestowed on the belfry.

I contend that the ringers have a right to be considered a part of the organisation of a parish, on the grounds that in forming a band you are providing an opening for influence over men whom you will not easily reach in any other way; you are forming a link of sympathy between yourself and others; you are laying hold in the service of the church of one of the tastes of the day, that for athletics; you are providing a rational amusement most available in the long winter evenings;

you are encouraging that which will lead to the more reverent care of a portion of the house of God, viz., the towers of the church.

The means to be employed.—There exist very ancient ringing societies in London and other cities, also many local companies in places where ringing has been practised for generations. They are little known, but these are the men who have preserved change-ringing for us, by their dogged energy and unyielding perseverance. To them it has been their scientific amusement, and they have been as a rule unnoticed and unassisted. We all have learned and still have much to learn from such men; therefore the very least we can do is to express our sense of what is owing to them, and to thank them for standing by the art so loyally when it was neglected so generally.

I refer now to an ordinary parish, one outside the influence of any of these old-established societies. In order to find a good band of ringers in such a parish :—

1. Learn from books what change-ringing means : there are at least three books suitable for beginners.

2. Put aside the prevalent notion that a good musical ear is necessary. It is a great assistance, but by no means indispensable.

3. Look round for men who are most likely to remain in the parish; keep men and boys apart; let your band be true Churchmen if possible, but I should enrol a dissenter or a non-worshipper, because as parish priest I want to get a hold on as many as possible.

4. Remember that bell-ringing has two distinct aspects; it is a branch of church work, and it is a scientific amusement. Recognise both, but employ the second to promote the first.

The thing to be desired is a respectable society recognised by the parish and by the corporation in a borough, which shall supply ringers when needed and where desired; receive all money, and dispose of it according to known rules.

5. In my opinion it matters little whether the ropes come down to the floor of the church or not. If I cannot keep proper order upstairs I doubt if I shall succeed downstairs; and personally I prefer that the ringing should have a room of its own, for the same reason that I prefer training the choir elsewhere than in the chancel. But architects and all who have charge of towers, pray remember that bells ought to be rung, and that it is therefore necessary that the ropes hang down around a circle. Also that bells are, in a mechanical sense, pendulums swung through the entire circle; and that to hang such a pendulum requires especial knowledge, and that the job must not be intrusted to an ordinary builder; employ a regular church bell-hanger. But even bell-hangers will be guilty of the common fault of considering no man's work except their own, and will cut and carve at the tower walls shamefully.

Difficulties.—The old ringers. There will probably be in the parish a party of men, self-appointed, able to ring a called peal (i.e., to do just that which the conductor tells them and no more), but in possession of the belfry. There are instances in which they find ringing such hard work that they feel obliged to smoke and drink in the tower, and at times even among ringers there are black sheep, men of really bad character.

Ringers of this stamp ring when there is money to be got ; if there be not enough of them, they make up a scratch crew ; ring their best, such as it is, and divide what is given. Such ringers are very apt to be jealous of new hands, and yet more apprehensive lest they should lose their fees. Still there they are, and you must deal with them.

The straightest road is the best. See these men one by one, say to them plainly, " We mean to learn change-ringing ; these are our rules, will you join us ? " If necessary you must add, " I will not allow either beer, tobacco, or bad language in the belfry ; join us on these terms, and you shall be welcome ; refuse, and we must put up with the loss."

The high probability is, that not one of the old hands will join you ; to learn change-ringing is too much ; they are in a rut out of which they will not rise. At times there will be men whom you will be very sorry to lose—at times the contrary. But in a ringer's point of view you will have nothing to regret ; the call-peal ringer contracts habits destructive of change-ringing, and it will cost more trouble to break him of these than to teach a new man from the beginning. Adhere to the simple invitation, " join us and you are welcome." You disarm all reasonable opposition, and with that which is unreasonable you must deal according to the circumstances of the case.

You may have to say to the old hands, " Ring your way and take all the money you can get." And to your own men, " I will guarantee you the same sum apiece which they earn ;" and in this way you meet the difficulty of money. But take care that no man ring with both companies. The call-peal men seldom ring much before the end of November, nor much after they have spent their Christmas-box ; so if a new company begin work in January they will have time under them in which to make a position for themselves.

Rules.—You need very few ; but let those which you have be each the expression of some principle to which you can appeal, as distinguished from a rule which can be altered by the same authority as made it. Have a distinct understanding on money matters ; on hours of practice ; punctuality ; a register of attendance ; and the number of absences which shall involve dismissal. Men should be admitted as probationers for a month or two ; then, by ballot, as full members : and let each on his formal election receive a certificate of membership mounted and varnished or framed, so that it may be hung on a cottage wall.

Money-matters.—If work be done to my orders and at my time, I must expect to pay for it ; and if I do pay, reason good that it be done in my way. But if men unite to ring for our common amusement, why are they to be paid for their pleasure ? Still practically your hobby always costs money, and if any men agree to give up Christmas-boxes or the like, you will be obliged to make the loss good in some way. If you would form a band, quite according to your own notions, out of men who live by wages, you will find it almost necessary that they should earn something by their work. Now Christmas-boxes or any canvass for presents at any time of the year produce much evil. If possible get honorary members to subscribe to the society ; let there be a treasurer, and let all money of every kind pass through his hands. Let there be a common fund

entitled the bell box, and let this take one share at every distribution of cash. Out of the box the treasurer will meet all expenses, such as an annual dinner or ringing excursion. Let all fees for ringing be apportioned thus: first, pay any expenses; then divide the balance into portions equal to each other in amount; and in number, two more than double the number of men who rang, *i.e.*, 18 portions if 8 men rang. Let them take thus, *viz.*: Any man who is clearly a learner and inferior to the others as a ringer, one portion. Any man who rang once only, *i.e.*, either morning or evening, while others rang twice or oftener, one portion. The others, and the bell box, two portions apiece. Let any man who chooses return his share, or any portion of it, to the box, which had better be a literal box with a slit in the top of it; but let each man be absolutely free in this respect. Let any man who forfeits wages in order to ring be paid; and if you go out for a day's ringing, pay the men for their time. But, in all cases, pay all at one uniform rate, to be agreed upon and embodied in a rule. All do the same work in the belfry.

Fines make bad blood, and in many ways do more harm than good.

Prize-ringing is a competition for money between different companies. Surely such a competition needs an apology on the first mention of it. Is the church a proper place, and a portion of the church fittings the proper implement, for a competition for money? If Hogarth in the middle of the last century could paint gambling in the churchyard on a Sunday as a characteristic of the idle apprentice, shall we now encourage men to meet at the church gate to contend for money within the very walls of the sacred building? As a matter of experience, what happens with any sport or amusement when you bring in money? What would become of any cricket club, or boat club, if your matches were for money? In the long run, can you find men to produce money for prizes without being repaid in some way? At a prize-ringing, there is no gate-money to be taken, and no tickets to be sold; there is only trade to be driven with those who assemble. This kind of trade leads us direct to that ubiquitous personage, "the enthusiastic publican." Are we to accept his patronage? The statement that ringers need this encouragement would be insulting if it were not so superabundantly refuted by facts as to be absurd. There is one small district, and only one in all England, where change-ringers take part in prize-ringing. At one such meeting, sanctioned by the clergy, and, I believe, the gentry of the parish, there met fourteen bands of eight; they rang for thirty consecutive hours. With these 112 ringers came any persons who chose, and any persons who liked to make the meeting an excuse for coming together. Is it possible to exercise any control over such gatherings? Is it possible for them to go on without gross abuses attending on them? But apart from the fact that abuses are practically inevitable, apart from the fact, proved by abundant experience, that prize-ringing does nothing to promote change-ringing, and that it has its hold almost exclusively among mere call-peal ringers (men who know nothing of true ringing), I do contend that to bring in money as the object of your meeting is to expose ringing to a danger which no other pursuit has ever been able to bear; to gather

men to the church to contend for money in the use of the church bells is an incongruity so very gross as to amount to irreverence; and to dangle money, money, money, before men's eyes as their one object is an act which will infallibly deteriorate their tone of mind and character.

Sunday Ringing.—The sexton, or other person responsible for the bells before service, must be paid, because such ringing is done to order. Men ordinarily cannot be expected to meet regularly to chime; the work is too monotonous and uninteresting. Hence the great value of chiming hammers. But as the highest and most distinctly proper use of church bells is to summon the worshippers, and to do honour to holy times and services, it is most natural to ask, cannot the bells be rung for these purposes? Yet it is indisputable that there is a great deal of Sunday ringing, which has just the same connection with the day, the church, and the services, that Tenterden steeple had with the Goodwin Sands, and no more. Men who have command of their evenings meet on Sunday to ring because it is their idle day. They may attend service or they may not; but they get together into the belfry, sometimes in the morning, but generally in the afternoon, because they have nothing else to do. Such ringing is not church work, and it is not an amusement which I can sanction. But if you have a party of habitual worshippers who meet in the tower to ring before church, take their places among the congregation, and, service ended, dismiss the congregation with a joyous peal; such ringing is to the parish at large that which the voluntaries on the organ are within the sacred walls. The indispensable points are these: to connect the ringing with a service; to keep it subordinate to that service; to prevent the belfry from being the lounging-place of those who do not attend church; and to prevent the Sunday ringing from degenerating into mere Sunday amusement.

At Furneaux Pelham I had these rules: No idlers in the belfry. Ring only that which you know well. Let all who ring attend service. But as I looked around the church to be sure of my men (and once only did I miss one, and his absence was explained), I used to notice frequently that a chorister who had been ringing would not come up into the chancel, but sat in the aisle exactly as they did on a week day when in working clothes. It is my belief that men who felt hot and a little disarranged, thought that they were not sufficiently tidy for the chancel.

On the whole I consider that Sunday ringing must be confined to a few parishes, and those exceptional, because the difficulties which surround the practice are very numerous; and, especially in the neighbourhood of towns, very formidable.

The occasions proper for ringing.—Let the bells be rung on any occasion when there is a service in the church; or when service might be held without impropriety. But if the occasion be one such that it would be irreverent to open the church for service, then it will be improper to open the church tower for ringing.

MR. C. A. W. TROYTE.

MY LORDS, LADIES, AND GENTLEMEN,—I approach the subject on which I have been asked to read you a short paper with considerable diffidence. I know by sad experience how utterly uninteresting my subject is to a large majority of all classes in this county. Whether we look upon ringing as a service performed for God and His church, as an intellectual, or as an athletic amusement, we ringers, as a rule, find ourselves looked upon as a sort of harmless monomaniacs; and I fear not always even harmless.

Few indeed, who are not ringers themselves, can understand the great and never-ending charm which bell-ringing has for the generality of those who practise it. Even common round ringers, who know nothing of the intricate methods and careful manual training which change-ringers practise, are, curiously enough you will doubtless think, devoted to the practice of swinging to and fro with a rope those masses of metal which we call bells. Much more so is the change-ringer and especially the conductor.

There are few of the qualities God has given to man which are not exercised and improved by the practice of his art. *Patience* in learning and teaching; *sharpness of eye and ear* in practising; *strength of muscle*, and *skill and judgment* to apply that strength, so that the exact amount may be used—not one ounce too much or too little—for many thousand strokes of his bell. For those who ring long peals, *presence of mind*, *endurance*, and *memory*, and a power of *concentrating the attention* on one subject for long periods, which one would believe impossible if one did not know what could be done by constant practice.

It is, I imagine, the wielding of these masses of metal, and making them by most simple mechanism to send forth in time and tune, over many miles of town or country, the music so dear and so touching to many an English ear, and the knowing that to do this, one is exercising, as I have said, so many of the good qualities that God has given us, which makes us devotees to our beautiful art.

I have said that ringers and ringing are as a rule looked down upon, and also that the sound of bells is dear to many an English ear. These statements appear to contradict one another, but they are both true; and it is an extraordinary thing that in many parishes where, from the parson and most influential inhabitants down to the school children, every one is proud of the bells, and loves to hear them, few but the ringers themselves care what goes on in the steeple, or know anything about the ringing, the state of the bells, or the character of those who perform upon them.

Happily for the honour of God's house, the credit of the clergy, and of the Established Church itself, this state of things is altering for the better; and more general interest is taken in the bells and in the ringers than used to be. It is no longer allowed as a rule that the ringers should be the roughs of the parish, and that, as such, they should be banished to a dirty loft in the tower, there to drink and smoke as they please; though unfortunately this state of things has not altogether vanished.

I have been requested to-night, however, to bring forward as best I can the merits of change-ringing as an amusement, in which any man of ordinary intellect and physical strength may take part, for its own sake. If I also claim for it a higher place as a part of church work, I hope I may be forgiven.

Many of my hearers are doubtless not aware of the gulf which separates what is called ordinary *round* ringing, and what we call *change-ringing*. You have heard, or will hear, an exposition of some of the various methods by which change-ringing is produced. The learning of these is a matter of impossibility to some men; others go only a very short way in the art, and, of course, others attain a greater or less proficiency. Any man, however dull his intellect, can learn to do what is called round ringing. There is no head or brain work connected with it from beginning to end; and I should be very sorry to think that a man who could turn a mangle could not be taught to ring a bell. The mechanical action of simply ringing a bell can be taught in a few hours, and the simple process of what is called raising and lowering bells in peal, and ringing set changes, could, I firmly believe, be taught to monkeys. Few men of ordinary intellect, I feel sure, could be got to practise these to any extent; and it is because of the utter dreariness and dulness of the work that we so often find that round ringers are a "bad lot," that with them bells get out of order, and the steeple becomes a dirty loft, degrading to those who use it, and a disgrace to the church to which it belongs.

There are few parishes which do not possess a sufficient number of respectable and intelligent young men to ring the bells in the proper way, and to put them to their proper and full use by practising change-ringing upon them. In all towns this must be the case; there can be no town of any size in which a party of ten or twelve young men could not be got together for the purpose of practising the art if only some influential person would take the matter in hand; for, difficult as it is, and much practice as it requires, it is an exercise which may be learnt by almost any one who will attempt it.

I may say, I trust, without being charged with egotism, that I have enjoyed and been proficient in many sports and pastimes. I am at least a keen sportsman, and, for the encouragement of would-be change-ringers, I may say that some of my happiest and most exciting moments have been in the church tower. The excitement lest a crab should be caught in a boat race, a catch sent at the end of a cricket match, a shoe thrown towards the end of "the best run of the season," to any of these may be fairly compared the end of a peal. Let it be only remembered that eight or ten men assemble in the tower, and that their object is to ring a peal by more or less difficult methods (consisting of over 5000 changes, at the rate of about twenty-four a minute, and probably lasting over three hours), the slightest carelessness, manual or mental, on the part of any one of the band, the conductor missing a call, or perhaps making one a second too soon or too late, a little extra fatigue, the breaking of a rope, or the want of oil in the lamp; any one of these accidents may happen; should they do so one half minute before the end, the peal may be lost (i.e., the completeness and success of the attempt), and the ringers leave the tower a defeated party. It must be remembered also

that the mind has quite as much, indeed more, to do with this than the muscles; that bodily fatigue acts much on the mind; any bodily fatigue increases of course towards the end of a peal; and that, therefore, the nearer you get to the end of it the greater your chance of losing it. But a man need not necessarily be a "*peal ringer*" (the technical term for a man who goes in for these long peals), to enjoy all the greatest pleasure of change-ringing. Is he fond of music? Here he has it; and to the change-ringer's ear there is as much difference in various touches and compositions on bells as in various tunes on any other instrument. Is he an athlete? Here he can exercise all the muscles of his body. Is he both? He combines the two. To many there is also an indescribable charm in the study for the methods and compositions by which changes are produced; and, I think, last and greatest of its charms, it may be a great church work.

When so many poets have written and musicians sung of the tales told by the bells, it should be unnecessary for me to point out how the teaching of our church may be heralded from our steeples. The merry peals at Christmas, the muffled peal which should be rung on Good Friday, the silence now so often enforced during Lent, and in many other ways, may they not be made to proclaim to ears that would not hear the church's story?

How then is it that they are so often allowed to most despicable of uses? to ring for the races,—to ring because one sewage scheme is passed and another rejected,—because this gentleman is returned to, and that turned out from, the Town Council,—and, worst of all, to be rung whole days and nights in miserable ups and downs and rounds and rounds in contests for a few paltry money prizes got up by beer-house keepers.

This latter and most grievous misuse of the church bells is one on which, as president of the Devon Guild of ringers I am bound to say a few words. Our Guild has for one of its main objects the abolition of prize-ringing, and the grounds we go upon are these:—In the first place, we consider it most unfit that God's house should be made a contest at all. What would be said of clergymen who allowed all the sextons in the neighbourhood to collect in their churchyards and dig graves for wagers, or, as is recorded in a North Devon tradition as having actually taken place, two clergymen preaching, one in the morning and the other in the afternoon, for a pair of leather breeches.

In the second place, it does distinct harm to the cause of belfry reform in all its aspects. It prevents the ringers from looking on the tower as part of God's house; it prevents them from caring to improve themselves as ringers further than what is the smallest part of all ringing, that of pulling the bells up and down, and ringing a few rounds and call changes. I am aware that this objection does not apply to prize-ringing in change-ringing counties such as Yorkshire, for there the men actually ring long peals of changes lasting from one to two or three hours, and these really do require head and brain work, and the performance is creditable to the performers. But the ringers themselves have lately been making a movement to abolish such contests, having found out the evils of them; and it allows any and every comer, what-

ever his character, to enter the belfry, which, except on rare occasions, ought never to be used by any but the actual ringers.

In the third place, they are invariably got up by the publicans, and lead to drunkenness, fighting, and all kinds of excesses. Thus, with the permission of God's appointed minister, the actual guardian of these instruments dedicated to His service, they are handed over on these occasions to be used for the desecration of God's house, and to be the direct cause of many of the sins which, Sunday by Sunday, we are told to be most displeasing in His sight!

I cannot believe that such things would ever be allowed if the case were understood, and I trust, as a layman, I may be excused for having brought before this Congress the fact that nearly every church tower in England possesses a most beautiful instrument which may be the means of doing much good or an immensity of harm; the performers on which will, probably, be respectable and intelligent men, or men of a class morally and intellectually inferior, according to the nature of the work they do; that of two classes of work to be done on this instrument, one almost *must* lower the performers, the others *may* and *should* raise and improve them; and I trust I am not presuming on the accident which brings me here when I make an earnest appeal to those who have the entire power over the bells, to encourage with all their great influence the practice of the higher of these two, and at least to use the absolute power of veto which they possess to put an end to the abuses which still so largely exist in our steeples.

I had meant here to conclude my paper, but I have said that almost every parish church has in its belfry a beautiful instrument, and I cannot do so without reminding the Devonshire members of this Congress that their Cathedral possesses, as it ought to possess, the finest instrument of this sort in the diocese, and probably in England. Is it right that its powers should never be developed? The Cathedral authorities proved in August 1869 that the bells under their charge were in a state unfitted for change-ringing. This must mean that they are improperly hung. It cannot be caused by the weight of the bells, for not long since a single member of the Society of College Youths—the chief of the London Change Ringing Societies—rang, single-handed, the great bell at St. Saviour's, Southwark (which weighs within 12 cwt. of the large bell in Exeter), in a peal which lasted for four hours, without any extraordinary fatigue. The restoration which has been going on lately in the Cathedral will not be complete till the authorities will allow the facts as to bells and ringing, which I have endeavoured to lay before you, so far to sink into their hearts as to make them in earnest set about a reformation in their ringing arrangements; for the Exeter Cathedral bells may be so hung that ten or eleven men could ring them in the most advanced of change-ringing methods. It now takes sixteen men to ring them—they are rung by a collection of round ringers and prize ringers from the neighbourhood, and so badly that I have never yet been able, when outside the tower, to distinguish, without difficulty, the number of bells in use.

ADDRESSES.

The REV. F. H. FISHER, M.A., Rural Dean, Vicar of Fulham,
Chaplain to the Bishop of London.

As probably all present are not experts in the matter of bells and bell-ringing, it will be well to premise two things respecting the sounding of bells, viz.—(1.) that they may be either chimed or rung; and (2.) that, if rung, they may be rung in rounds or set changes, or by method. When a bell is chimed, it is either swung through a small arc of a circle until it strikes its clapper, or it is struck by an independent hammer, while the bell itself remains at rest; when a bell is rung, it is swung from a position of rest with its mouth upwards, through rather more than a complete circle. When a ring of bells is rung in rounds or set changes, the bells are sounded in the same order for many successive blows; when they are rung by method, they never strike twice in the same order; the musical difference is much the same as between practising scales and playing a piece of music. When, then, we speak of bells being rung, we shall mean that they are rung, not chimed, and rung by method, not in set changes.

One other point I would mention, which may perhaps be open to controversy. In my opinion, bells, as we know them in our English church towers, were always meant to be rung. To have them chimed is a confession of a lack of ringers; for one man can chime any number of bells, if they are fitted with proper machinery, but can under no circumstances ring more than one. To have them rung in set changes is a confession of idleness, because proper ringing can only be learnt by considerable study and application, whereas any one with ordinary physical advantages can ring a bell in rounds.

With this preface I would venture to lay before you what appear to me to be the proper uses of church bells—that is to say, the occasions on which they ought to be, or may be, properly used.

1st, I should always put as their chief and primary use to summon our people to church. I regard the bells as the external voice of the Church, as Catholic as the Church itself. All will not come to hear our service of praise within the walls; they cannot avoid hearing the summons from the tower. I know it has been said that bells ought only to be chimed for service. "To the church I summon all," is the legend on the tenor bell which I know best, and no one can persuade me that when that bell of more than a ton weight was founded with that legend, its founder intended that its summoning voice should only be heard in the subdued doubtfulness of chiming. There are other reasons in connection with the subject of "ringers as part of parochial organisation" (on which I must not trench), why the bells on Sunday should be rung for service; but if I am right in supposing that bells are put in our towers to be rung, and that their primary use is to call people to worship, then that is reason enough for a practice which has, I believe, many incidental advantages. But while I think it necessary to state thus definitely my own opinion that the bells should be rung for the Sunday and other Church services, yet I am alive to the fact that it is quite possible there may be exceptional circumstances which may make the practice undesirable. One reason against it, which I have often heard urged, is, that the physical exertion is such as to unfit the ringers immediately afterwards to attend the service. I can only say that, in my experience, with the bells well hung, and the touch not too long, I have not found the reason a valid one. A much more serious danger is lest, when the belfry is open on Sundays, it may become a lounge for non-church-goers. The obvious precaution against such an evil is, that there should be among the ringers some one of weight and authority, and that the ringers themselves, who are practically masters of the situation, should be taught to regard highly both the dignity of their office and the sanctity of the ringing-chamber. If everything, both in respect to the bells themselves or to those who ring them, is not in good order, I should at once recognise

that the drawbacks and dangers attendant on Sunday ringing might very well outweigh what I believe to be its natural propriety and possible usefulness.

2d. The Church's voice should be lifted up, especially on her great festivals. If, as I have proposed, the bells are rung on Sundays and at other times for service, there may be some difficulty in marking such higher festivals; perhaps this will be best met by either a short touch in the early morning, or before one of the early celebrations. It may be impossible to lay down any rules, but it would be clearly easy so to arrange the ringing that the joyous peals on the great days of the Christian year should be readily recognisable by the people of the parish as exceptional and appropriate to the day. So, on the other hand, the institution of this practice affords a ready manner of marking the penitential seasons, during which the ringing may very well give place to the less joyous chiming.

Then 3rd. There are occasions when most appropriately our bells may send forth in public our national joys and sorrows. As the Church is the common property of the whole parish, so does it claim to express by its peculiar voice those great waves of feeling, which rise above all party and sectarian divisions, and stir the nation as a whole.

So also 4thly. It is right that on certain occasions the voice of the Church should be heard proclaiming the happiness or the losses of her faithful children. No one would wish to deny the joyous peal which proclaims to all their neighbours the family joys of some parishioner, or to silence the solemn muffled peal which so well speaks their sympathy in times of bitter bereavement. Only it must be remembered carefully to what joys and sorrows the Church's voice may proclaim her sympathy. They must be such as connect the private life, with the privileges and offices of the Church.

Such seem to me to be the chief uses to which our Church bells may be legitimately applied, and I would especially remark that I deduce them all from the fact that the sound of our bells is the external voice of the Church, and if that is kept in mind, it appears to me that we shall be in no danger of desecrating them by making them speak on such common and profane occasions, as I fear it must be confessed they often in many places have done in past years. For instance, the Church, as such, cannot rejoice over the return of a parishioner to represent a portion only of a constituency in Parliament, although she may very well express her gladness at the safe return from travel of some one whose position gives him influence, or the happy coming of age of one upon whose after-life much of the happiness of his native place may depend. No doubt difficult points will in this connection be sometimes submitted to the judgment of those to whose custody the bells are committed, but I believe they will be most easily met, by remembering that the bells speak for all and to all, and that their voice is the Church's note of feeling.

I come now to a different and rather more difficult branch of my subject. I have said that to have a band of ringers requires both study and application, but besides that the attainment of proficiency is in itself a source of amusement. Bell-ringing is in fact a trial of skill and perseverance such as Englishmen delight in, and bell-ringing *can* only be practised (except in a few exceptional cases, such as Mr. Powell's celebrated tower at Quex Park), in the Church tower. The question then naturally arises, how can we justify the use of the Church's goods and the awakening of what I have called the Church's voice merely for amusement, or as a trial of skill and endurance? I think that we can easiest find a solution of the difficulty in the comparison which naturally suggests itself between the Church-choir and the Bell-choir. The Church-choir is in the ordinary way obliged to have its practices in the Church, and, while the fact of their being in Church will not be forgotten by the members of the choir, yet there must necessarily be in the course of their training a different tone and a freer conversation than would be seemly or reverent at another time; very much the same remarks apply to the practising in the Church tower, with the only exception that it cannot be done silently as far as people outside the Church are concerned, and, therefore, means should be taken to reduce as much as possible, by the use of hand-bells or by tying the clappers, the annoyance to the neighbourhood. But then there is a further point. Church-choirs not infrequently give or assist in giving concerts, and for these they can practise in a schoolroom or elsewhere away from the Church; what

analogous entertainment can the Bell-choir have? They wish to ring a peal, or shorter touches in some intricate method, both to exercise their own skill, and to give their fellow-parishioners the pleasure of hearing the best music which the Church tower can give forth; but they cannot remove the bells, and they cannot ring them except within the precincts of the Church. May we not wisely say that under such circumstances the use of the bells for such a purpose is abundantly justified? always of course providing that those who thus use the bells for pleasure, and the perfecting of themselves in a difficult and engrossing trial of skill, are willing to and in the habit of devoting their talent to the higher uses of the bells, of which I have before spoken; and also, that during such trials of skill, nothing unseemly or irreverent is allowed to take place in the ringing-chamber, which is, as much as other parts of the Church, set apart for holy uses.

With respect to this question of ringing peals or touches for pleasure, there is one question which I think deserves consideration, though I am not prepared to give a decided opinion on it. Is it ever allowable to ring such touches on Sundays? Of course in the half hour or twenty minutes before service there is time to do something, but often it is hard to get the ringers together on any day but on Sunday, and they may wish to try a longer length than can be rung with comfort to themselves or with pleasure to others before service. Is there any objection, under such circumstances, to the ringers practising on Sunday evening, say after service, or perhaps, in the country, in the afternoon? The difficulties are obvious, but perhaps it might be allowable if the privilege of so ringing was reserved only for special occasions or picked bands of ringers. I believe that this has been tried in some parishes, and that those who have tried it consider that the result has been satisfactory. My own feeling is against it, and in my own parish I am sure that it would be most undesirable; at the same time the judgment of others, who have practical experience of it, would be valuable.

In conclusion, I should be anxious to impress upon all who have the custody of Church bells, the great advantage of taking a personal interest in them and in those who ring them. No one should be allowed to ring the Church's bells who is not a *bond fide* member of the Church, and who does not take a pleasure in devoting whatever talent he may have to the service of the Church and the glory of God. Let the bells themselves and the ringing-chamber be kept clean and in such order and decency as becomes the house of God. The same attention should be bestowed upon the selection of the ringers as upon that of the choir-men; and I may add, the same position ought to be granted to them in the organisation of the Church-workers of the parish; but that subject I leave to others. My object has been only to endeavour to lay down some principles to guide those who have the care of belfries in discerning what are the proper uses to which the Church bells may be applied, and in avoiding thereby such abuses as have unfortunately so often disgraced our Church towers.

I cannot conclude without expressing my thanks to the Council of the Congress for including this subject in its programme, and my hope that the discussion of it may lead to an increasing interest being taken in what I cannot but consider, from my own personal experience, a not unimportant, though too long overlooked, field for Church work and influence.

THE REV. J. L. LANGDON FULFORD, M.A.

THE portion of the subject which devolves upon me is one which, though of great importance, can hardly be made interesting; I must, therefore, crave the forbearance of the Congress while I endeavour to treat the question of Ringing as viewed in connection with the Church at large, as supplementing that which has already been said of its bearing as a portion of parochial machinery by another.

One of the great marks of the Church revival, which has been going on in England of late years, has been the systematic employment of the laity in the various portions of the work, which can as well (or better) be done by them, as by the clergy; but in all this

ringers have been almost universally forgotten. And why? Principally because the clergy have become ignorant of the art which in former ages of the Church they practised; and the duty of summoning the people to the worship of God, which originally they performed in person, has devolved upon a class of men, in alas! too many cases, known only as the greatest drunkards and roughest men in the parish—persons who, after having called others to Church, put on their coats and walk away to return and do the same thing again before the next service; but who are rarely, if ever, to be seen amongst the congregation.

But brighter things seem in store. The ringers themselves of those places where a happier state of things has prevailed (and they are fast increasing) have bestirred themselves, and have excited in many cases a desire after better things in adjoining parishes. They have made the clergy, churchwardens, and other influential parishioners, feel that belfry reform is a step that must be encouraged, and that the ringers demand for themselves something more than the annual donation of money or liquor, namely, recognition by the authorities of the Church.

It is a trite saying that "union is strength;" but we must not forget it, because it is so. Consider the case of our singers in so many ways analogous to that of the ringers.

What a wondrous improvement is discernible in the mode of rendering the musical portions of our Church's worship since choral associations sprang into existence! Parishes, which have never availed themselves of the opportunity of joining with those around in the local union, have, notwithstanding, been greatly influenced by those which have, until, at length, very few indeed are the instances in which there has been no amendment in the music of the parish church within the last ten or fifteen years. The history of choral associations, then, plainly points to the truth that the union of various parishes can effect that which otherwise could not be done.

And further, I would argue that the bond of union is the strongest which is diocesan. We read in almost every part of England of the gathering of parochial choirs to offer up a glorious service of praise in the mother Church of the diocese, brought together by an organisation of which the bishop is the natural head. The diocese of Exeter is at present without any such central bond of union, the result of which is, that the many small associations which have in time past done their best are in many instances defunct, or are showing signs of decay. What has been done for the choirs of our Churches, we must, if we are true to our spiritual Mother, do for our belfries.

The ringers must have the opportunity of meeting with their fellows, and of learning how things are done outside the boundaries of their own parish; they will see the progress or the perfection of others in the deep science (for it is so) of ringing—properly so-called, that is, change-ringing—and they will endeavour to emulate them, to reform abuses, and to raise the position of themselves and ringers generally in the eyes of respectable people; and above all, to be put in their true place as recognised Church workers.

Then, and not till then, will the belfry be esteemed, as it is as much consecrated ground as the rest of the Church, and be cared for accordingly; then, and not till then, will the ringers be of the same class as the singers, and known as regular and devout worshippers, communicants, and consistent Churchmen in their daily lives and conduct.

I earnestly plead, therefore, for the recognition of ringers by the Church at large. Making societies either coterminous with deaneries, archdeaconries, or (far better than either) dioceses. Some such are already in existence, founded upon the same principles, and for the most part using the rules—modified according to local requirements—of the society of which I have the honour of being the secretary, the Guild of Devonshire Ringers. But I would fain hope that in a few years, societies of ringers formed with the objects of promoting belfry reform, and the cultivation of change ringing, may be found throughout the length and breadth of the land. Certain things are necessary before such combinations

can be successful. There must be found men of good social position, who can bring to bear upon the counsels of the society not merely the benefit of their advice, but likewise their practical acquaintance with scientific ringing. In times past, this would often have been an insuperable difficulty; but now, thanks to those who have added bell-ringing to the various exercises of our universities, we may hope that such may be met with in most districts. Then, further, the hearty sympathy and co-operation of church authorities, whether rural deans, archdeacons, or bishops, must be sought for; and surely these cannot be refused, if the need of reform be clearly made out, as it can be, alas! with too great ease. Having obtained these two preliminary requirements of practical knowledge and official patronage, the next step should be to convene a meeting of all those who are known to the promoters to be interested in bell-ringing, and are endeavouring after improvement in their own belfries; agree upon rules, elect officers, and float the society, and with a few earnest workers among the officers, it cannot fail to make its way, not perhaps very rapidly, but none the less surely. The society having been formed, its *modus operandi* must depend upon the extent of the district comprised within it. But its meetings will consist of two kinds, namely, general and district. The former will afford an opportunity of the assembling together in the worship of God, in the belfry, and at the social gathering of persons of various classes of society, and of proficiency as ringers, to the great encouragement of those who meet perhaps with opposition in their laudable efforts at home, or are inclined to become disheartened at the many difficulties which are ever tempting the conductor of a young band to despond.

At the smaller meetings fewer members will assemble, but they will be found very useful as affording means of practising scientific ringing, and accustoming the various bands to the use of other bells than those in the steeple of their parish church. But, above all, such combinations of men, engaged in what is truly an important branch of Church work, will tend to deepen their view of the responsibilities of their office, and make them realise that the charge that all things are to be "done decently and in order," is not only for the sacrariums or chancels of our churches, but reaches even to the belfry, it may be, raised far above the rest of the building, or, as it seems to me it should be, *in conspectu ecclesie*.

Such societies will render possible, and where possible very impressive, the presence of the parish priest in the belfry at that time when, after the conclusion of the muffled peal at the end of the year, amid the stillness of the winter's night, many of the inhabitants are listening for the joyous notes of the bells declaring the advent of the new year. Meanwhile in the belfry the ringers on bended knee are in spirit united with those who elsewhere in the same words are asking pardon for past imperfect services, and strength to offer hereafter more perfect ones.

They will enable bells to be dedicated to the service of God and His Church with ceremonies far more befitting the circumstances of the case than the gathering in the belfry of men, who are better known as frequenters of public houses than the houses of God, and who too often come from their cups to profane new rings. Who can fail to realise the fitness of the first peal upon new bells being sounded forth in the midst of an act of worship in the sight of the congregation, declaring plainly that their purpose is to conduce to the glory of God, and to proclaim the advent of such joys and sorrows of individuals as are connected with their lives as Christians.

But there is another way in which I am bound to say the duty of the Church towards the ringers has been but imperfectly fulfilled. The annual supervision by the rural dean of the fabrics and ornaments of our churches has rarely, until of late years, extended to the belfries or bell-chambers; or, if it has, one can hardly account for the dilapidated condition of many a bellcage, and the many years' accumulation of dirt, which so often impedes one's visit to a tower.

This neglect has spread further too; churchwardens, zealous enough, it may be, in their efforts to keep the house of God in as substantial repair—we can hardly as a rule expect more—as the funds at their disposal will allow, have yet neglected the steeple, until the surrounding tokens of carelessness and indifference have had their effect upon the ringers,

and have prevented the more respectable parishioners from entering the tower. These are causes which have been silently at work in many a parish until at last any science in the use of the bells has become entirely out of the question, and each generation of ringers becomes lower in character than its predecessor.

Church restoration has gone on vigorously in this century, and improvement in the mode of conducting divine service has come with it. Let the Church of England put the noble rings of her parochial steeples in order, and we shall see a like change in the character of the ringers as is discernible in the case of members of our choirs.

Ere I conclude I would venture to suggest that a recognition of the ringers as Church-workers by bishops on the occasions of their visits to the different parishes would be highly esteemed. It would require a far more extensive increase of the Episcopate than is at all possible to do this on all occasions or even frequently; but surely cases do occur when a passing sojourn in a parish would afford opportunity to a bishop of meeting all those who are engaged in various branches of Church work, and of giving them a word of encouragement, and making them feel that, however lowly their work may be in the eyes of the world, it is work for God, and as such is of high value in the estimation of our Fathers in God.

MR. J. CARPENTER GARNIER, M.P.

I AM sure we are all obliged to the readers of these interesting papers, and I venture to hope that the remarks made will draw attention to the subject, and that the beautiful towers of Devon and Cornwall will be supplied with a peal of bells and efficient ringers.

FRIDAY EVENING.

FINAL MEETING.

The Final Meeting was held in the Mechanics' Institute—The
MAYOR of PLYMOUTH in the Chair.

THE EARL OF DEVON.

IN proposing the first resolution, I feel sure that I shall carry with me your cordial and hearty concurrence. It has been a great privilege to be present at the Congress, and hear the papers and speeches during the last few days, and I cannot but believe that the effect of the discussions and deliberations of the last four days will be to enable and dispose earnest people practically to understand each other better, and thus to interest and unite all members of the Church of England who have been present upon the occasion, whatever slight difference of opinion you may entertain, and that you will concur in the one great feeling of attachment to that Church which is, by the blessing of God, established in England. I think, also, that all will concur with me in believing that the success, harmony, and good feeling that has prevailed, are in no slight degree due to the way in which our excellent diocesan has acted as our President. I am restrained from saying more in his presence, but I am sure that from the way in which these few remarks have been received, you will highly approve of the motion I am about to propose :—

“That the best thanks of the Congress be given to the Right Rev. the Lord Bishop

of Exeter, for the assiduous care and able and impressive manner in which he has presided over the deliberations of the Congress.

The CHAIRMAN.

I THINK that such a resolution as this, moved by such a distinguished person as the Earl of Devon, does not require a seconder, but I will ask you to hold up your hands who are in favour of its being carried.

The resolution was agreed to by acclamation.

The RIGHT REV. THE PRESIDENT.

THIS evening there is a good deal to do, and it is not the time to make long speeches, and more particularly am I called upon to be careful how I exceed due limits, because I began the Congress by recommending that we should not let everything evaporate in mere talk, and it has been my duty to enforce a rather strict rule which held all speakers with a very close restraint. But I suppose I may be allowed to express the great interest I have taken in the proceedings, and my sense of the great value of much of that which has been read and spoken to you. I almost think it would be worth while, if for no other purpose, to hold a Congress for the purpose of hearing such a paper as that read by the Dean of Manchester, which, I believe, is really a permanent and valuable contribution to the literature upon the subject. I wish that we had had more papers on that precise point—on that branch of the subject which the Dean of Manchester did not then touch upon. I was also struck, not a little with various speeches that were made, and I suppose different members of the Congress must have felt, some the power of one speech, and some the power of another; I could not listen, for instance, without lively interest, to such a man as Archdeacon Reichel, to the Dean of Durham, Canon Ashwell, and I particularly felt what was said by Mr. Shelly. I do not mean that others did not speak with equal ability, but I mention those with which I was particularly struck. The list of subjects discussed is of such a character that some speeches or some papers are sure to be of use to all, and we shall go away with the impression that we have heard something worth hearing, and which will probably remain in our minds and do us real good, and help us in the work we have to do. I shall long remember the Plymouth Congress, and I shall remember with gratitude much that I have heard and seen, and I say seen, because I could not but be struck, not only with the speakers and their subjects, but also with the audience. I could not but be struck with the quietness and orderliness and perfect tolerance which has characterised all the meetings at which I have been present. There was, no doubt, now and then, a strong expression of feeling; but not more than any one would be prepared to meet with. Then I was also struck with the forbearance with which a great deal was listened to that must have been rather painful to a great many. I do not know that there could have been any assembly in which subjects of such deep interest, and in some cases, calculated to excite such very warm feelings, were discussed, and the discussions listened to in a more Christian spirit, and I am only glad that I have an opportunity to express what I think on that matter. I wish to propose in my turn "That the best thanks of the Congress be given to the Mayor and inhabitants of Plymouth for the kind way in which the Congress has been received, and the hospitality offered to the members." The arrangements which have been made, and the way in which those arrangements have been carried out, seem to me to be really beyond all praise. We could not have had better accommodation, and the kindness of the Mayor and Corporation in granting the use of the Guildhall, which has been so admirably prepared, has contributed very largely to the complete success of our Congress. I am sure all who have come to Plymouth, and who did not know this part of England before, will go away with a very grateful sense of all that has been done to make their visit exceedingly pleasant, and to show them that they are welcome.

ARCHDEACON EMERY, Permanent Secretary.

MAY I be allowed to second this resolution. I do feel myself, as the representative of Church Congresses—and the only one by whom they will be represented at the close of this meeting—I do feel extremely grateful for all the kindness shown to us during this visit. I was not prepared to find such a beautiful town. Plymouth does not come behindhand for surprises, nor is it to be beaten for hospitality by any of the other places that the Church Congress has yet visited. I was not prepared for such a beautiful church, and I was not prepared for the kindness, courtesy, forbearance, and I may say Christian love, not only of Churchmen, but Nonconformists too, which has been shown to us visitors. I am sure we shall all go away with feelings of deep thankfulness to God for His great goodness in causing all the deliberations to go on with such success. We most heartily offer our thanks to the Mayor who so well represents the high principles and sturdy honesty of Plymouth, and to all the inhabitants, who, I hope, will be no worse, but a little better, for the holding of the Congress here.

THE PRESIDENT.

I WILL put this resolution to the meeting, and in doing so will add a word to what I have already said. I was not aware of the very large extent to which we are indebted to the Nonconformists for their kind hospitality. Such kindness does them the very highest honour, and on my own part, and on the part of the Congress, I desire to express emphatically our sense of their Christian feeling towards Church people on such an occasion as this, at which time it is a kindness doubly welcome to the hearts of Churchmen.

The resolution was adopted with enthusiasm.

THE MAYOR OF PLYMOUTH.

MY LORD BISHOP OF EXETER, MY LORD, LADIES AND GENTLEMEN,—I was only told a short time ago that I had another duty to perform than merely to receive you at the Guildhall, and, but for that reminder, I should have lost the whole of these proceedings. On behalf of the inhabitants I thank you, for myself I need no thanks. For the inhabitants of Plymouth I thank you, and you have not over-stated what they had in their hearts, and they have shown to a great extent a desire to give you all a hearty welcome. Whatever we do at home is done sturdily, and honestly, and truthfully; and we fight sometimes very severely amongst ourselves to find out what that truth is. I believe it will be conceded that the meetings have received the papers and speakers in all fairness and justice; and, indeed, with the greatest kindness and tolerance. I am delighted to find that you have been so pleased with Plymouth, but I cannot receive for myself all that you, my Lord Bishop, have been pleased to say of me. It was my desire to do my best, but I was told that no hospitality of a certain kind should be offered. The Vicar of St. Andrew's, however, stole a march on me on Monday, and all I could do was to invite as many of you as I can accommodate to-night. If I have omitted to invite any visitors it is not from any feeling of discourtesy, but rather from inadvertence, for the selection of names has been an arduous task, and but for the help of the committee, who have given me the names of those visitors from a distance, I am afraid I should have found it almost beyond me. It would be unworthy of my position, and a dear lover of the

Church of England, not to express in the warmest terms the great pleasure with which I have attended many of the Congress meetings. I did express a hope at the commencement of its sittings that the visit of the Congress would be beneficial to all parties in Plymouth, and I have been delighted and instructed, but at the same time, some things I have heard and seen have grieved me. Of course, with differences of opinion that is to be expected, but I do hope that the benefit that we have had of listening to such men—thoughtful, pious men of the Church—will have its due weight with Plymouth. It is a place, I do not hesitate to say, of intelligence and thoughtfulness, and what you have said or read will be carefully considered by all of us. I beg to express my thanks, for I feel that it is a great privilege to listen to such prominent and distinguished Churchmen as we have heard here.

THE BISHOP OF TRINIDAD.

I HAVE been requested to propose a resolution which I anticipate will be well received. It is as follows:—"That the cordial thanks of the Congress be presented to the readers and speakers for their able and important services." I have come from a distant colony, but I am an old Plymouthian, born and bred; and both as a bishop and a native of this town I ask you to accept this resolution. I have taken the greatest delight in the meeting of Congress. We working clergy of the colonies have to come to England occasionally to get our health recruited after spending years in an exhausting climate, but in addition to restored health there are other benefits to be received in coming to the mother country. This is the home of the Church, and one of the benefits we from a distance get is the benefit of having our hearts warmed, and our spiritual life raised, by contact with the stirring religion we find on all hands, and it is a blessing to know of the earnestness of all this vigour and all this strength in our native land. I feel that if I had come across the Atlantic simply to hear this morning's meeting I should not have come in vain. I feel that my attendance at this Congress has been an intellectual treat and a spiritual refreshment. I have had the greatest joy in listening to so many admirable papers and addresses; there is far more than I can digest at present, but I shall look forward to see those speeches in the Report which will be issued from the press in a few weeks. But there is a feeling that has been coming over me during the Congress, and which has gained greater strength as we proceeded. This feeling has been, that these gatherings are a foretaste of a something better to come. Then will all our differences and fightings come to an end, and we shall be still. Here during this meeting, all those variety of opinions which agitate us have been as it were merged in a sea of kindness, and we have felt that whatever our differences may be, still we are bound together as fellow-citizens of the same earthly sanctuary, members of the same living body, and partaking of the same spirit. One of the results of this meeting will be to send me back to my diocese with many a new thought, many precious hopes strengthened, and with many an earnest anticipation of that greater gathering, when all these prejudices will have passed away, and our prejudices will be perfected in heavenly bliss, and where our sense of fellowship and union with each other will have no qualification; but as our blessed Lord is one with the Father and the Holy Spirit, so we shall be one with a perfect union of heart and mind throughout eternity.

CANON ERSKINE CLARKE.

I HAVE the honour to acknowledge the vote of thanks on behalf of the clerical readers and speakers. I think the thanks are rather due to the audience. It is a

pleasure to any one to have the opportunity of communicating his thoughts to interested listeners, but it is a special pleasure and honour to do so to such a gathered assembly as we have seen in the great hall during the Congress, and really the thanks are due to the audience who have received the papers and addresses rather than to the readers and speakers. Perhaps we of the clergy ought to be specially grateful, for we are accustomed to address the people from that "coward's castle" the pulpit, where no one can dispute our assertions. At a Congress, we have the wholesome advantage of addressing an audience who can express approval or disapproval, and so let us know what they think. As I have been present at these Congresses from their very commencement, I can speak confidently of the benefit the clergy have received from such free discussion, and I do think the thanks of the readers and speakers are due to you, ladies and gentlemen, for receiving with so much kindness and sympathy what has been read and said.

MR. W. F. S. POWELL.

IN one brief word I return thanks for the lay readers and speakers, but I will make this one observation. I have been present at many Church Congresses; this Congress has been a source of great encouragement, for we have had evidence of a tolerant audience, with an absence of any hard and rigid uniformity of thought, and we have had the unity of spirit which is characteristic of the Church people of England. We have had the co-operation of the clergy with the laity, and I do hope and believe that this co-operation will increase and become more and more abundant every year; and I do believe that in this country there will be an increase of the power, influence, and usefulness of the Church of England, which in the coming generation will render the Church a more valuable instrument in the hands of the great God of heaven for the evangelisation, not of the English people only, but for all the inhabitants of the civilised world.

ARCHDEACON BAGNALL.

I beg to propose "That the best thanks of the Congress be given to the executive committee and the officers for their services in connection with this meeting of the Congress." The only reason that I can divine why this resolution is given to me to move is, that I am one of the greatest strangers, and coming from a country 6000 miles away, it is supposed that I may judge impartially. I am afraid that the terms of the resolution can only express very imperfectly the thanks due to the executive committee. A person must have been a member of the committee to know the amount of forethought, industry, and the great amount of patience required to prevent blunders and mistakes, and to get through the work. I was present at the second Congress held at Oxford, and although that took place at a time so long ago, I think it contrasted very fairly with the arrangements of this Congress. His Lordship, the President, has spoken of the subjects which impressed individuals most, and the one thing which impressed me was the excellence of the little book, with a map and other directions, issued for the guidance of strangers to Congress. I have been told by experienced men that it is the very best form of programme ever issued. Another that has struck me is the great civility I have met with on every side.

THE PRESIDENT.

No one can feel more than I do how much is due to the committee for making the arrangements which have worked so well, without any friction, and the completeness of which has been such as I should never expected to have found.

The resolution was carried by acclamation.

ARCHDEACON EARLE.

I HAVE to return thanks for the Committee, but your thanks are chiefly due to Mr. Wilkinson, Mr. Bird, Mr. Brooking Rowe, Mr. Holberton, and others, who really worked as one man. There was one most pleasant and remarkable feature in the work of the Committee, for although we had differences of opinion, and divisions of nine to nine and seven to seven throughout the whole of the Committee, there was a tenderness and regard for the scruples of others which was most gratifying, and the unanimity that has marked this Congress displayed itself first in the Committee. Every member of the Committee had felt it to be his duty to pray every night for the unanimity of the Congress, and I feel that we have been greatly privileged in having so quiet and peaceful a gathering. As I have told the Bishop before, those who know Plymouth are aware that this could not have happened ten years ago. I have been rebuked for using the word "patience" but if we are only patient for ten or twenty years hence, there will be, I am certain, after us a living and united Church.

MR. ARTHUR MILLS, M.P.

I BEG to move "That hearty thanks be given to the Vicar of Plymouth for his many labours connected with the Congress, and for the use of the Parish Church, and the various services during the week." I feel that when we are thanking everybody, all round, we ought not to omit Mr. Wilkinson. He is the most persevering business man I ever knew. He wrote to me asking me to become a guarantor, and when I did not reply to his letter, he wrote me another (laughter), and then he wrote to ask me to read a paper, and when I declined, he pressed me to make a speech. I can, therefore, testify to his zeal. I have watched Mr. Wilkinson during the Congress, and noticed how mercifully he dealt with the papers and speeches, ever inclining towards the speakers, and pleading against the strict rule of the President, and I never saw such impartiality as that displayed by Mr. Wilkinson.

The resolution was carried by acclamation.

THE REV. C. T. WILKINSON.

I AM much obliged for the resolution you have just passed, but it has come on me rather by surprise, for I did not expect that my name would be singled out from my co-secretaries. In the first instance, I was not a strong advocate for the Church Congress coming to Plymouth, not because I undervalued its work, but because I feared some difficulties might arise, but I can truly say that it would have been utterly impossible for any committee to work more heartily or more unitedly than we have done. I can second what the Archdeacon of Totness has said about the unanimity of the committee. May I return thanks on behalf of my co-secretaries. We determined that if possible this Congress should be a success. It has been a work of great anxiety to us, but we trust we have done our duty, and our reward is gained if the arrangements made have contributed to the success of the meeting. I don't think we ought

to overlook the subsidiary meetings. In Devonport, as well as in Plymouth, many valuable and most striking addresses have been delivered to the working-classes. This Congress has also given me the opportunity of putting some eminent men into my pulpit, and has enabled the people of Plymouth to hear some very eloquent preachers of the Church. Last night we listened to a very powerful sermon, and the whole of the sermons in St. Andrew's have been good and striking. I trust that we may be stirred up to greater zeal for the Lord, who requires that we should consecrate ourselves, body and soul and spirit, to Him who has bought us with His precious blood.

The RIGHT REV. the PRESIDENT.

ARCHDEACON EMERY,—I have been requested by many members of Congress to present you with this address:—"Address of Congratulation to Archdeacon Emery.—Having heard of the accident that befel you and your family a few weeks back, the members of the Church Congress are anxious to join friends from your own diocese in offering their hearty congratulations to you upon, and thanksgiving to God for, your miraculous escape from all serious injury. We cannot be unmindful of your relation to us as our permanent secretary, or of your zeal in first organising, and your self-denying labours in assisting in the arrangements for each succeeding Congress. And we have requested the President, in our name, to offer you these congratulations. We also desire to present a small purse of sovereigns by way of thank-offering towards any Church work that you may select."

Nelson.
E. H. Winton.
Harvey Carlisle.
C. Perry (Bishop).
Edward Bickersteth, D.D.
J. Hannah (Archdeacon).
W. Lee.
C. P. Reichel.
C. Louguet Higgins.
Lovelace T. Stamer.
Henry Clark.
J. Erskine Clarke.
D. Robertson.
Wm. Walsham How.
R. Reynolds Rowe.
J. T. Jeffcock.
J. Watson, jun.
C. W. Bond.
C. H. Campion.
G. Venables.
Taylor Ashworth.
J. H. Iles.
G. Buckle.
W. Wells Gardner.
E. H. Perowne, D.D.
W. D. MacLagan.
E. Herford.
Dawson Campbell.
George Skey.
A. J. B. Beresford Hope, M.P.
G. A. Denison (Archdeacon).
R. W. Randall.
Walter G. F. Phillimore.

H. Fearon (Archdeacon).
G. Martin, D.D.
Francis S. Powell.
John G. Talbot, M.P.
B. M. Cowie (Dean of Manchester).
Edward Garbett.
Edward Hoare.
Alfred T. Lee.
R. Thornton, D.D.
Charles Bull, M.A.
J. A. Shaw-Stewart.
W. R. Clark.
R. P. Douglas, Bart.
Henry Temple.
J. Carpenter Garnier, M.P.
R. M. Grier.
Wyndham S. Portal.
Henry Sanders (Archdeacon).
Charles O. Goodfort.
William Saumarez Smith.
G. H. Moberly.
S. Childs Clarke.
C. E. Shirley Woolmer.
William B. Ady.
S. J. Eales.
E. Arthur Salmon.
Ernest J. A. Fitzroy.
C. T. Wilkinson.
A. Earle (Archdeacon).
J. Brooking Rowe.
R. Rawle (Bishop of Trinidad).
Edward Ede.

THE PRESIDENT continued :—

I TAKE this opportunity of expressing my admiration of your services, and I do not know a Secretary who so understands his work so well as you do. I do not believe it is possible to find any one with whom the Committee could work so cordially as I have felt we can all do with you. It is a very gratifying circumstance to me, that the Church Congress has given me an opportunity of making myself acquainted with you. The purse of sovereigns is not here, because a large number of subscribers have not given their subscriptions.

ARCHDEACON EMERY.

I HAD no expectation of what has happened to-night, and I feel really oppressed. God in His love has spared me. I feel that life has been given me by His great mercy that I might repent and seek to serve Him better than I have done, by His help and grace. I shall never forget the awful moment, when I thought I and those dearer to me than my life—my wife and my five children—were going to destruction. I feel that God in His mercy has given me more time—time to do what I have felt I should have done. I am very thankful to my friends for this token which I am not worthy of. What I have done for Church Congress I have done for God, and to strengthen our Church. Soon after Church Congresses commenced I lost one who, by his earnestness and energy, really founded them—William Beamont of Trinity College, Cambridge,—and I felt myself alone in the work. We have had a very successful Congress. The work is of God, for His blessing has marvellously rested on Church Congresses. There is some difference of feeling about it, but I can look back now for sixteen years, and am convinced that God has blessed Congress to the stirring up of souls, to the building up of souls, and in deepening the love and respect of the clergy and laity for one another, Dissenters as well as Churchmen. I cannot but see dark and troublous days coming, yet I cannot but believe that the work done will save us in some respects from utter darkness and lead us to light. I am thankful to my friends for the purse. God has blessed me from my youth up. He blessed me with a good education, procured by the hard labour of dear parents, and has marvellously helped me since. I want nothing for myself. What is so kindly given now shall certainly be devoted to that which shall most help forward good work in a parish or parishes that may seem to me most in need. I can only thank you deeply. May God help us in the future, and may we gain, in unity and love, that blessed portion reserved for the saints purified and made white in the blood of the Lamb.

The Congress was then dissolved with the Apostolic Benediction.

CHURCH CONGRESS, 1876.

BALANCE SHEET.

Balance Sheet.

401

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
1438 Tickets at 6s. each	431 8 0	Advertising	172 10 9
238 Tickets at 2s. 6d. each	29 15 0	Printing	136 10 0
445 Tickets at 1s. each	22 5 0	Rooms and Fittings	124 17 6
Donations and Sundries	46 7 0	Special Reporting	36 15 0
		Clerks, Postages, Attendants, &c.	59 1 9
	£529 15 0		£529 15 0

FRANCIS HICKS, HON. TREASURER.

Examined, compared with vouchers, and found correct.

SAMUEL JACKSON, Auditor.

